Signs of the Times and Expositor of Prophecy [Himes], vol. 5



Signs of the Times [J.V. Himes]

Table of Contents

Table of Contents 2
1843 14
March 8, 1843 14
Vol. V.-No. 1. Boston, Whole No.97 14
THE SIGNS OF THE TIMES 14
St. Paul's Dissuasive from Consternation—considered and applied:" 14
THE PROPHECY OF DANIEL, LITERALLY FULFILLED 20
The Cause in Vermont 25
Letter from J. W. Cheney 26
SIGNS OF THE TIMES 27
Review of the Past, with the present and future prospects of the cause 27
Scoffing in High Places 32
LETTER TO N. COLVER 34
RECEIPTS FOR CANADA MISSION, FOR THE PAPER AND PUBLICATIONS 37
Letters from post masters 38
Individuals 38
Bundles Sent 39
"Abomination of Desolation." 39
Trouble at the Last Day 41
Letter from Calvin French 43
Letter from Joshua Goodwin, Jr 45
News from the District of Columbia 45
TO PROF. STUART, DR. BROWNLEE, 47
Signs of the Times 49
MILLER ON THE SECOND COMING OF CHRIST 50
MILLER'S LIFE AND VIEWS 50
BIBLE STUDENT'S MANUAL 50
AN ADDRESS TO THE PUBLIC, 51
FIRST REPORT OF GENERAL CONFERENCE, 51
SECOND REPORT OF GENERAL CONFERENCE, 51
THE PRESENT CRISIS 51
MILLER'S COMPLETE WORKS 51
MILLENNIAL HARP 52
MILLENNIAL MUSINGS 52
SECOND ADVENT HYMNS 52
TRUE INHERITANCE OF THE SAINTS, 52
LETTER TO REV. JOSIAH. LITCH 52
SPAULDING'S LECTURES 53
MILLER'S EXPOSITION OF Matthew 24 53
CLEANSING OF THE SANCTUARY, 53
LETTER TO EVERYBODY, 53
REFUTATION OF "DOWLING'S REPLY TO MILLER." 54
THE MIDNIGHT CRY 54
REVIEW OF DIMMICK'S DISCOURSE 54
TYPICAL SABBATHS AND GREAT JUBILEE 54
GLORY OF GOD IN THE EARTH 54
A WONDERFUL AND HORRIBLE THING 54
LETTERS ON THE SECOND COMING OF CHRIST, 55
APPEARING AND KINGDOM OF JESUS CHRIST, 55
PROPHETIC EXPOSITIONS, 55
THE KINGDOM OF GOD, 55
MILLER'S REPLY TO STUART 55
ISRAEL AND THE HOLY LAND, 55
INCONSISTENCIES OF COLVER, 56
SYNOPSIS OF MILLER'S VIEWS 56

STARKWEATHER'S NARRATIVE, 56
JUDAISM OVERTHROWN, 56
EXPOSITION OF Matthew 24 57
CHRIST'S FIRST AND SECOND ADVENT, 57
NEW HEAVENS AND NEW EARTH, 57
REVIEW OF REV. O. E. DAGGETT 57
EXPOSITION OF Zechariah 14 57
REVIEW OF DR. POND 57
MIDNIGHT CRY 58
March 15, 1843 59
Vol. V.—No. 2. Boston, Whole No. 98 59
THE SIGNS OF THE TIMES 59
Forsaking All for Christ 60
CONFESSION 62
St. Paul's Dissuasive from Consternation—considered and applied:" 64
CONCLUDED 64
Retreat for the Insane 70
Dr. Crary's Answer to our request 70
"Prepare to meet your God." 71
An Appeal to All 72
SIGNS OF THE TIMES 74
Important Letters 74
Entire consecration—second advent 74
Brother Litch at Washington 82
Letter from Illinois 84
Letter from J. Spaulding 85
Letter from Columbus Greene 86
Letter from J. Weston—explanation 88
From Bro. Stone 89
THE SEVENTH TRUMPET, OR LAST WO 90
THE ANNOUNCEMENT, Revelation 10 92
ITS SOUNDING, Chap. 11 93
SIGNS OF THE TIMES 96
New York Sun and the Second Advent Believer 97
Letters 101
from post masters 101
individuals 102
Bundles Sent 102
March 22, 1843 103
Vol. V.—No. 3. Boston, Whole No. 99 103
THE SIGNS OF THE TIMES 103
Course of the Boston Recorder rebuked 103
Letter from Sister N. K. Crane 109
Letter from Sister S. C. Rugg 112
Signs in the Heavens 115
Rev. Mr. Driver's Lecture 117
Letter from Luther Boutell 119
SIGNS OF THE TIMES 120
Why will not the Savior Come in 1843? 120
"A MILLERITE PREPARING FOR THE 23rd OF APRIL 123
Letter From Calvin French 128
MILLENNIAL GLORY 132
THE LAST DAY 133
A HYMN 134
Letter from L. B. Coles 135
Letter from Brother Solomon Hale 137
From H. B. Skinner 139
"Owe no man, and render to all their dues." 140
OBITUARY 141
Scoffer's Corner 142

SECOND ADVENT CONFERENCE IN GRAFTON, VERMONT 145
CANADA MISSION 145
Letters 146
from post-masters 146
individuals 146
Bundles Sent 147
CHEAP LIBRARY 147
March 29, 1843 150
Vol. V.—No. 4. Boston, Whole No. 100 150
THE SIGNS OF THE TIMES 150
“In the last Days.” 150
Isaiah 2nd Chapter 150
Micah 4th Chapter 150
Hints 155
Letter from P. Jaques 158
Letter from Bro. S. Hawley 161
Letter from Bro. F. G. Brown 162
SIGNS OF THE TIMES 167
Editorial Correspondence 170
letter from brother himes 170
lectures in albany 170
new movement 171
letter from brother litch 172
Bro. Miller.—His Sickness!! 176
Letter from Bro. L. C. Collins 181
Letter from Bro. D. Mason 182
SIGNS OF THE TIMES 184
Both Sides of the Question 184
remarks 189
Letters 193
from post masters, to march 25 193
individuals 193
Bundles Sent 194
Signs of the Times 194
April 5, 1843 195
Vol. V.—No. 5. Boston, Whole No. 101 195
THE SIGNS OF THE TIMES 195
The End of the Prophetic Periods 195
Looking for things that are Coming 206
Priests and Rulers 208
The Worship of Science 209
SIGNS OF THE TIMES 211
Exposition of the 23rd of Jeremiah 211
The Time Near 215
Letter from Geo. A. Stirling 216
Letter from Brother N. Billings 221
Letter from David Bates 222
Pres. Weethee, of Beverly College 224
To the House of Israel 226
Mistakes of Dr. weeks 228
Scoffers Self-Condemned 231
Letter to N. Hervey 233
The Cause in Canada 235
Letters 237
from post masters, to april 1 1843 237
individuals 238
Bundles Sent 238
April 12, 1843 239
Vol. V.—No. 6. Boston, Whole No. 102 239
THE SIGNS OF THE TIMES 239

Prophecy and the Jews 239
On the 24th of Matthew 244
Proof from Opposers 247
Letter from J. Weston 249
The Cause in Washington 249
“Men’s hearts failing them for fear.” 250
Infidelity protesting against Christian intolerance 251
INCONSISTENCY OF CHRISTIANS 252
Letter from Michigan 254
SIGNS OF THE TIMES 255
Editorial Correspondence 261
Texts for the Times 263
Letter from Brother Chittenden 265
Unthankfulness—Perplexity 266
Faith 268
Review 272
Death of Bro. Chauncey E. Dutton, of Utica, N. Y 280
Obituary 281
Letters 283
from post masters, to april 8, 1843 283
individuals 283
Bundles Sent 284
Signs of the Times 284
April 19, 1843 285
Vol. V.—No. 7. Boston, Whole No. 103 285
THE SIGNS OF THE TIMES 285
Little Horn Prevailing 285
Letter from Maine 291
Letter from Illinois 293
Letter from G. S. Davis 295
Letter from J. S. White 296
Letter from Upper Canada 298
From G. W. Bates 299
SIGNS OF THE TIMES 299
Predictions of the End Days Past 299
Letter to Charles Fitch 303
GENERAL CONFERENCES on the second advent 307
The Nestorians 308
OUR JOURNEY HOME 313
Review of Dr. Jarvis’s Letter 314
the prospect 317
Camp Meetings 319
To Prevent identification 321
CHEAP LIBRARY 321
Letters 324
from post masters, to april 15, 1843 324
individuals 325
Bundles Sent 325
DEPOTS OF SECOND ADVENT BOOKS, 325
April 26, 1843 327
Vol. V.—No. 8. Boston, Whole No. 104 327
Letter from Wm. Miller 327
OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED 331
consequences 335
objections 337
chronology of the world 338
“miller’s rule.” 341
different modes of reckoning time 344
prophetic and solar years 349

difference in the dates of the birth of christ 350
the end hid from us 352
unfair comparisons 353
conclusion 354
Little Horn Prevailing 356
concluded 356
jesuits 356
statistics 359
expenditures of the romish church 360
china 361
success of the catholics 361
SIGNS OF THE TIMES 363
“Of that Day and hour Knoweth no Man.” 363
Calvin French’s Confession, 368
Opening of the Tabernacle 370
Foreign 370
Letters 371
from post masters, to april 22nd, 1843 371
Individuals 371
Bundles Sent 372
May 3, 1843 373
Vol. V.—No. 9. Boston, Whole No. 105 373
SIGNS OF THE TIMES 373
“It is not for you to know,” etc 373
Reply to Bishop Hopkins 373
Letter from Bro. A. Clapp 379
“As it was in Sodom.” 381
Letter from T. Kellog 382
Letter from the South 383
SIGNS OF THE TIMES 387
FUNDAMENTAL PRINCIPLES, 391
on which the 391
SECOND ADVENT CAUSE IS BASED 391
General Conferences 395
on the second advent 395
Conference at Hartford, Ct, 395
DONATIONS FOR CANADA MISSION, Continued 396
Camp Meetings 397
THE BIBLE 397
Letter from Western New York 398
Second Advent 401
Do you love His Appearing 404
An Omission 406
Mistakes of Millerism 409
Letters 412
from post masters, to april 29, 1843 412
individuals 413
Bundles Sent 413
CHEAP LIBRARY 413
DEPOTS OF SECOND ADVENT BOOKS, 416
Signs of the Times 416
May 10, 1843 417
Vol. V.—No. 10. Boston, Whole No. 106 417
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 417
To the Public 418
Friends and fellow Citizens 418
General Conferences 428
on the second advent 428
Letter from Ohio 429
Letters 430
from post masters, to may 6, 1843 430

individuals 430
Bundles Sent 431
DEPOTS OF SECOND ADVENT BOOKS, 431
SIGNS OF THE TIMES 431
An Enquiry 432
remarks 433
Letter from William Miller 436
Extract of a Letter, 439
Liars'Department 441
Tattling—Scoffing—Lying!! 441
DANIEL'S TESTIMONY 445
WHAT SHALL BE IN THE LATTER 445
DAYS. Daniel 2:28 445
Reader,— 445
VISION 447
INTERPRETATION 448
APPLICATION 449
Depot of Second Advent Books, 455
May 17, 1843 457
Vol. V.—No. 11. Boston, Whole No. 107 457
THE SIGNS OF THE TIMES 457
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 457
The Prophecy of Moses 458
WHERE ARE 461
remarks 466
VISION OF THE JUDGMENT 474
SIGNS OF THE TIMES 474
New York Conference 481
RESOLUTIONS OF THE N. Y. CONFERENCE 481
cincinnati and vicinity 481
western new york 482
the south 482
Letter from Wm. Miller 483
Narrative of an Esteemed Friend 485
The Jews—Romans 11 488
From Central New York 492
Letter from C. Wines 495
Scoffer's Corner 497
Scoffers again rebuked by an Infidel 498
Obituary 499
Letters 500
from post masters, to may 13, 1843 500
individuals 501
Bundles Sent 501
May 24, 1843 502
Vol. V.—No. 12. Boston, Whole No. 108 502
THE SIGNS OF THE TIMES 502
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 502
The End of Time 503
SIGNS OF THE TIMES 506
The Cause in Ohio 512
Letter from Brother Storrs 512
THE CROSS AND CROWN 513
Second Advent 514
DURATION OF EARTHLY KINGDOMS 516
history 535
SIGNS OF THE TIMES 542
Letter from Indiana 544
Letter from B. H. Albee 545
Anniversary Week 547

Letters 547
from post-masters, to may 20, 1843 547
individuals 547
Bundles Sent 548
May 31, 1843 549
Vol. V.—No. 13. Boston, Whole No. 109 549
THE SIGNS OF THE TIMES 549
FUNDAMENTAL PRINCIPLES 549
on which the 549
SECOND ADVENT CAUSE IS BASED 549
President Mahan 551
Letter from D. H. Hamilton 554
Letter from Brother H. B. Skinner 557
Letter from Illinois 560
Letter from Sister Mills 561
Letter from Michigan 562
Professor Stuart a Universalist 564
SIGNS OF THE TIMES 566
Lectures at the Tabernacle 572
New Works 573
BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN! 575
SIGNS OF THE TIMES 587
Boston Anniversary Week 587
Advent Conference and Lectures 587
SUBJECTS OF THE LECTURES: 588
CHARDON STREET CHAPEL 588
Advent Books, Papers, Charts, etc 588
A Correction 589
CAMPMEETINGS 590
CAMPMEETING AT CHESTER FACTORIES 591
CAMPMEETING AT ATHOL 592
ADVENT CONFERENCE AT MARLBORO' 592
CHEAP LIBRARY 592
June 7, 1843 596
Vol. V.—No. 14. Boston, Whole No. 110 596
THE GREAT TENT 596
ADVENT CONFERENCE AND LECTURES 596
Advent Depot at Rochester, N. Y 596
THE GLAD TIDINGS, 597
OF THE KINGDOM AT HAND 597
Conference at Hartford, etc 598
Millerism Exploded 602
Letter from L. Kimball 603
SIGNS OF THE TIMES 606
Boston Advent Conference 606
Declaration of Principles 608
Anniversary Week 614
Letter from brother Asahel Chapin 619
The Doctrine of the Second Advent sustained by the Voice of the Church 621
Letter from Brother T. Cole 629
Letter from the South 630
CAMPMEETINGS 632
SECOND ADVENT CAMPMEETING 632
SECOND ADVENT GROVE MEETING 632
Obituary 632
Letters 633
from post-masters, to June 3rd, 1843 633
individuals 634
Bundles Sent 634

June 14, 1843 636
Vol. V.—No. 15. Boston, Whole No. 111 636
THE SIGNS OF THE TIMES 636
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 636
Professor Stuart 637
The Destruction of the Cities of the Plain 640
Philadelphia Conference 643
Letter from Brother S. Foster, Jr 644
PLAN OF CALCULATING THE PROPHETIC PERIODS 645
SCALE OF TIME FROM CREATION 645
THE TWO THOUSAND THREE HUNDRED DAYS. Daniel 8:14 645
THE SEVENTY WEEKS. Daniel 9:25 646
THE FIFTH AND SIXTH TRUMPETS. Revelation 9:5, 15 646
THE TIME, TIMES AND A HALF. Daniel 7:25 646
THE SEVEN TIMES. Levit. xxvi 647
THE 1290 AND 1335 DAYS. Daniel 12:11, 12 647
ISRAEL'S CAPTIVITY 648
SIGNS OF THE TIMES 650
The Conversion of the World 650
Christian Union 652
"To the law and to the testimony." 653
Letter from Low Hampton 657
Letter from R. T. Hancock 659
Letter to a Brother at the West. No. 1 660
Letter from Brother J. B. cook 663
Faith 665
Obituary 667
SIGNS OF THE TIMES 670
THE GREAT TENT 670
ADVENT CONFERENCE AND LECTURES 670
Advent Depot at Rochester, N. Y 670
THE GLAD TIDINGS, OF THE KINGDOM AT HAND 671
Campmeeting at Athol 672
CAMPMEETINGS 673
SECOND ADVENT GROVE MEETING 673
SECOND ADVENT TENT MEETING 673
AN ADVENT CAMPMEETING 674
Letters 674
from post-masters, to June 10, 1843 674
individuals 674
Bundles Sent 675
CHEAP LIBRARY 675
June 21, 1843 679
Vol. V.—No. 16. Boston, Whole No. 112 679
THE SIGNS OF THE TIMES 679
The Tendency to German Neology 679
Reply to the inquiries of a brother in s. wellfleet 695
THE GLAD TIDINGS, OF THE KINGDOM AT HAND 698
Advent Depot at Rochester, N. Y 699
CAMPMEETING AT FRANCONIA, N. H 699
SECOND ADVENT CAMPMEETING 699
AN ADVENT CAMPMEETING, 700
SECOND ADVENT TENT MEETING 700
SECOND ADVENT CAMPMEETING 700
Exposition of Matthew 24th Chapter 701
From late london papers 717
DEPOTS OF SECOND ADVENT BOOKS 726
June 28, 1843 727
Vol. V.—No. 17. Boston, Whole No. 113 727

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 727
Lectures on Prophecy 728
The purpose of God in the original separation of the israelites as a people 728
Experience of Bro. G. F. Cox eighteen hundred forty-three 734
SIGNS OF THE TIMES 741
Christian Courtesy 741
The Cause in Rochester 748
End of the Prophetic Periods 750
Prophecy of the End of the World in 1843 752
Scoffers's Department 753
THE REST, THE HOPE, AND THE HOME OF THE CHRISTIAN LABORER 755
Foreign News 757
Camp Meetings 759
THE GLAD TIDINGS, OF THE KINGDOM AT HAND 760
Advent Depot at Rochester, N. Y 760
CAMPMEETING AT FRANCONIA, N. H 761
CAMP MEETING 761
SECOND ADVENT CAMPMEETING 761
AN ADVENT CAMPMEETING, 761
SECOND ADVENT CAMP MEETING 762
A SECOND ADVENT CAMP MEETING 762
Letters from post-masters, to June 23, 1843 762
Individuals 763
Bundles Sent 763
July 5, 1843 764
Vol. V.—No. 18. Boston, Whole No. 114 764
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 764
Lectures on Prophecy 765
Important Truths 775
SIGNS OF THE TIMES 777
Answer to the enquiries of "H." 780
Christian Courtesy 781
Dr. Weeks, vs. Dr. Weeks 783
New Work 784
Evidence of returning Sanity 785
High Handed measure of the New York Presbytery 785
The cause in Vermont 787
Thoughts on the closing Year of Time 790
Extract from Letter of G. W. Barnes 792
The Prophecies 795
Reports of the Committee 798
Doings of campmeeting Committee 802
The cause in Rochester 803
Advent Depot at Rochester, N. Y 804
CAMPMEETING AT FRANCONIA, N. H 804
Letters from post-masters, to july 1, 1843 804
Individuals 805
Bundles Sent 805
July 12, 1843 806
Vol. V.—No. 19. Boston, Whole No. 115 806
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 806
Lectures on Prophecy 807
What Constitutes a Millerite 815
SIGNS OF THE TIMES 819
Reply to Brother Turner 819
Foreign News, 827
The position of our Opponents 830
Appeal for the Midnight Cry 840
SIGNS OF THE TIMES 841

A SECOND ADVENT CONFERENCE 842
Letter from Brother A. Clapp 842
The Cause in Rochester 843
July 19, 1843 847
Vol. V.—No. 20. Boston, Whole No. 116 847
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 847
Which shall we Believe? 848
SIGNS OF THE TIMES 862
The Tent Meeting at Rochester 862
Error must be so proved 864
Editorial Correspondence 868
The End of the 1260 Days 872
A call from Virginia 878
Extract of a Letter from I. C. Parks 879
Extract of a Letter from J. D. Poor 880
one week's record of murders 881
SIGNS OF THE TIMES 883
Agents and Subscribers 883
Letter from William Miller 884
Letters from post-masters, to july 14 886
Individuals 886
Bundles Sent 887
July 26, 1843 888
Vol. V.—No. 21. Boston, Whole No. 117 888
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 888
The Celestial Railroad 889
SIGNS OF THE TIMES 906
Babylon's Fall—the Sanctuary Cleansed 906
Babylon's fall precedes Christ's coming 909
Babylon's fall will be at a time of great pride and anticipated triumph 909
Does Rome at present bear these characteristics? 910
Have the foretold Judgments begun to come on Rome 912
Rome 913
This came suddenly upon them 913
Dr. Jarvis—A Goliath in the Field 914
No. I 914
"Such fellows as Himes," etc 918
Honesty is a Jewel 921
SIGNS OF THE TIMES 922
New York Office and Midnight Cry 922
STATEMENT, to all the friends of the. second advent cause 923
THE MIDNIGHT CRY, and signs of the times 924
Foreign 925
CAMPMEETINGS 926
A SECOND ADVENT CAMP MEETING 926
SECOND ADVENT CAMP-MEETING 927
Letters from post masters to july 22 927
Individuals 928
Bundles Sent 928
August 2, 1843 929
Vol. V.—No. 22. Boston, Whole No. 118 929
THE SIGNS OF THE TIMES 929
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 929
REVIEW OF Dr. Jarvis' Sermons.—No. 2 930
History 936
Extract of a Letter from Illinois 939
God will not ask men what He shall do 940
The Saints delivered out of the hands of the Little Horn in 1798 941
SIGNS OF THE TIMES 942

Large numbers giving up the Advent 943
The net spread to take them 943
Exposition of the 2300 days 944
Exposition of the Time, Times, and a half 945
The Glad Tidings 959
Letter from C. Green 961
Letter from rother C. Fitch 961
Letter. from J. D. Marsh 962
THE BIBLE 963
SIGNS OF THE TIMES 964
We send Bills 964
CAMPMEETINGS 965
CAMP MEETING AT GROTON 965
TENT MEETING, 965
A SECOND ADVENT CAMP MEETING 966
A SECOND ADVENT CAMPMEETING, 967
Letters from post-masters to july 28 967
Individuals 968
Bundles Sent 968
CHEAP LIBRARY 968
August 9, 1843 972
Vol. V.—No. 23. Boston, Whole No. 119 972
FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED 972
REVIEW OF Dr. Jarvis' Sermons.—No. 3 973
SIGNS OF THE TIMES 986
If the Vision tarry, wait for it 986
Tent in Buffalo—great meeting in Ohio 990
Meeting in Ohio 991
"He shall see of the travail of his soul, and shall be satisfied." Isaiah 53:11 991
ADVENT CAMPMEETING 995
A SECOND ADVENT CAMP-MEETING 995
The Testimony of our Opponents, 995
The Signs of the Times 999
Foriegn News to July 19th 1005
CAMPMEETINGS 1007
CAMP MEETING AT GROTON 1007
A SECOND ADVENT CAMPMEETING, 1008
A SECOND ADVENT CAMP MEETING 1008
SECOND ADVENT CAMPMEETING 1009
Letters from. post-masters to aug. 5 1009
Individuals 1010
Bundles Sent 1010
August 16, 1843 1011
Vol. V.—No. 24. Boston, Whole No. 120 1011
Dr. Jarvis.—No. 4 1011
The Chronology of the Bible 1011
CHRONOLOGY FROM CREATION 1013
SIGNS OF THE TIMES 1025
The end of the Volume 1029
A call from London 1031
Letter from W. H. Ireland 1034
Hope unto the End 1034
Appeal to the Doubting 1036
SIGNS OF THE TIMES 1039
The Tent Meeting in Buffalo 1039
Middletown Campmeeting 1040
CAMPMEETINGS 1041
SECOND ADVENT CAMPMEETING 1041
A SECOND ADVENT CAMPMEETING, 1042
SECOND ADVENT TENT MEETING, 1042

CAMPMEETING NOTICE 1042
A SECOND ADVENT CAMP-MEETING 1043
Letters received to Aug. 12 1043
from post-masters 1043
individuals 1044
Bundles Sent 1044
INDEX TO VOL. V 1044
Poetry 1046

1843

March 8, 1843

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Joshua V. Himes

THE SIGNS OF THE TIMES,
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THE SIGNS OF THE TIMES

No Authorcode

J. V. Himes, Josiah Litch, and S. Bliss, Editors

BOSTON. MARCH 8, 1843.

St. Paul's Dissuasive from Consternation—considered and applied:"

JVHe

By Rev. Asa Cummings.

This is the *title* of a discourse in the Portland Bulletin, to disprove the coming of Christ. The *title* alone proves that its author, although a *Reverend*, is not praying, "Come, Lord Jesus, come quickly;" that he is not *loving* his appearing; and that St. James' exhortation to patience unto the coming of the Lord, would be thrown away upon him. No one who is *longing* for the coming of his Savior, would be filled with "*consternation*" at the thought of his coming. No *faithful* servant would be filled with *consternation* at his master's appearing. N o *fond* and *devoted* wife would need be *dissuaded* from *consternation* at her husband's return. Nor would *dutiful* children have any *consternation* at their parent's presence. The least hint at *consternation* on the return of a friend, a parent, a husband, or a

master, would show that *all was not right* on the part of those possessed of such *guilty fears*.*HST March 8, 1843, page 1.2*

Throughout the Bible, the coming of Christ is spoken of as a most joyful event. Our Savior says, “Look up, and lift up your heads, for your redemption draweth nigh.” St. Paul says, of that event, “Wherefore, comfort one another with these words.” St. John prayed, “Come, Lord Jesus, come quickly,” and the apostle James was obliged to exhort the primitive church to *patience* for the time of that event. He says, *5:7, 8*, “Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.”*HST March 8, 1843, page 1.3*

How a wife would *dishonor* her husband to hint at *consternation* at his coming! And how does a servant of the Lord *dishonor* his Master by any hint to *dissuade from consternation* his children at his *return*!! But should be reply, that, it is the enemies of Christ he is attempting to calm; then we have only to turn to the pages of inspiration and show that he has no such commission. The Bible gives no assurance of peace or safety to the wicked, and denounces woes upon those who shall dare so to teach. The unconverted man, who is in continual danger of death and the judgment, should be filled with the utmost *consternation* at his condition, and flee from the wrath to come. When, therefore, the professed ambassador of the Most High, instead of pointing such to the “ark of safety,” prostitutes his calling, and administers a quietus to their fears, there is danger of the blood of souls being found in his skirts to be required at his hand. Such unfaithful Watchmen can take either horn of the dilemma they please. If their object is to calm the *wicked*, they will bring upon themselves swift destruction. If their object is to dissuade from consternation the *righteous*, they are dishonoring their God and insulting the children of the Most High.*HST March 8, 1843, page 1.4*

So much for the TITLE of his discourse; and now for his TEXT.*HST March 8, 1843, page 1.5*

2 Thessalonians 2:1, 2, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”*HST March 8, 1843, page 1.6*

Here, as usual, with those on that side of the question, his text does not present the force of the connection. The whole connection shows why that event could not take place in Paul’s days. He says, *2 Thessalonians 2:1-3*: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exaiteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”*HST March 8, 1843, page 1.7*

According to the above, *before* Christ could come, there must be a falling away, and the man of sin be revealed. Mr. Cummings admits that this apostacy has taken place, and that the man of sin has been revealed, and yet quotes this very passage to show that Christ will not come now, when have been seen the very events which alone were to delay his coming. Such *logic*, if it prove anything, can only prove that Christ will never come. He has also gone into a long argument to show that because the coming of Christ was spoken of as near at hand 1800 years ago, that therefore, it cannot be near at hand. Now that also can only prove he will never come; for upon that principle the nearer we come to an event, the farther the event would be from us. Therefore he virtually makes the looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ like the pursuit of an *“ignus fatuus*.”*HST March*

8, 1843, page 1.8

As he has admitted the fulfillment of every thing which his text and context included, we will notice in short, his reasons why that day cannot now come. The first is, *The man of sin has not yet been destroyed*. If he had been destroyed, it would militate against the doctrine of his coming, for the apostle assures us that he shall be destroyed by the brightness of Christ's coming. His destruction cannot therefore precede his coming, which will not be delayed by any such event. His argument about requiring *time* for that event, does not seem like the stone being cut out of the mountain without hands and smiting the image on the feet and dashing it to pieces. Would that require time?*HST March 8, 1843, page 1.9*

He says, 2. "It is affirmed in the sure Word of God, that the natural heavens and earth '*shall wax old as doth a garment*.' Now what marks of age or decripitude can be discerned in the firmament, or on the surface of the ground? So far from this, a great part of the earth's surface is, so to speak, in its native virginity, untouched by the hand of cultivation, and yet possessing a vigor of soil, and the sources of aliment to those products, which sustain animal life, which 50 generations of men could hardly exhaust. View this in connection with another inspired affirmation. It is said in the word of truth, that 'God himself formed the earth and made it; that he established it, that he created it *not in vain*, that *he formed it to be* inhabited.' Very strong language, an iteration of the expression, and of the idea, indicating the utmost certainty: He created it *not in vain*; he formed it to be *inhabited*. Now has this assurance been fulfilled, according to the import of the language? Who can believe it, while such immense tracts,—tracts too of boundless capabilities, remain untrodden by a human foot,—unless perchance some wandering savage may have, at distant intervals, pursued his game across it. But this is not to *inhabit* the earth, in any just meaning of the term. In the absence of all instruction on this point, it would be arrogance in us to assert that the earth was made in vain, even if the knell of its destruction should sound before it was overspread with human beings, dwelling in settled habitations; but since God affirms, that he formed it to be inhabited, we may be sure it will not rush to its catastrophe, till this design is accomplished. The earth has so many marks of youth, of freshness, and vigor, that it would contradict

some of the most obvious analogies of God's providence, to see it laid at once on the funeral pyre. This is, indeed, its ultimate doom, as I read the Scriptures; but other purposes of its creation are yet to be answered before the last conflagration. Reason teaches as much; Scripture makes it certain.*HST March 8, 1843, page 1.10*

"Then, there are inventions and discoveries of modern date, which promise to work a wonderful change in the state of the world, and by which it is not irreverent to believe that God intends to fulfill, in part, those assurances to which we have just alluded. Man has just acquired that power over the elements, by which he binds them to his service, and makes them transport his person and goods with the speed of the wind. What a facility is hence derived for peopling the earth, and bringing its remotest points into frequent correspondence. And this frequent intercourse can hardly fail to exert a most powerful influence instituting, or cherishing and perpetuating the relations of peace among the different branches of the human family. And when the sword shall cease to devour, and the arts of peace shall be universally cultivated, men will multiply beyond all former precedent, till at the end of a few generations, it will be demonstrated that God formed the earth to be inhabited."*HST March 8, 1843, page 1.11*

Do the deserts of Asia and Africa, thousands of miles in extent,—all of which were fertile when the earth was Eden—show no signs of age? Do the countries of Arabia, Egypt, Idumea, Palestine, Persia, the worn-out hills of Europe, and the exhausted soil of the south, show no signs of age? Then again, was not that argument just as good before the flood? His agument with regard to the improvements of the age, would also have been equally valid before the flood, or the destruction of Sodom.*HST March 8, 1843, page 2.1*

If God made the earth to be *inhabited*, how can that be accomplished while man is only a pilgrim and stranger on the earth, and death cuts him asunder? The earth can never be inhabited until it is regenerated, and becomes the *home* of man. This will be when the wicked are cut off. *Psalm 37:9-11, 22, 28, 29, 34*: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea,

thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." *Proverbs 2:21, 22*: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." *Proverbs 10:30*: "The righteous shall never be removed: but the wicked shall not inhabit the earth." *Isaiah 60:21*: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." *Matthew 5:5*: "Blessed are the meek: for they shall inherit the earth." *Revelation 5:10*: "And hast made us unto our God kings and priests: and we shall reign on the earth."*HST March 8, 1843, page 2.2*

His 3rd argument is that "God has promised, in his word, that the descendants of Abraham shall be restored to their standing in the church, and, as many believe for reasons not easily set aside, to Palestine, the country of their fathers."*HST March 8, 1843, page 2.3*

Paul, however, says, *Romans 2:28, 29*. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." *4:13*. "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." *9:6-3*. "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." *10:12*. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." *Galatians 3:16, 28, 29*. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of

many; but as of one, And to thy seed, which is Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*HST March 8, 1843, page 2.4*

To be continued.

THE PROPHECY OF DANIEL, LITERALLY FULFILLED

JVHe

Considered in three Lectures, by nathaniel colver, *Pastor of the First Baptist Free Church, Boston*.*HST March 8, 1843, page 2.5*

In the first of these three Lectures, Mr. Colver, after some common place in relation to the difficulty of his undertaking, submits to his readers, first, a synopsis of the book of Daniel. Subsequently to this general statement he proceeds to inquire whether the numbers dispersed throughout the several visions, as 2300, 1290, 1335, etc., are to be understood as days, or years, that is, grammatically, or symbolically. He concludes by affirming that they are to be taken for days, and understood grammatically.*HST March 8, 1843, page 2.6*

In his second sermon Mr. Colver imbeds Rollin's interpretation of the Little horn of the *8 chapter*; and with the historian and Josephus affirms that the times spoken of relative to the vision of the Ram, the He-goat, and the Little Horn were all exhausted and literally fulfilled in the personal history of Antiochus, one of the Selencida.*HST March 8, 1843, page 2.7*

In the third of these Lectures are embraced Mr. Colver's views of the other Little Horn of Daniel—that of the *7 chapter* "I considered the horns and behold there came up among them another little horn," etc., *Daniel 7:8*. The literal exponent of this symbol Mr. Colver affirms to have been the 5th Emperor of the Romans—Nero.*HST March 8, 1843, page 2.8*

The whole of the discourse, therefore, is strictly speaking an *exposition*, a professed exposition, of the two *Little* horns of Daniel, and of the Times relating to them.*HST March 8, 1843, page 2.9*

On the whole performence we would say—Whether Mr. Colver possesses the genius, and gravity of learning necessary for what some persons in *Latin-Germanic* style would denominate an *exegesis* of the much litigated points he has signalised and chosen for discussion, may appear to the readers of his pamphlet somewhat doubtful, but that there is in the Reverend Gentleman a *vein of humor—a gay sarcasm*, which he represses with difficulty, cannot be denied. If never weighty, he is certainly sometimes witty. If he displays not his matter with the dignity of a scholar, or the reverence of a saint, he is at least fond of his point, and determined to make it at all hazards. Finally, if this gentleman's views are correct, then any appeal to the prophecies of Daniel for the second "appearing and kingdom" of Christ will ever be made in vain.*HST March 8, 1843, page 2.10*

Let us attend briefly to the subject of his first discourse.—"*Whether there is any law of prophetic interpretation, which will warrant us in understanding* [*days*] *as of so many years*." p. 11.*HST March 8, 1843, page 2.11*

After observing that his inquiry involves a point of no ordinary interst Mr. Colver proceeds as follows;—"From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors "that in the prophetic writings a *day* stands for a *year*. But we feel disposed to call in question this assumption,"etc. That Mr. Colver in this question should oppose himself to "the great body of commentators and expositors" in the Protestant world, is perfectly allowable, because, on this plain hypothesis, that the great body of it may be wrong, it might be neccassary for him to differ from them; but that he should "feel disposed" to do so, is not so amiable. We ought never to be "disposed,"but compelled only, to differ from such men as the two Newtons, Mede, and the other illustrious scholars who form the great body of commentators and expositors of prophecy; and it ought to have been only upon a rigid induction of consequences the most obvious, that Mr. Colver should have said, if he should have said it at all, that a rule of interpretation embraced by men of their profound erudition, "might evolve as many systems, from the book of Daniel or. Hosea as the celebrated Paganini could play tunes upon one string of his viol, and render them liable to as great a

variety of extent as a gum-elastic rule." p. 13. I know not what others may think of this comparison, but it is not impossible that the solemnity of those immortal minds, whose rules Mr. Colver opposes, might at a moment of reflection almost excelling human, have been seasonably broken in upon by it, and afforded a well merited moment of relaxation by the fact, for who can imagine that Newton or Mede could have done less than smiled to hear their rules compared to catouche, and the cat-gut of the celebrated Paganini, an Italian violin player?!*HST March 8, 1843, page 2.12*

The question which came before the mind of Mr. Colver in this lecture, was, strictly speaking, the following:—Is time symbolized in the writings of the prophets; It has been said that chronology and geography are the two handmaids of history; and therefore it would have been an approach to the settlement of this question—touching chronology—for the reverend gentlemen to have determined first, whether history and geography were symbolized in the writings of the prophets; but he has done neither the one nor the other: He has not even taken the difference between grammatical and symbolical prophecy; and yet this distinction forms the logical *data* of his question, without which it could neither be fairly argued nor originated. When the prophet foretold that God would on account of their unbelief detain Israel in the wilderness—and detain them forty years, the prophecy was delivered in grammatical style, and the history, and the chronology of the history were alike to be understood gramatically; and so of innumerable other prophecies; as that of the flood; that of Hezekiah who had 15 years added to his life; that touching the breaking of Ephraimin sixty-five years; that of the captivity in Babylon, for seventy years, and that of Jonah to Nineveh, etc. All which are in alphabetical and unsymbolized style, and to be understood both in their history and chronology accordingly.*HST March 8, 1843, page 2.13*

But again: let us look at Nebuchadnezzar's image, the vision of the four wild beasts and that of the Ram etc, in Daniel; also the seven seals, the seven trumpets, and the seven vials,the woman clothed with the sun, the dragon, the beast, the harlot, the olive trees, and the witnesses, etc. in the book of the *Revelations*, and we see prophecy delivered in a very different style truly—not in common alphabetical language, but in the language of symbols—a language

which addresses the eye rather than the understanding. Now many of these prophecies embody time. Thus—time, times and the dividing of time, 2300 days, 70 weeks, 1260, 1290, and 1335 days, 3 1-2 days, 42 months, 3 1-2 years, etc, etc.*HST March 8, 1843, page 2.14*

If now prophecy is expressed in Scripture both gramatically and symbolically, and the reader knows it is, the inquiry, whether time is expressed under the same double phasis, cannot easily, one would imagine, be deemed illegitimate. Is it more irrational to make a day represent a year, than a piece of metal a kingdom, or the destruction of a wild beast, a revolution in the empire? Certainly it is not. But we have said, what has often been said before, that chronology and geography are the two handmaids of history. Now if history and her one handmaid be symbolized, why may not history and her other handmaid be symbolized. That geography is symbolized in symbolic prophecy is susceptible of very plain proof. For instance; In *Daniel 7th chapter*. The civilized world is represented by "the great sea; In the Revelations, the western Roman empire by the "wilderness;" Papal geography by "the throne of the beast;" France by "the sun," and Turkey by "the Euphrates," etc. We hence conclude that there is no absurdity in the supposition that in symbolic prophecy time, as well as history and geography, may be symbolized.*HST March 8, 1843, page 3.1*

Now overlooking the necessary distinction which obtains in the language of prophecy, and the reasonableness of the inquiry, "Whether lime is symbolized," Mr. Colver cites his readers to grammatical prophecies in which time is expressed literally—a day for a day, and a year for a year—and applying to these the rule which others apply only to time as found in symbolic prophecy, he very easily and *felicitously* gives an air of folly to the whole matter. For instance, God threatened, in plain alphabetical and unsymbolized style, that he would keep the Israelites 40 years in thewilderness—a prophecy belonging to a class wholly excluded by its very nature from this inquiry—when Mr. Colver, either ignorant of this, or regardless of it, very jocosely concludes as follows:*HST March 8, 1843, page 3.2*

"Had one of our modern expositors been there, to have applied the

rule which we are combatting, and have exercised the same liberty in expounding this threatening, that is exercised in expounding the "time, times and a half" of Daniel and of the Apocalypse; he would have had the forty years, or times into days, counting "prophetic numbers," a year for a day; and then the poor Israelites must have wandered fourteen thousand and six hundred years! Fortunate for the good Caleb and Joshua, that the "venerable Mede" did not live and write before them; or the poor men would have been as unbelieving as their brethren had been, about ever entering the promised land."*HST March 8, 1843, page 3.3*

The time, times and a half above mentioned belong to a prophecy of a very different class from that in which the forty years are found. the prophecy of Isaiah touching the lengthening of king Hezekiah's life for fifteen years more; that of Jonah, for the destruction of Nineveh in forty days, and the historic fact of Daniel's fasting three whole weeks, are all forced into a question from which by their very nature they are excluded, and made to become the illigitimate exponents, of a rule by which they were never intended to be measured by "the great body of commentators and expositors of prophecy" to whom Mr. Colver chooses voluntarily to oppose himself.*HST March 8, 1843, page 3.4*

Mr. Colver says of the rule which he here combats, that it must be of "*universal*, or *arbitrary* application;" that is, it must either apply to all prophecy-grammatical, typical and symbolical, or it can apply to none of them except by some arbitrary theory. In accordance with this simple remark he cites the grammatical prophecy of God to Abraham that his family should be strangers in a land not their own for 400 years; and then with the felicity of a writer, who has overlooked the most obvious distinctions subsisting among the things of which he writes, adds that Abraham's family according to this rule ought to have been strangers 146,000 years!*HST March 8, 1843, page 3.5*

But are rules only "*universal* or *arbitrary*?" Are they never special? Certainly they are. The rule then, that "In symbolic prophecy *time* like *history* and *geography*, is symbolic," is a special rule, and extends only to prophecies of a particular class. And the fact that Mr. Colver was either ignorant of this or disregarded it, is a proof

that he was unqualified to settle the question which he has in his first discourse undertaken to argue.*HST March 8, 1843, page 3.6*

In his first sermon Mr. Colver is witty not weighty, popular not profound, and writes evidently for the many, not the few, the ignorant rather than the learned; and whether or not he is well informed, it is certain he is not very well instructed, for he has mistaken ridicule for logic, and the creations of his own unchastened fancy for the very reasonable rules of those illustrious men to whom he is pleased voluntarily to oppose himself —*Evan*.*HST March 8, 1843, page 3.7*

The Cause in Vermont

JVHe

Brother C. Morley writes us, dated Feb. 11, that he has lectured on the Second Advent with much success at Granville, Vt. At first, there was some opposition, but it soon gave way, so that on the seventh and last day, more than one hundred manifested their belief in the immediate coming of Christ, and many found the Savior precious to their souls. About one half of all the youth in that town over ten years, are hopefully pious, and many of the remainder are anxious.*HST March 8, 1843, page 3.8*

He gave three lectures at East Dorset, to solemn and attentive audiences.*HST March 8, 1843, page 3.9*

On his way to Vermont, he lectured on reaching S. Williamston, Ms. and distributed some books where the church had been very cold and dead, for ten or fifteen years. On his return, he found that a revival had commenced from the seed then sown. While lecturing there, on his return, he says:*HST March 8, 1843, page 3.10*

A Mr. Wade, a very profane and intemperate man was swearing in a most violent manner against the Second Advent doctrine, and against me for preaching it, a pious lady rebuked him for his wickedness; he then inquired of her if she believed that the end of the world was nigh; she replied that she believed that it was, he gazed at her in silent astonishment and trembled, he went home

and paced his room in agony, he passed a sleepless night, and the next day asked Christians to pray for him, he was the first convert. Mrs. B., where I stayed, anxiously inquired of me what she should do to be saved; I pointed her to Christ; the next Sabbath morning she was rejoicing in Christ. At the usual prayer meeting on Sabbath evening, the room was full of weeping anxious sinners. The work is still progressing powerfully.*HST March 8, 1843, page 3.11*

The pastor of the Congregational church at Curtisville, Mass. requested me to spend the Sabbath with him and lecture in his church; but one of his deacons and a deist heard of it, and came to the minister and declared that there should be no lecture in the church on the Second Advent. The deacon and deist were made friends, Herod and Pilate like. The minister having the fear of man, then refused, to have me lecture on that subject, but requested me to take part in the exercises, I told him that I felt it my duty to decline, and I determined not to go where my Savior is not admitted; hence I did not go to the church.*HST March 8, 1843, page 3.12*

Albany, Feb. 11, 1843.*HST March 8, 1843, page 3.13*

Letter from J. W. Cheney

JVHe

Dear Brother Himes:—Since brother Miller was here in Aug. last, the subject of the second advent has occupied no small share of the minds of this community, and the interest on this theme is by no means growing less, but it is increasing continually; there are some among us, who say, Mr. Miller ought to be confined in prison, and those who advocate this doctrine ought not to be permitted to hold meetings or speak on the subject. Should the enemy prevail, and brother Miller be given into his hands, and he cast into prison, he would no doubt make as great a mistake as he did when he cast John Bunyan into prison.*HST March 8, 1843, page 3.14*

Some say, if Christ should not come this year it will make infidels. Now, sir, I want to tell you what kind of infidels the preaching of this doctrine has made here among us. Since brother Miller lectured

here, there has been, in the judgment of charity, a number who have embraced the Savior, they said if Christ is coming so soon, we are not prepared to meet him, and set about the work immediately; some of these have united with the church; I have been interested in the answers they gave in their examination before the church, for instance, if the Lord should not come this year, would you give up your hope, would your faith and confidence in the word of God fail; No, no, if he does not come this year, we will watch and wait till he does come. Now I ask, is the church in any danger from such persons, who manifest such a spirit of infidelity as this, let those answer who raise the cry, it will make infidels.*HST March 8, 1843, page 3.15*

Yours, in the blessed hope of the glorious appearing soon. Brandon, Feb. 14th, 1843.*HST March 8, 1843, page 3.16*

We bear our testimony against the ridicule—the nonsensical and wicked remarks which are made by the ungodly respecting Mr. Miller's theory. Whether his views are true or false, *they* show their depravity in trifling with such solemn subjects. God pity them, and awaken them to their own danger!—*John the Baptist.*.*HST March 8, 1843, page 3.17*

SIGNS OF THE TIMES

No Authorcode

J. V. Himes, Josiah Litch, and S. Bliss, Editors

BOSTON, MARCH 8, 1843.

Review of the Past, with the present and future prospects of the cause

JVHe

Four volumes of the Signs of the Times were completed, and three years expired with the publication of our last number. With the commencement of a new volume, it may not be inappropriate to give a brief review of the past, embracing a notice of the obstacles and embarrassments encountered at the outset, a rehearsal of the

success which has attended our efforts to promulge the truth thus far,—and an avowal of our designs and expectations in regard to the future.*HST March 8, 1843, page 4.1*

With regard to the past, we have abundant reason to bless God for the signal marks of favor and approbation with which he has blessed our labors. We commenced the publication of this sheet in the midst of discouragements and opposition. Friends spake doubtingly, and foes ridiculed openly, the undertaking; and added to this we were without pecuniary resources. But having become fully persuaded that the cause we had espoused belonged to God, we felt assured of His gracious aid, and accordingly entered the field and drove our stakes, committing our all unto Him, regardless of the fears and misgivings of friends on the one hand, and the ridicule and contempt of foes on the other, by which our projected effort was universally assailed.*HST March 8, 1843, page 4.2*

The result has proved that our confidence was not misplaced; for God has indeed owned and blessed the truth we have endeavored to spread among the people, in a degree and manner exceeding greatly our most sanguine hopes. The soul thrilling doctrine of the Second Advent nigh, universally despised at first, in spite of all efforts to choke it, rapidly continued to gain for itself advocates and friends among the honest-hearted and the candid of all classes throughout the land. The progress of truth has been steadily onward; and thus the little cloud, not larger than “a man’s hand.” at the beginning, has increased in size and spread until the whole face of the moral heavens have been overcast, and abundant and fertilizing rains have descended to cheer the laborers and water the vineyard of the Lord. Revival has followed revival, wherever the glorious news of Christ’s speedy coming has been carried; and many from among the ministry, multitudes from all the evangelical orders, and scores from the ranks of infidelity and unbelief, have been constrained to yield to the almighty power of truth, and confess allegiance to our approaching King; all of whom are now patiently awaiting His “glorious appearing,” and praising God that their ears were ever blessed with the sound of the midnight cry. Thousands stand ready this day to testify to the truth of this statement. To God be all the glory.*HST March 8, 1843, page 4.3*

Although brother Miller had labored for many years in different States of the Union, his labors had been confined mostly to the country, and neither he, as a faithful watchman, or his message, were known or appreciated very extensively. But on embracing his views, we determined to aid him in visiting, as far as practicable, all the cities of the Union.*HST March 8, 1843, page 4.4*

The field and facilities for operating, at first chiefly confined to this city, have therefore been greatly extended; and laborers, though few and inefficient when brother Miller came first among us, have also been greatly multiplied. Numerous, able and devoted advocates have been raised up and endowed with grace and wisdom from above, and who have, under God, been instrumental of stirring up mightily the attention of the people to a consideration of this momentous question. The influence also exerted by our "tent-meetings," in various parts of the country, has been by no means inconsiderable. Thousands of happy souls can now point to these meetings as the means by which their attention was aroused to the importance of investigating the prophecies for themselves, and by following the spirit of inquiry thus awakened in them, they have been led into that perfect liberty wherewith the truth maketh free.*HST March 8, 1843, page 4.5*

The effort to circulate publications, has likewise been greatly blessed of the Lord. Already have the publications issued from the Second Advent depot in Boston found their way not only into nearly every section and district of our own land, but are being read and believed in the islands of the sea, and at all the missionary stations, of which we have any knowledge, on the face of the globe. We have been enabled thus far, by the sums received for publications, together with the free offerings of the friends of the cause, to defray the expences of printing, binding, etc., as also to increase in amount and variety such publications as have a salutary bearing, upon the great truths we are labouring to inculcate and enforce. We have established, with the means thus afforded, a depot for the sale and circulation of these publications, in New York; in the vicinity of which, as well as the country surrounding it, the work of the Lord, through the agency of these means, in connection with the labors of the brethren, has recently received a new and important impulse. Bro. Litch and Hale, have been blessed in spreading the truth in

Pennsylvania, and other portions of the South. Bro. Litch has established a depot at Philadelphia. Bro. Storrs, and others, have been equally successful and happy, in perceiving the hand of the Lord guiding and overruling their efforts, in New York, Albany, Utica, etc., while Bro. Fitch stands as a faithful sentinel at his post, in Ohio; and, through the blessing of God, is sounding the alarm and arousing the slumbering virgins of the west. In all this we recognize the finger of God; to whom we heartily ascribe all honor and glory. Our opponents, enraged at the manifest prosperity and success attending our efforts, have been aroused to the combat, and have been unceasingly employed, in hurling at us and the truths we advocate, the arrows of ridicule, misrepresentation, and falsehood; but their arrows have not reached the truth, at which they were aimed. Nearly every argument, written or published against us, that has fallen under our notice, we have never failed, candidly and fairly, to examine and weigh in the light of God's truth; and we can most conscientiously and truthfully declare, that the result of every such examination has served to confirm our faith in the views previously cherished; and we cannot but think that similar results must have been produced in all candid minds. It can scarcely escape the notice of the most casual observer, that one general characteristic marks the sayings and writings of all who attempt to forge weapons against the doctrine of the immediate coming of the Lord; and that is, while they have everything to *take away* from our blessed hope, they have nothing *to give* in its stead. They decry our faith as vain, delusive, and false; but here they leave us, without telling us what *is* truth. *They* can impart no light to us, but they exert all their power in assaying to obscure *our* light. The Lord judge between us in this matter.*HST March 8, 1843, page 4.6*

In view of all that has now transpired, and the increased knowledge, that time, observation, study, prayer, and the spirit have taught us, we can most sincerely affirm, that our faith in the glorious Advent of the blessed Savior this year, is steadfast and unwavering, having become strengthened and enlarged by the experience of the past, the unequivocal indications of the present, and the joyous foretaste and blissful anticipations which the Lord gives us of the future. To all our brethren, far and near, enjoying like precious faith with us, we would simply add the encouragement and admonition, "Look up" and "be ready!"*HST March 8, 1843, page 4.7*

Who are making Disturbance? It is frequently said that the doctrine of the Second Advent is the cause of divisions in the churches. But who are the authors of such divisions? Surely not the Second Advent brethren. They do not close the doors of our churches, chapels, and vestries, against those of an opposite faith. Nor do they attempt to close the mouths of those of an opposite faith with themselves. Those who oppose this “blessed hope” are the ones who refuse to open the doors of their respective places of worship to the preaching of the kingdom at hand, and who are unwilling that the question should be broached in their social meetings by the believers in the speedy coming of Christ. They are the ones who would close the mouths of those who differ from them, and set the seal of silence upon their lips, and who, when the question is discussed, oppose and censure its advocates.*HST March 8, 1843, page 4.8*

The believers of the coming of Christ, as a general rule, consist of the most devoted and praying portion of the community. The cold hearted professor and worldly-minded Christian, are never found looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, nor are they loving his appearing.*HST March 8, 1843, page 4.9*

The love of this world, is inconsistent with a perfect reconciliation to the will of God, and those whose affections are placed here, naturally feel opposed to the coming of Christ. This opposition to his coming is the sole cause of any difficulty on account of this belief.*HST March 8, 1843, page 4.10*

A Rebuke—The affair of the *ascension robes* of certain Millerites, communicated by “B.,” is hardly worth publishing, even if true, which we are somewhat inclined to doubt. To be sure,the Millerites are fair game for us Infidels; but then the poor fellows are laughed at so much already by their Christian brethren, and must get it so awfully after their *Judgment day*, that it is quite unnecesary for us to join in the laugh. Besides, we are unable to see why the Millerites should be ridiculed any more than other Christians. They are made what they are by trying, honestly, as we believe, to understand the Bible; therefore, if any Christians are to be laughed at, they deserve it most who differ from the Millerites, because they show by their

conduct, that they don't believe what they profess. —*Investigator*.*HST March 8, 1843, page 4.11*

The falsehood respecting the ascension robes has been going the rounds, of the so called, religious press. The Olive Branch, Puritan, Universalist, and Recorder, have been particularly eager to give circulation to it. When papers that make no pretension to religion, correct their errors when pointed out. it is expected that those papers that claim to be patterns of *truth*, would also alike contradict their mistakes. In this however we are disappointed; and it is reserved for them to be thus signally rebuked by the Investigator.*HST March 8, 1843, page 4.12*

Scoffing in High Places

JVHe

Isaiah 28:22. "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."*HST March 8, 1843, page 5.1*

The beast whose number is six hundred and sixty six, (*Revelation 13:18*,) has made some trouble among commentators, literal and illiterate, not so much from any intrinsic difficulty they have found in the matter, as from the great diversity of literal interpretation of which it is susceptible. This number has been held to refer to the word *Lateinos* the Latin empire; to *apostates*, apostate; and to a goodly array of distinguished individuals from Nero down to Napoleon. Mr. Kent refers it to *apostates*; we think, without his usual good tact and judgment. At any rate we have a later and better application, which we here propose for the first time;—promising only that the number must of course be made out from the numeral value of *Greek* letters; and that our diphthong *ai* is written by the Greeks with *iota subscript* and not used as a numeral. Our suggestion is as follows:*HST March 8, 1843, page 5.2*

Engl. *Captain Miller*.*HST March 8, 1843, page 5.3*

Value: 20 1 80 300 0 50 40 10 30 30 5 100=666!*HST March 8,*

1843, page 5.4

Greek: *HST March 8, 1843, page 5.5*

Here then is proof *literal* and positive, that Capt. Miller at the present day is the "*beast* that deceiveth them that dwell upon the earth!" And when we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down for the *first* of April instead of the 23rd, we think there is enough in these considerations to quiet every feeling of alarm. At least, the proof is quite so logical and conclusive, as any that Miller and most other literalists have to offer. *N. Y. Obs*.*HST March 8, 1843, page 5.6*

If the *Reverend* author of the above will furnish us the Greek letters of his name, and we could descend to such low and unchristian scoffing, we believe that we might produce some *numerical* result that would show him no distant relative of the *Beast*. But that not being our occupation, we leave such business to those whose cloth is akin to it.*HST March 8, 1843, page 5.7*

Puseyism.—The Rev. Mr. Oakley, of St. Margeret's, Cavendish square, London, has just published a prayer book, in which the prayers are printed in English on one page and in Latin on the opposite one, each paragraph beginning with a red letter. The same reverend gentleman has been long known to have had the altar in his church fitted up in the style of an altar in the Catholic Church.*HST March 8, 1843, page 5.8*

The London Patriot says, we are getting on in ecclesiastical matters. Candles on the altar are become the order of the day, now that the Bishop of London's sanction has been given to the practice; and great is the satisfaction of the candle makers with his lordship's decision, which will certainly improve their trade.*HST March 8, 1843, page 5.9*

To what these things will grow, is impossible to foresee. The evangelical clergy of the metropolis have had private meetings, at which we understand, it was deemed the more prudent course to kiss the episcopal rod and submit to the rubric. Puseyism, finding nothing to check its progress within the Establishment, is assuming

every day a bolder tone. Apart from its mumeries, it is essentially a struggle for power, and it now openly aspires to dictate to the state.*HST March 8, 1843, page 5.10*

LETTER TO N. COLVER

JVHe

I have read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of *his* dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are *his* Think of the wo Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank *with* the drunken."*HST March 8, 1843, page 5.11*

In your preliminaries is seen the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical Interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "*intelligent*" *agreed among themselves*. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nero. *Are you as well informed as they are in Hebrew and Chaldee*? Dowling agrees with us, that it is Papacy. You and Stuart think the 2300 days are *days*, but can only make them *about* fit Antiochus; Dowling and Chase say they are half-days, and that *is not quite* long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if "a knowledge of correct biblical interpretation" is the one thing needful to understand the Bible?*HST March 8, 1843, page 5.12*

On your first page, you call the belief that the kingdom is not yet set up, "a vagary" If the kingdom *is* set up, where is the king? the subjects? the territory? Satan certainly continues to be the *god* of this world: the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Mary does "not yet sit on the throne of

his father, David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set on the *right hand* of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God." If his kingdom *is set* up, why did Christ command his disciples to obey the Cesars of this world? Why did he tell them "it was his Father's good pleasure *to give* them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom *come*," if it was set up? Why say, when sitting "on the throne of his glory." "Come, ye blessed of my Father, *inherit* the kingdom," if they had been in *possession* of it since they were converted? If the reign of grace in the heart is *the* kingdom, why look for an entrance that "shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ?"*HST March 8, 1843, page 5.13*

On page 8, you state your subject to be *"not* whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event *cannot* come this year: you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds as good against Christ's *ever* knowing the time, as it does against you or me. You don't wish to have it appear that you are not *looking* for him; for you have read, "unto you that LOOK for him," etc. Then again, you fear your *love* for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing" A little "intelligence" will penetrate your flimsy veil.*HST March 8, 1843, page 5.14*

In your attempt to separate the 9th from the 8th of Daniel, you will find true "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand the vision," was not fulfilled when Daniel fainted with the soliloquy on his lips, "none understood it;" while of the 7th, Daniel says "he *told* me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 9th to finish what was *unfinished* in the 8th. The tenacity with which our

opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. *You had not noticed that Daniel understood that chapter*, and therefore needed no "appendix" to it, but *did need the 9th for a correct understanding of the 8th*.*HST March 8, 1843, page 5.15*

While you were making merry with the "day-for-a-year expositors," why did you not speak about the *long* ten days' tribulation of the church at Smyrna?—of the *long* first wo of five months?—of the still *longer* second wo, of an hour, a day, a month, and a year?—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about *running out doors* 2520 *years*; and of Daniel's *fasting* 21 years, when there is not a word about fasting in that chapter.*HST March 8, 1843, page 5.16*

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335, to Daniel, says, (*chap. 10:13*.) But the prince of the kingdom of Persia withstood me one and twenty days, etc." Now the "unlearned" can see that it was the "wonderful numberer" that said "unto 2300 days:" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me" Then, again, in the last verse he says, "there is none that holdeth with me in these things, but Michael your prince:" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The *first* gave all the "wonderful days" directly to him: the *last* "explained," "lifted up," or "strengthened him," as he was ordered. The *first* appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.*HST March 8, 1843, page 5.17*

On page 33, you say, "It is not how long shall be the time for everything Daniel saw in the vision, but how long shall be the vision

concerning the daily *sacrifice*? etc." This looks like sheer deception; *why did you not tell your renders the words "concerning" and "sacrifice" were the words of men*, instead of placing such stress upon them?*HST March 8, 1843, page 5.18*

But you have kept "the very delirium of fanaticism" for the last sentence; and that is, "the Lord himself" sounding the "midnight cry." saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to he that cry, it would have been, "Behold, the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of GOD." LEWIS HERSEY.*HST March 8, 1843, page 5.19*

Bro. Storrs has arrived in town, and commenced a course of Lectures at the Marlboro' Chapel last eve. He will remain in the city a few weeks.*HST March 8, 1843, page 5.20*

Second Advent Melodies.—A collection of hymns adapted to the use of Conference and camp-meetings, containing, in addition to those which have been in common use heretofore, with sundry important corrections and alterations, several new hymns; comprising from 60 to 70 pages, and is designed to take the place of the little work heretofore published at this office under the title of "Second Advent Hymns;" the above work is now in press, and will be out within the ensuing fortnight. Price, $ 4 per hundred; 6 cts single.*HST March 8, 1843, page 5.21*

RECEIPTS FOR CANADA MISSION, FOR THE PAPER AND PUBLICATIONS

No Authorcode

Friend, N. Port, Mass.	$ 10,00
" Nashua, N. H.	11,00
D. Tewksbury, Salisbury, Mass.	5,00
A. Rugg, Groton. "	3,00
D. H. Gould, Greenfield, N.H.	5,00
N. K. Drake, Northampton, Mass.	2,00
R. Plumer, Agent, N. Port,	7,00

J. Pierson, Portland,	13,75
D. Sawyer, Alton N. H.	3,90
Friend,	6,00
Ed Peyton,	2,00
Friend	3,00
S. Joy	1,00
L. Bruce.	3,00
I. S. Moore, Princeton, Mass,	1,00
D. Blood, Masonville.	10,00
Friend.	2,00
do Enfield, Ct.	5,00
S. Pollard, Weston, Vt.	7,32
T. R. Hinckley, Sandwich,	1,00
Mc Munister, Me.	2,00
By D. Macton,	2,00
J. S. Clarke, Munroe, Me.	2,00
E. Bemus, Burlington, Vt.	5,00
E. Mc Graths.	1,00
	$ 113,97

Letters from post masters

JVHe

Rec'd up to March 4th, 1843. Braintree, Vt; Birmingham, O; Springfield, Ms; Dexter, Me; Waterville, Vt; Blaisville, Ia; Bristol, Ct; Scituate, Ms; Industry, Me; Nankin, Mich; New Ipswich, N H; Gilford, N H; Essex, Vt; Townsend, Mass; Taxahaw, S C; Bowdoin, Me; Middletown, Ohio; Rehoboth Village, Ms; Monson Ms; North Hadley, Ms; Oberlin, O; Falmouth, Ms; Westford, Mass; Morvan, N C; Moose Meadows, Ct; Frankford O; Gorham, Me; Little York, N J; Middlebury, O; Vestal, N Y; N Newport, Me; Brimfield, Ms; Lowell, Ms; Greenville, N Y; E Falmouth, Ms; Truro, Mass; West Union, O; South Brerwick, Me; Raymond, Me; Woburn, Ms; Mason, N H; Jamestown, Green co. O; Springarbor, Mich*HST March 8, 1843, page 5.22*

Individuals

JVHe

Joel Spaulding; J D Johnson, 17 dollars, all right—T L Tullock; S Hawley; W H B Roberts, expect it is all right; Sarah C Rugg; P T Kenney; N Grant; L Kimball; Calvin French; D F Bisbee; G A Reed; S R Hathorn; J Weston; E Ellis; J Marsh; J Litch; E Farnsworth, $ 5 M Ames; L B Coles; H Lunt, Jr. and others; B D Haskell; James Morrill; Ed. Atkinson, $ 5; J Starkweather; G Higgins; E N Harris; B Foster, Jr; Jno S White; T J Wadley; L Anibal; Dr Crary; Am Barr; M M George; N Webb; W S Campbell; H and J C Iverson; Timothy Cole; H V Warren, Wyse & Co; Dr Baker; K Plumer, $15, uncertain as to Bro H's coming; J P Kendall; W N Hawkins, $ 3; G W Whiting; Jacob Weston, check rec'd, bal., of account $ 114, 47 cents; Jno D Poor, & Ed Bronson; Jno Mc Murray; O B Philiips.*HST March 8, 1843, page 5.23*

Bundles Sent

JVHe

I H Shipman, N Springfield, Vt; Box 36 Park Row, N Y; G W Peavy, Charlton, N Y; 2 boxes, J Litch, Philadelphia; L Kimball, Berlin, Vt; E Farnsworth, Groton, Ms; P T Kenny, N London, Ct; 1 box 36 Park Row, N Y; J S White, Wrentham, Ms; Jno Pierson, Portland, Me; E W Platt, Vestal, Broome, Co, N Y; Dr Z Baker, New Bedford, Ms.*HST March 8, 1843, page 5.24*

"Abomination of Desolation."

JVHe

Dear Brother Himes:—As far as my acquaintance extends, I find there are many who have difficulties in their minds in respect to "Abomination of Desolation," noticed in the vision of Daniel, and quoted by Christ in giving instruction to his disciples respecting the destruction of Jerusalem. And the difficult is this;—it is supposed to be applied by believers in the Advent at hand, who have written on the subject, to Papacy, which arose, or was set up A. D. 538. With this application of it in the mind, the inquiry often comes up, how could it be said to "stand in the holy place," at the time Jerusalem

was destroyed, inasmuch as it did not arise for nearly five hundred years after that event. Now it seems to me there is a want of clearness in the illustration I have seen of the above passage. My impression is, that it has nothing to do with Papacy, considered in an *abstract sense*; but that it is the Roman Power—the *Power* by which Papacy is sustained and wielded, and not Papacy itself. Most certainly this is the "Abomination" that desolated the church and the sanctuary: and evidently this is the "Abomination" which Christ referred his disciples to as spoken of by the "Prophet Daniel." If these views are not correct, will some one who understands it better, explain the above difficulties? But with this view, what are we to understand by its being "set up," as recorded in *Daniel 11:31*, and *12:11*. I understand by it, that the *Roman Power* was set up in its *Ecclesiastical Authority*, by which the Pope was constituted head of all the churches; and an edict passed and carried into effect, giving the Bishop of Rome power to establish courts for the purpose of putting to death all who should oppose him in his religious tenets, or mode of worship. Such an edict was passed by Justinian, the Roman Emperor, and carried into effect, A. D. 538. At this time the *Roman Power or Kingdom*, passed from its *Pagan*, to its *Papal form*. Thus the *Power of Rome* was "set up," in the form of Papacy; since which time, Papacy has been wielded by that power in "destroying the mighty and the holy people." Yet it should be kept in mind, if I am correct, that the "*Abomination of Desolation spoken of*," is not the *weapon itself*, considered in an *abstract sense*, but the *Power* by which that weapon is wielded. With this view, the above difficulty is removed; for although it was not "up" in its *Ecclesiastical Authority*, for nearly 500 years after Jerusalem was desolated; yet it had an existence even before Christ, and it was this same "Abomination" which condemned and crucified the Lord of Glory. The Apostle Paul evidently refers to this same Power, or Abomination, in his 2nd Epistle to the Thess. He calls it the "Man of Sin,—Son of Perdition, and Mystery of Iniquity." He says, "the Mystery of Iniquity doth already work: only he who now letteth (hindereth) will let until he be taken out of the way." That is, the Roman Power doth already work, and deceitfully, too, though it has not yet opposed and exalted itself above all that is called God, or that is worshipped—it has not yet come out and shown its colors, or been revealed in its worst and most deceitful form; nor can it be until its present form (Pagan) be taken out of the way. But then,

when that is taken out of the way, or removed, “shall that Wicked,” or worst and more deceitful form, (Papal) “be revealed, or set up, whom the Lord shall consume with the spirit of his mouth,” etc. Thus we see that the Apostle might have referred to the same Abomination as that referred to by the Prophet Daniel, and yet that Abomination be the *Power* by which Papacy is sustained and wielded; and not Papacy itself, considered in an *abstract sense*. Your brother affectionately, in hope of the glorious appearing at hand.*HST March 8, 1843, page 6.1*

B. Brown.
Fort Ann, Feb. 15*th*, 1843.

N. B. The communication from our paper a few weeks since, over the signature of D. Brown, was so printed by mistake. It should have been B. Brown.*HST March 8, 1843, page 6.2*

Brother R. Arey may find his questions on this chapter answered in the above article. The Abomination of Desolation, in the 15th of this chapter, we believe to be the same spoken of by Daniel the prophet in *Daniel 9:27*, which was to begin at the destruction of Jerusalem by the Romans, and desolate till the consummation, and that determined shall be poured upon the desolate; which was also predicted in the *25 of Jeremiah*, and was to begin at Jerusalem, and extend to all the nations of the earth, when the slain of the Lord shall be from one end of the earth to the other; and the times of the Gentiles are fulfilled.*HST March 8, 1843, page 6.3*

We also believe that the tribulation in *Matthew 24:21*, was to be during the continuance of the abominations which should desolate Jerusalem till the consummation, but which was to be shortened, and not continue till the end of the 7 times, and which were shortened in the last century, when the persecution of the church ceased, immediately after which were seen the signs that were to precede the coming of Christ.*HST March 8, 1843, page 6.4*

We shall give our views in full on this chapter, in a few days, in a No. of the Second Advent Library.*HST March 8, 1843, page 6.5*

Trouble at the Last Day

JVHe

Brother Himes:—Much has been written on the text found in the *12 of Daniel*: “And there shall be a time of trouble, etc;” yet I have seen nothing answering to my understanding of that prediction. Many are looking for its accomplishment previous to the advent of Christ: but I do not so understand it. For though it stands in order, on prophetic record, before the deliverance of the people of God, and the resurrection of the just, yet this is not evident in proof of that position, inasmuch as he object of the angel was not to show a succession of events; but to show that these several events would take place at a certain time, without giving their successive order. He merely asserts what will be found true; that when this trouble comes, “all whose names are written in the Book of Life, will be delivered,” or “caught up to meet the Lord in the air.” It is evident, however, to my mind, that the resurrection of the just, and the deliverance of all the righteous, will take place *immediately previous*, or at the time this trouble commences.*HST March 8, 1843, page 6.6*

But in what will this trouble consist? Probably no inconsiderable source will be disappointed hope. Those on whom it will come, have heard the Midnight Cry, “Behold the Bridegroom cometh;” but like the inhabitants the old world, when warned by Noah, are full of unbelief—they *hope* it will not be so. How great then must be their disappointment and trouble when they see the *reality* of all they have heard, and *they* unprepared. Nor will it any trifling source of trouble, to see their *pious friends* separated from them, and taken up to meet the Lord, while *they* are left to consume away in a burning world. For we are told, “one shall be taken and the other left.” Husbands from wives; parents from children; brothers from sisters; and friends from friends, then will part, no more to meet. “One will be taken and the other left.” And how will it wring the very soul of that husband who finds himself left, as his *much-loved* wife assends the clouds of heaven. Or that youth, standing beside his affectionate mother, sees her arise on angel’s wings, and pass beyond his vision to meet the Lord in glory. She perhaps stands *weeping over him*, and entreating him to fly to Christ; when in a moment she is gone. And O what *bitter anguish and* keen *remorse*, will fill his soul as he thinks of her last words, and flowing tears. He

calls, but there is none to answer—*hope* is gone, *forever gone*; and "the wrath of God abideth upon him." Who will not say, "My punishment is greater than I can bear!" Again, the thought of slighted mercy in Jesus Christ, will prove a *more than scorpion sting*.*HST March 8, 1843, page 6.7*

But to come more to the sense of the text: all will be wild, and mad confusion. The world will be on fire. Not, however, like the fires of a burning city before a mighty wind; but, in *slower progress*—volcano-like. The earth *rocks*—she *reels to and fro*; and from her *very bowels, heaves* up on every side her *burning flames*;—she throws her fires of melted lava up to the cloud-top height, and pours them forth, in furious madness, on cities, villages, and the *affrighted people*, too, who flee in *frantic wildness*.*HST March 8, 1843, page 6.8*

Thus, *progressively* the work goes on, until the earth is *pure*;—perhaps for forty days; (the length of time the world was being destroyed by flood;) during which, many will torment and torture those they hate, as predicted, *Zechariah 14:13*. And will ministers be there? Some, I fear, who lead their flocks in unbelief, who say "the Lord delays his coming," or in any way give their influence against his Advent near. I fear for such, yet many such there are. And will their people love them, when they find themselves deceived—when hope is gone forever? Ah no; I seem to see them rise in *demon madness*, and hunt with fury those who taught them, even unto death. Thus, "there shall be a time of trouble, such as never was since there was a nation, even to that same time." Who, then, "among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Sinners, flee to the mercy seat. Ministers and people, "trim your lamps and have them *burning*;" for "Behold the Bridegroom cometh;" he is even at the door. Your brother in hope of the speedy Advent.*HST March 8, 1843, page 6.9*

B. Brown.
Fort Ann, New York, Feb. 16*th*, 1843.

Letter from Calvin French

JVHe

Dear Brother Himes:—Since I saw you I have spent ten days in the city of Providence. On the Sabbath, 11th inst., I gave two lectures in the Pautuxet street Church. I lectured four days in the Bethel, our meetings were then removed to Mechanic's hall; I closed my labors on Monday evening. Brother Barry lectured on Tuesday evening; all our meetings were very solemn, notwithstanding there were scoffers present who fired their crackers in the meeting, to quite a number; yet such was the faith in God, and the power of prayer by the Church, that every thing was kept quiet; the scene did remind us of those days in which some mocked, others said, we will hear more of this subject. The result of the Lectures was blessed, believers were much strengthened, many became confirmed beyond a doubt that this is the year of Jubilee, and not a few were awakened to examine the subject. Backsliders were reclaimed, some were led to give their hearts to Christ, and are now rejoicing in hope of his soon coming.*HST March 8, 1843, page 6.10*

By the invitation of the Free-will Baptist brethren in North Scituate, R. I. I came to this place on Tuesday, and commenced a course of lectures; the interest in them is increasingly great, the Holy Spirit has been felt by all more or less, who have attended, our meetings have been very quiet, but you will not be surprised that they are, as I can with pleasure inform you, that brother Kenber Allen, the pastor of the church, is an *honest enquirer* for the truth, and has been forward several times with many of his people to ask God to show it to them; last evening he exhorted them to examine the subject for themselves, and to be ready for the day. Brother Quimby, principal of the Smithville seminary, and brother M. W. Burlingame gave exhortations to the same point. What would have been the result of our advent lectures through the land had ALL the pastors and public laborers done likewise? *the day of judgment will tell*!*HST March 8, 1843, page 7.1*

After the lecture last evening, the congregation was dismissed; those who wished, remained for prayers. The body slips were filled with enquirers for truth and salvation, alter the above exhortations, some wept aloud and begged for mercy themselves, and found it, *praised be the name of the Lord*. I expect to continue here over the

Sabbath; it is a populous region. I trust hundreds will be ready for Christ's coming, for which I feel fully prepared, and am daily looking. Yours in the fullness of *joy, peace* and *love*.*HST March 8, 1843, page 7.2*

Calvin French.
North Scituate, R. I. Feb. 25*th*, 1843.

Letter from Joshua Goodwin, Jr

JVHe

Brother Himes:—Since I last wrote for your paper, I have given a course of public lectures on the Second Coming of Christ, in each of the following places, viz. at the Factory village in Nelson, in the Baptist meeting house, and in the Baptist meeting house at Acworth and Unity. At the first mentioned place we met with much opposition from the Universalists which came from an adjacent town for the express purpose of disturbing our meetings. But the Lord was pleased to pour out his spirit graciously and revive his work in that place. Professors became revived in the Spirit, and nerved up to new engagedness in the cause of Christ, and many of them solemnly convicted of the truth of Christ's coming this year, and a number of impenitent sinners were convicted and hopefully converted to God, during our meeting, notwithstanding the inveterate persecution we met with from the adversary. Glory to God on high, his truth must and will prevail, in spite of wicked men or devils. In the two last mentioned places where I lectured, we had very good seasons, saints were revived and sanctified, and began to lift up their heads and rejoice that the redemption of the purchased possesion is so nigh at hand, and sinners were hopefully converted to God and rejoiced in hope of a glorious immortality beyond this vale of tears. In a word the good work of the Lord is progressing gloriously in this hilly country. And to God shall be all the glory.*HST March 8, 1843, page 7.3*

Yours, in the blessed hope.
Washington, N. H. Feb. 6th, 1843.

News from the District of Columbia

JVHe

Brother H. B. Pratt writes us, that brother Hale, Jr. and himself, have arrived at the District of Columbia, have visited various places, and in all been most kindly received, He writes:*HST March 8, 1843, page 7.4*

We have held meetings in Alexandria, and though but two hours notice of our first was given, yet the meeting house was filled to overflowing, and at every succeeding one. Last Sabbath I spoke to an immense crowd of peopeople in the Market Square. The result of the meetings have been to awaken the entire city to inquire are these things so. The common people hear gladly, and the clergy are in trouble on that account, and are saying my Lord delayeth his coming. The Methodist presiding elder has given notice that he will put the matter to rest next Sabbath; but the people have got the antidote, and his opposition will only confirm them. The Prot. Methodist minister is a very godly man, and will, I doubt not embrace and proclaim the truth. We arrived at Frederickburg on Monday of this week, and have held several most solemn meetings. The people hear as for their lives, and we have had constant calls from some of the most respectable citizens of the city, among whom were the Mayor, Doctors, Lawyers. Most of them are not professors of religion, but from hearing and reading have become deeply interested in the question. From what we have seen and heard, we believe that the time has come for this truth to be proclaimed throughout the entire South. Yours, in the blessed hope.*HST March 8, 1843, page 7.5*

Fredericksburg, Feb. 17, 1843.*HST March 8, 1843, page 7.6*

God has called none into his vineyard to be idle. He has provided work for all, and has commanded all to work with all their might. Friend, art thou diligently engaged?—*Morning Star.**HST March 8, 1843, page 7.7*

The Pope Expected in England.—One of our London papers contains the following report to which we attach little importance.*HST March 8, 1843, page 7.8*

“It is rumored, that within a few days a letter has been received by

Her Majesty from the King of the French, strongly recommending the recognition of the Pope as the head of the Church, stating, as a reason for such extraordinary counsel, the universal peace at present prevailing throughout the world. As might have been expected, it is said to have created a great sensation in the Palace. We have also heard that the Pope is expected to consecrate in person, of course with unusual splendor, the Romish Cathedral now erecting in the neighbourhood of Westminster Abbey:"*HST March 8, 1843, page 7.9*

This is quite improbable but should it turn out to be true perhaps the Pope may be induced to extend his tour and visit the flourishing provinces of his empire in the New World. If he does, our Roman Catholic neighbours may be able to learn directly his will in relation to the kind of books suitable to be used in our common schools. There was an adjourned question on this subject referred to him for decision, and we have never yet heard his answer.*HST March 8, 1843, page 7.10*

N. Y. Observer.

TO PROF. STUART, DR. BROWNLEE,

JVHe

And other 'eminent' opposers of the Advent near.HST March 8, 1843, page 7.11

Ye Rulers of the Synagogue!
Ye Rabbis of the land!
Who, in the people's confidence,
On the walls of Zion stand;
Ye men of lofty intellect,
In deep things deeply read,
From whom the blaze of truth should be
In full reflection shed,*HST March 8, 1843, page 7.12*

How can ye prostitute your powers,
To prosper Satan's sway,
And lead the humble and sincere

In Error's paths astray?
How can ye raise the syren song
Of Peace and Safety, when
Dark clouds are gathering in the skies,
Portentous unto men?*HST March 8, 1843, page 7.13*

How *dare* ye, in a time like this,
(To please the scoffing crowd,)
Torture the hallowed Word of Life,
And its beams in darkness shroud!
Does Satan's service please you more
Than the service of the Lord?
That thus, with all your art, ye strive
To invalidate his Word?*HST March 8, 1843, page 7.14*

Shame! Shame! Herod and Pilate friends!
With infidels ye stood,
And scoffers at the Sacred Word,
Claim ye among their bands,
Shame! shame! recreant to God and Truth!
Angels might weep to see,
Even among the race of men,
Such base apostacy!*HST March 8, 1843, page 7.15*

And hope ye, with your puny arm,
To stay the onward car,
That 'gainst Rebellion's vaunted hosts,
Heaven urges to the war!
Shall not the truth of God prevail?
Can Devils' rage and might
Succeed against the Son of God,
His purposes to blight?*HST March 8, 1843, page 7.16*

But ye claim to love the *truth* (*!*)—have ye
Weighed prayerfully your word,
Fearful, lest haply ye be found
To fight against the Lord?—
Away! I cannot calmly think
On teachers such as ye,
Who, round the plainest texts, would weave

A web of mystery.*HST March 8, 1843, page 7.17*

Save, save your souls! ye sons of men,
Nor yield yourselves to be,
By these blind leaders of the blind,
Engulphed in misery.
“God is his own interpreter,“
For his assistance pray,
And he shall lead your anxious minds
In the true and living way.*HST March 8, 1843, page 7.18*

Do not be taught, when God has spoken
Man cannot learn his lore,
But take this simple rule, and turn
The Sacred Volume o’er:
Where there is harmony, there’s truth—
Truth will with truth agree;
And they whose souls the truth concerns,
That truth can always see.
Charlotte, Me. I. G. Blanchard.*HST March 8, 1843, page 7.19*

Notice!—Several of our friends have responded to our request, to send us No. 22 of the “Signs of the Times,” and we are abundantly supplied; they will please accept our thanks. Office Agents.*HST March 8, 1843, page 7.20*

Signs of the Times

JVHe

Is published weekly, at No. 14 *Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed*.*HST March 8, 1843, page 7.21*

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JVHe

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March 15, 1843

Vol. V.—No. 2. Boston, Whole No. 98

Joshua V. Himes

THE SIGNS OF THE TIMES,
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Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST March 15, 1843, page 9.1*

THE SIGNS OF THE TIMES

JVHe

J. V. Himes, Josiah Litch, and S. Bliss, Editors

BOSTON, MARCH 15, 1843.

Effects of studying the Bible.—From the Christian Watchman of the 24th ult. we clip the following paragraph:—*HST March 15, 1843, page 9.2*

"The Rev. D. Bernard and the Rev. N. N. Whiting, who have been gaining, for a few years last past, considerable notoriety as being, the former as publisher, and the latter the editor of a new version of the Bible, are said to have embraced the views of Mr. Miller, and to be at present engaged in advocating them. It is a pity that this new light had not been shed on their path before the commencement of their late undertaking."*HST March 15, 1843, page 9.3*

It is well known that our friends of the Baptist order have, for several years past, been strenuously contending for an unadulterated translation of the *whole* Bible. They have complained that, in our common English version, the terms signifying baptism had merely been transferred from the original, without being rendered into English, by which a capital error, respecting the true mode of administering the ordinance, has been entailed on the church from King James' time to the present. Being scrupulously jealous for the

purity of God's word, with commendatory zeal they set "honest men and true" about the work of rectifying this evil, by furnishing a *pure English translation of the whole word of God*. The Rev. D. Bernard and the Rev. N. N. Whiting were employed to perform this important labor, in prosecuting which it could not be otherwise than that their minds would become stored with a vast fund of Biblical truth—a result naturally and unavoidably following a thorough research into the Sacred word. Consequently, when these two Bible students came to hear the doctrine of the Second Advent, they remembered that they had seen the outline of the same blessed truths in their explorations of the living Oracles. They recognized the likeness, and pronounced it a true portrait of the original. Here is a happy illustration of what a thorough study of the Scriptures will do; and we doubt not, if even the editor of the Watchman himself, were he to do as these two brethren have done, and enter into a patient and careful examination of what the Bible really does teach on this great point, determined to know the truth for himself, and to bow to it when known, that the same light would be shed on his path which now illumines the footsteps of Bernard and Whiting, and then he, with them, would be able to rejoice in the glory of its beams.*HST March 15, 1843, page 9.4*

Forsaking All for Christ

JVHe

Thus saith the Lord, "Except a man forsake all that he hath, he cannot be my disciple." To for sake *all* for Christ, then, is the badge and the test of true discipleship. Whatever talent I may have received from the Giver of every good and perfect gift, has been merely loaned me as a steward, to be employed exclusively in honoring the name and promoting the glory of the Giver; and unless *all* the gifts that I have received, are cheerfully and unreservedly laid upon the altar, a willing sacrifice to the cause of my Redeemer, I can have no share in the glory to be revealed at his appearing.*HST March 15, 1843, page 9.5*

The momentous importance of the above truth has often led me to inquire, *Have I given all for Christ*? I am deeply conscious that the dread day when every man's work will be "tried as by fire," is but a

very short remove in the future. I can almost, by an eye of faith, at times, look through the thin veil of fleeting days which intervenes between the present and the “glorious appearing,” and contemplate the awful grandeur of that final scene. And these reflections are not, as some will say, the feverish imaginings of a disordered brain; but they are calm and sober conclusions, drawn from a careful and thorough investigation of the testimony of God himself, as revealed to my understanding through the writings of His holy prophets, who acted under the immediate inspiration and direction of the Holy Ghost. Let who will, then, brand my faith as fanaticism, I know the source from whence I received it, to be the unfailing source of every living truth; and hence the scoffs and sneers of the world can never unsettle the solid foundation on which my faith is based—God’s eternal truth.*HST March 15, 1843, page 9.6*

But, says one, what *good* results from a belief like yours? Does it tend to make men better? Or does it drive reason from her throne; honest, industrious people from their quiet and lawful avocations; and set them to wandering about the country be-crazing others like themselves, and thus unhinge the principles of social order, and sow the seeds of confusion broad cast through the land? Is not the *tendency* of Millerism evil?*HST March 15, 1843, page 9.7*

The above objections are repeated over and over day after day, from the pulpit, press, and grog-shop. But all candid minds will have noticed one fact connected with these objections, and that is, the bare *assertion* is thrown out, that Millerism tends to evil, and to make men dissolute and idle, but never, has an instance been pointed out to *prove* the charge. I now propose to show, not by assertion, but by a simple statement of the effects of the Second Advent faith upon my own heart and life, that the tendency of the glorious doctrine is directly the reverse of that alleged in the above objections. I can say, and say it with *all my heart*, that I desire to “forsake *all* for Christ,” and as far as I know my own heart, can truly testify that I *have* forsaken *all* for Christ, and chosen him as the only portion of my cup.*HST March 15, 1843, page 9.8*

Some persons who have known me while wading through the muddy waters of sin, may say, “I would believe there might be truth in the second advent doctrine did I not see such a vile fellow among

its adherents as that Orlando Squires. But he, the villain, he owes me borrowed money which I never expect to get, and which he might have paid me if so disposed; and now he is a Second Advent believer, and thinks of getting into the kingdom of heaven, with his cloak of dishonesty wrapped around him. This is a serious charge, but it is true; all but the wearing of the cloak. That is thrown off. Now to all such and to every other living man, who in any manner may have received injury at my hands, directly or indirectly, I submit the following heartfelt.*HST March 15, 1843, page 9.9*

CONFESSION

JVHe

My Dear Fellow Men:—In the fear of that God before whose bar you and I must shortly stand, I, Orlando Squires, beg leave to acknowledge and confess, that I feel in my heart that I have wronged you, dishonored God, and brought reproach upon the way of truth. In nearly every place where I have resided for the last fifteen years, I have contracted many debts, when a moment's reflection, or a single grain of prudence would have told me that I could not pay even the one half. I do not know that I ever actually contracted a debt *designing* never to pay; but *after* contracting them, I have often I felt that I did not care whether they were ever paid or not, which is just as bad. I have always been too eager in the pursuit of self-gratification, and in following greedily every foolish and hurtful lust, to begin to be an honest man or a good citizen, much less to be a disciple of Jesus Christ.*HST March 15, 1843, page 9.10*

Through my connection with the press for several years past, I have been obliged to have intercourse and dealings with a multitude of my fellow citizens, many of whom have suffered through my dishonesty. Now, to each neighborhood where I have lived, I send copies of this confession, petitioning for pardon for all injuries given, and frankly avowing full forgiveness for all injuries received.*HST March 15, 1843, page 9.11*

Citizens of St. Lawrence co. N. Y. and especially all who received injury from the publisher of the "*Canton Democrat*," are humbly

besought to forgive such injuries. I believe that Christ is at the door, and I desire to be at peace with all men. My solemn convictions of the fact that the end of all things is at hand, lead me to feel willing to turn my heart inside out to the gaze of God and man, for it is written "Whoso covereth his sin shall not prosper."*HST March 15, 1843, page 9.12*

The citizens of Bennington county, Vt. are also requested to consider the foregoing paragraph as addressed to them; and especially all who suffered by the folly and recklessness of the editor of the "*Bennington County Whig*." I wish them also to consider this act on my part, as one of the legitimate tendencies of Second Advent faith. Nothing save the power of God could induce me to a step like this.*HST March 15, 1843, page 9.13*

The people of Utica, N. Y. will remember the "*Uticanian*" and its editor; and some of them, without doubt, will remember with feelings of hardness both paper and editor. My dear Utica friends, forgive me the wrong I have done you. I was among you poor and destitute; and most of the time in the midst of distress, through sickness in my family. From a want of consideration—a lack of willingness to live according to my means—a want of proper diligence in business—I became indebted to many of you for the articles necessary for my comfort and subsistence; and not content with this, I lived beyond my means, not knowing in what manner I was to meet your just claims upon me. I have at this moment, however, a heart and a spirit that would restore unto you and to all others that I have wronged in any way, fourfold, were the means in my power. But as it is otherwise, and as I am fully persuaded that time is just closing up, and eternal scenes about to burst upon the world, what *can* I do more than to ask you to forgive the past, and turn your eyes and thoughts with me to that Savior who died to redeem us all from sin, and seek his gracious pardon for *all* our offences, while mercy's door is yet unclosed. "If we confess our sins, He is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." I do therefore hereby confess my sins and declare myself willing to forsake *all* for Christ. I am willing to relinquish all claim to a good name among men—and suffer the whole truth to be told respecting me, and will endorse with my own hand all charges against me that are true, let me suffer whatever I

may in consequence of it. If any one should ask if I pretend to have detailed in the above, *all* my sins, I answer, no! nor could I do it, if I should labor day and night to the end of time. I merely give this as a confession to those I have *injured*. My secret sins which have been as the sands upon the sea shore innumerable, I have confessed to my Savior, who has redeemed me from *all* iniquity, and saves me every moment from sin.*HST March 15, 1843, page 9.14*

The above is the tendency of the Second Advent faith upon my heart. The grace of our Lord Jesus Christ be with you all Amen*HST March 15, 1843, page 9.15*

Orlando Squires.
Boston, Feb. 25, 1843.

St. Paul's Dissuasive from Consternation—considered and applied:"

No Authorcode

By Rev. Asa Cummings.

CONCLUDED

JVHe

His 4th argument is that the Gospel must be preached in all nations. He has however not shown a single nation in the world where the gospel has not been preached more or less extensively since the day of Pentecost. Neither can he show a single field where it has not been preached in this last age of the world.*HST March 15, 1843, page 10.1*

We quote the following from a late publication entitled "The Present Crisis: or, a correspondence between the signs of the times in which we live, and the prophetic declarations of Holy Scripture."—By Rev. John Hooper, an Episcopal clergyman of Westbury, England, whose knowledge on these points is not to be questioned.*HST March 15, 1843, page 10.2*

"Our blessed Lord declares, *Matthew 24:14*, "*This gospel of the*

kingdom shall be preached in all the world, for a witness *unto all nations, and* then *shall the end come*." The glorious gospel is here a witness to all nations of the grace and mercy of God to man. It appears, however, from this prophecy of our Lord's, that the preaching of the gospel "in all the world" is to be a *witness*, or sign to all nations, of the near approach of the end of the present dispensation. Has the gospel then been published to the world, or has it not? If we look over a map of the world, and the reports of the different Missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! The *rapidity* with which the gospel has been published, is not less surprising than its *universality*. The efforts made of late years, for the spread of the gospel to the world, are unparalleled in the page of history. More has been effected in this way during the last five and thirty years, than since the introduction of the Christian era. It was not till the great political earthquake, in the year 1792, that the church was roused from her slumbers, and commenced with any degree of earnestness, to fulfil the long neglected command of Christ, to preach the gospel to every creature. Since that period, what mighty efforts have been made! How numerous the missionaries to the heathen, who have left the shores of England! In this great work, surrounding nations have united. Even France, who a few years since, declared the Bible a fable, and death an eternal sleep, has sent forth *her* sons to declare the truth as it is in Jesus! How numerous the religious societies in this country,—how many millions of copies of the Scriptures have been sent forth,—how numerous are the *languages* into which the gospel has been translated! Now, nearly all the nations of the earth can read in their own tongues the wonderful works of God! Who can behold this, and not exclaim, with gratitude and praise, "What hath God wrought!" and rejoice in it as one sign of the coming of the Lord? Who cannot perceive in all this the fulfilment of the apocalyptic vision,—"the angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people? *Revelation 14:6*. And what follows? Another angel, saying, Babylon is fallen, is fallen! A third calls upon the nations to separate from her fornications,—the Son of man is seen sitting on a white cloud,—the harvest of the earth is reaped,—and the great wine-press of the wrath of God is

trodden without the papal city, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. Thus did God deal with his people in former times. The old world, Sodom and Gomorrah, and Jerusalem, were not destroyed *till the word of God had been declared to the people; so now the Lord Jesus is coming to take vengeance on the guilty nations of the Roman earth, he hath caused the gospel to be freely preached*. The fact of the wide, rapid, and almost universal spread of the gospel, is one of *the signs of the present times*, which is "a witness to the nations" of the approaching downfall of Babylon, and of the glorious coming of the Son of man. Reader, hast thou embraced the great salvation revealed in the gospel? If not, delay no longer to seek this one thing needful; rest not till thou hast found peace with God, through our Lord Jesus Christ,—till this gospel, which is travelling over the world as the messenger of mercy, prove the power of God to the salvation of thy soul."*HST March 15, 1843, page 10.3*

His 5th and last argument is, that "There is a promise of still greater extent, embracing far richer good, and expressed in every variety of form, which has not yet been fulfilled. Not only shall all be taught of God, have the gospel preached unto them, but all shall embrace it, all shall know the Lord, from the least to the greatest."*HST March 15, 1843, page 10.4*

In support of this part of his argument are adduced the same old views which have been repeatedly shown to the fallacious. For instance, the very first text he has quoted is, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."*HST March 15, 1843, page 10.5*

If he had been *familiar* with the context, he would have seen that not the *conversion*, but the *destruction* of the wicked is *predicted* on its fulfillment, *Psalm 2:8-12*. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shall break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but

a little. Blessed are all they that their trust in him."*HST March 15, 1843, page 10.6*

The second passage he quotes is, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Here again a little knowledge of the *context* would have prevented his *exposure* by his question, "*Where was this promise* fulfilled?" for he would have seen that it could never be fulfilled till the kingdoms of this world are destroyed. *Revelation 10:5---7* "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven. And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." *Revelation 11:15---18*. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." *1 Corinthians 15:51, 52*. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."*HST March 15, 1843, page 10.7*

After quoting those two solitary texts in proof of the conversion of the world, he breaks forth with "When were realized those glowing descriptions of the coming glory of Zion, which were drawn by the enraptured Isaiah? When did that spirit of universal consecration pervade mankind, which led them to write on the common utensils of labor, and on the bells of their horses, *Holiness to the Lord*?

When did that period occur in the history of the world, in which there was to be no more a grieving briar or pricking thorn—when Judah was no more to vex Ephriam, and Ephriam was no more to envy Judah—when the earth was to be filled with the knowledge of the Lord, as the waters fill the seas—when there should be nothing to hurt or destroy in all God's holy mountain—when the glory of God was revealed, and all flesh beheld it together? When did the wolf lie down with the lamb, and the leopard with the kid, and the calf and young lion and fatling together, and a little child lead them? When did the smiling infant "take in his hand the gilded basalisk," and seek and find harmless amusement in the cocatrice's den? Ye historians and chronologists, whose knowledge is so comprehensive, and at the same time so minute, that you can compute to a year, a month, and even a day, the time of the last conflagration! tell us, oh tell us! at what period of the world these joyous scenes were witnessed, these glorious predictions fulfilled! If they are among the things that *have been*, we know of no record which has preserved their memorial. And if they have *not* been, they are among the things yet to be; for the mouth of the Lord hath spoken it. And the world must stand long enough for their full exhibition."*HST March 15, 1843, page 10.8*

If he had turned to various portions of scripture with which he should have been familiar, he might have been spared this exordium, for he would have seen that those predictions can never be accomplished only in the "new earth" wherein, according to St. Peter, "dwelleth righteousness."*HST March 15, 1843, page 10.9*

Our Savior assures us, *Matthew 13*. that the righteous and wicked shall grow together till the *harvest*, which is the end *of the world*. His context would also have shown him that as that Wicked one was to be destroyed by the brightness of Christ's coming, there could never be a time previous to that event when holiness should abound. As the "little horn" of *Daniel 7*. is to make war against the saints until the Ancient of days come and the judgment sits, and the saints possess the kingdom; consequently this reign of holiness must *succeed* the Second Advent.*HST March 15, 1843, page 10.10*

He however caps the climax of absurdity, after quoting those texts as proof, that because they have not been fulfilled, the end cannot

come, by saying that he "*does not suppose all of them are to be literally fulfilled*."*HST March 15, 1843, page 11.1*

That is *logic*, truly! *First*, the end cannot come, because certain events must previously take place! *Second*. He does not expect those events will take place!! In other words, he believes some portion of God's word will prove false!!! If the word of God is not to be literally fulfilled, no mortal can tell how it can ever be fulfilled at all.*HST March 15, 1843, page 11.2*

He next attempts to show that although there is a LARGE NUMBER in the aggregate who will be saved, yet this proportion to the lost will be small; and then says, "How does it sink the Savior's redeeming work, and rob him of his promised reward, and restrict the agency of the Almighty, the convincing, converting, sanctifying and comforting Spirit! This were giving to Christ such a victory, that —to borrow the quaint language of some old divine—"the devil goes off with the prize." On *such* a victor's return from his conquest to heaven, would the angelic escort have exultingly exclaimed—"Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors; and the King ol Glory shall come in!"—Or would they have responded to the inquiry, "Who is this King of Glory?" raised by waiting seraphs within the portals—"THE LORD STRONG AND MIGHTY! THE LORD MIGHTS IN BATTLE!" *HST March 15, 1843, page 11.3*

The *blasphemy* of the above we will leave him to settle with his God; and will merely remark that our Savior has assured us that the road to hell is broad, and MANY go down thereat, while *few* find the straight and narrow path to heaven. If this was to be reversed our Savior's words would not be fulfilled. And yet this *Rev*. dares to accuse the Savior of being *disgraced*, because his word is likely to prove true.*HST March 15, 1843, page 11.4*

The next great discovery that he makes is "no man knoweth" "no not the angels" nor "even his own" Son. Here again he might have called the context to his aid when Christ told them that although they did not then know, yet when ye see these things *know* that it is near, even at the doors. It was then in the Father's own power, but we find by *Revelation 1*. that it was afterwards revealed to Christ,

and recorded by John, *Revelation 1:1-3*. “The Revelation of Jesus Christ, which God gave unto him, to show unto him servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.”*HST March 15, 1843, page 11.5*

We have touched upon the most prominent points dwelt upon in this *conclusive* discourse. It will be seen that its author needs but little to dissuade him from consternation. And those who wish to be deceived may make it answer a temporary purpose; but in the end they will find that their bed is shorter than that they can stretch themselves on it, and their covering narrower than that they can wrap themselves in it. We however have but little hope of the few who may be deceived by such reasoning.*HST March 15, 1843, page 11.6*

Retreat for the Insane

JVHe

Dr. Crary’s Answer to our request

Dear Bro. Bliss.—In compliance with your request of last week, I have to day made inquiry of Br. Hunt, who has charge of the retreat for the Insane, respecting the number now under his care whose derangement has been caused by the doctrine of the speedy coming of Christ, and he informed me that of the ninety one patients now in the retreat, there were *none* whose insanity could be ascribed in any way to this doctrine; and furthermore, he had never known an instance where this was the cause of derangement.*HST March 15, 1843, page 11.7*

As to there being any crazy ones among the second Advent believers in this city, or in the region round about, I know of none, unless you may call those crazy who are doing their utmost to arouse a sleeping church, and a guilty world to a sense of their situation, that they may prepare to meet their Judge.*HST March 15,*

1843, page 11.8

The world, and also the church, as many of our religious papers testify, seem to be looking with astonishment upon the movements of the second advent believers; and when they view their soul in the cause of Christ, they can only exclaim, as Festus did to Paul, “thou art beside thyself.” But it is not in the power of pulpit or press to stop the cry that is now going through the length and breadth of the earth. God is in it—he has commanded the trumpet to be blown—and the alarm to be sounded—and the inhabitants of the earth to tremble—for the day of the Lord cometh, *it is* nigh at hand.—*HST March 15, 1843, page 11.9*

D. Crary.
Hartford, Conn. Feb. 27*th*, 1843.

“Prepare to meet your God.”

JVHe

Dear Reader, Are you prepared to meet your God? are you in readiness? Have you on the whole “Christian armor”? Have you “fought the good fight of faith”? Are your lamps trimmed and burning, with oil enough in your vessels? Do you feel assured that, should our “blessed Savior appear the second time without sin unto salvation,” ere another year has rolled into eternity, that you will be caught up to meet him in the air? Is your hope founded upon a rock? have you lived according to the requirements of the Gospel, obeyed the commands of God, and kept yourselves unspoted from the world? Indeed, it is a solemn thought, a solemn admonition, and one that is worthy of all candid consideration, and how important it is that we should examine ourselves, and see if we do not harbor unholy thoughts, unholy desires, and affections; and if we discover that we through ignorance have suffered anything unholy, or unlike a child of God, to have place in our breasts, try to correct the error we have fallen into, and thereby better our course of life, and take new courage to persevere. And O, “let the word of Christ dwell in you richly, in all wisdom,” and your daily walk and conversation “hold forth the word of life.” Although dark clouds may arise, and brood over the horizon of your minds, and you may have trials and

disappointments, which serve to impede your progress, and destroy your enjoyment on your heavenly journey, yet remember the promise, that these work together for good to them that love God, and keep his commandmends, and will only (if encountered with Christian fortitude) tend to give you a furtherance in the cause of Christ, and open a way that will lead to a fountain from which flows new joys, new hopes, new consolations, and present greater encouragements to the Christian to follow the path that will lead to glory, to happiness, and to heaven. C.*HST March 15, 1843, page 11.10*

An Appeal to All

JVHe

"Hear ye! hear ye! O, ye inhabitants of the earth: For behold! I bring you glad tidings of great joy, which shall be to all people, (who love the appearing of the Lord.)*HST March 15, 1843, page 11.11*

The great Jehovah has looked down from heaven, upon the dark and benighted generation who now stand upon the earth; he has beheld the confusion, the wickedness, and distress, which prevails in the land, and, in great mercy and long suffering, has given to the watchmen a manifestation of his will, and is now sending the midnight cry, in order that mankind may prepare for the great day of the Lord, which draweth near. I have at last been brought to understand the righteous are forever to inherit this same planet upon which we now live; it being redeemed, sanctified, renewed, and purified, and prepared as an eternal inheritance of immortality and eternal life, with the Holy City for its capital, the throne of God in the midst for its seat of government, and watered with a stream clear as crystal, called the Waters of Life, issuing from the throne of Jehovah; while either side is adorned with trees of never fading beauty. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." We shall reign on the earth; bless the Lord for the prospect of a speedy release.*HST March 15, 1843, page 11.12*

Yes, the year or release is here, the glorious day will be ushered in by the personal coming of Christ, and the resurrection of all the

saints, the wicked will be destroyed from the earth by the overwhelming judgments of God, and by fire at the time of his coming, insomuch that the earth will be cleansed by fire from its wicked inhabitants, as it once was by water. Repent, ye nations of the earth, and hear the word of God. O, ye nations of the earth, how often would I have gathered you together as a hen gathered her chickens under her wings, but ye would not. How often have I called upon you by the mouth of my servants, and by the ministering of angels, by the voice of tempests, by the voice of earthquakes, and great falling of stars, by famines and pestilences, by the voice of judgment, and by the voice of mercy, and by the voice of glory and honor, and the riches of eternal life; and would have saved with an everlasting salvation, but you would not. “Behold the day has come, when the cup of the wrath of mine indignation is full.”*HST March 15, 1843, page 11.13*

East Rumford, Feb. 1843. C C M.*HST March 15, 1843, page 11.14*

Second Advent.—Our readers are aware that we have little confidence, (perhaps we should say none at all) in the views adopted by Bro Miller, and Fitch, and others, in regard to the coming of Christ this year. We think they have utterly mistaken the meaning of many prophecies, and that they refer to another state, that is yet to be fulfilled in this world, in its present (physical) form. Nevertheless we are greatly pained at the course pursued towards these brethren, by a large portion of he religious press. The most absurd stories are put and kept in circulation, such as, that a man broke up a camp meeting by preaching that Christ might come in 1842—that Mr. Miller was building a brick wall around his farm—that Mr. Fitch waned to rent a house with a large garden, for occupancy this year, etc., etc. It is strange that professedly good men should be so unjust—should so trifle with solemn things. Bros. Miller and Fiteh may be wrong, but they are not knaves, or dunces. They may err, but they have a right not to be misrepresented. And the course pursued towards them seems little less than solemn mockery. It may be, though we do not believe it, that they are right If so, their mockers will be left much as were the mockers of Noah, in the old world. And if they are wrong, lying about them has no tendency to convince them. The subject is altogether too serious to be treated with such solemn trifling. To very many Christ will come

this year, if not to all. And all should watch.—*Oberlin Evan.*HST March 15, 1843, page 11.15

SIGNS OF THE TIMES

JVHe

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, MARCH 15, 1843.

Lectures in Boston. Bro. Stores has been lecturing, for a week past, in the Marlboro' Chapel to large and attentive congregations. The brethren in the city are united, and, as far as we know, firm in the faith of Christ's coming this year. Many are filled with great joy in view of their redemption being at hand.HST March 15, 1843, page 12.1

Lectures will be continued in the city for the present, by brethren Storrs, Whiting, Miller, and others. They will be given at the Marlboro', or some other commodious place. We hope to have a general meeting in the city before long, of the friends in this vicinity, to comfort one another with the words of divine promise. As many of our friends made dependence upon a meeting at the opening of what was to have been the *Second Advent Tabernacle*, the above meeting will supply its place.HST March 15, 1843, page 12.2

Rev. F. G. Brown.—We give two interesting letters from this brother, this week. They will be read with great interest. We have but little acquaintance with Bro. Brown, but learn from the best authority that he has been held in the highest estimation by the Baptist denomination. We bid him welcome to the sufferings, sacrifices, and reproaches which fall to the lot of all who "will live godly in Christ Jesus."HST March 15, 1843, page 12.3

Important Letters

JVHe

Entire consecration—second advent

Portsmouth, N. H., Feb. 17, 1843.*HST March 15, 1843, page 12.4*

My Dear Bro. Hervey,—Your letter has been like cold water to my thirsty soul. I have just read it again, and tears of gratitude and joy have gushed forth from my eyes, and fervent prayer has burst forth from my inmost soul, that God would give all his ministers wisdom and perfect love. O for a few hours' conversation with you. Just at this moment I am somewhat tried, having been engaged in defending some of the most precious doctrines of the Bible from the scepticism and unbelief of some of my dear ministering brethren. Being, or feeling like a young convert. The contest has diminished a little from that sweet peace and joy to which of late I have been so familiar. I judge from your letter that *you* have been brought into the liberty of the gospel—you can be "calm," etc.—"have unusual faith, patience, hope, and love." O, brother, bless the Lord, that he has done so much for *me* too. I have always stoutly opposed the baptism of the Holy Ghost,—entire consecration, perfect love, etc. etc. But that Almighty Arm which arrested a persecuting Saul, has arrested me, and *in one moment* taught me my folly. I now know what all these glorious, glorious terms *mean*, by a blissful, blissful experience. How vastly different is *experience* from *theory*! Do you, my beloved brother, do you know about these heavenly things?—then are you a brother indeed, and my soul says give me your hand. I have a new Bible, a new Savior, a new heart. What glory has flowed into my soul for the last few weeks, none but God can know. Not for ten thousand worlds, nay, rather, would I suffer a thousand deaths than to fall back and live where I have been living for the past years of my Christian life. What a sense of condemnation and guilt, how terrible God, how hard to bear the yoke of Christ, how anxious and distressed about that which should have all been left with God. Once this was my condition; but bless God it is now so no longer. How my heart bleeds for my poor ministering brethren, and the churches! Oh, where, where is the life and soul of our holy religion! My views and feelings have undergone an entire revolution. What idols I have made of my denomination, my church, my books, my fine sermons, my reputation—what a god of my own little contemptible self! I can now not only reckon but *feel* that I am "*dead* indeed unto the world, and alive unto God." I could not have given the Spirit's interpretation of that text two months ago. I am willing, if not deceived, to be accounted a *fool* for Christ's

sake. I am surprised, as well as are others, to find myself where God's grace brought me in one moment's time! Angels might have reasoned with me on these things a few weeks ago, and I should have *doubted*: but grace has triumphed over reason, and I am what I am. And now I want sympathy from my ministering brethren, and pray tell me where I shall get it. How is it that God should bestow such a blessing upon one so weak and unworthy as myself! Although my experience has been remarkable, yet how few will believe it. Most have, however, pronounced it the work of God. I was in one of our vestry meetings when the Holy Ghost was let down upon me, so that many were convinced, and many wondered, and a few have since that time found the same blessing. I am not prepared as yet to speculate or theorize on the doctrine of the Holy Ghost, holiness, etc, but this much, the experiences of those Christians who profess to enjoy the blessing of perfect love harmonize with my own. No one can tell how much comfort and instruction I have received from reading the "Guide to Christian Perfection," nor how much sympathy and encouragement my new and precious Savior has vouchsafed to me! What, my brother, does it mean that God should visit *us*! This "blessing" has heretofore been confined for the most part to our Methodist friends—but now it is coming upon the *Baptists*. Well, let it go on, until all the foolish and the wise shall know it! Does not God indicate a great deal by it? is it not truly a *sealing* of his children? The "wise" will laugh at my presumption: well, I care not, if *Jesus* approves.*HST March 15, 1843, page 12.5*

As to "the Second Advent, near," I have sneered at *that* too; but my re-conversion makes me look at it very soberly and solemnly: this much God's Spirit has impressed upon my heart—*something* of unspeakable moment *is* at hand! When I have got very near the throne in *agonizing prayer*, impressions have been made on my mind of overwhelming interest, and of which I hardly dare to speak. I *feel* that the doctrine of the temporal or spiritual reign of Christ must very shortly begin, and I am perfectly wretched when my faith wavers on this point. I *cannot* join in the hue and cry as once,—that Millerism is all a delusion. To my mind the arguments used by the friends of the doctrine in its *defence*, are most adroit, and *powerful*. And there at present appears, to *my* understanding, more in its favor than in opposition to it. But why, why, why do not our great

men, and *little* men too, see it as you do! Truly, these are strange times; I am confused and perplexed as I look on. “You may be deluded, I dare not judge; but if you are, your theory is one of the most ingeniously fabricated things that was ever known. Time must prove.*HST March 15, 1843, page 12.6*

Do write me again. The Lord is pouring out his spirit here; I gave the hand of fellowship to 18 last communion day. Pray for us. Stick to the old fashioned Bible. Yours, most cordially,*HST March 15, 1843, page 12.7*

F. G. Brown.
Portsmouth, N. H., March 9*th*, 1843.

My Dear Brother Hervey.—In my last communication, I informed you of God’s very wonderful dealings to my poor soul, some two months since,—that he had baptized me with the Holy Ghost, so that I could fully sympathize with those dear primitive christians, while under the same heavenly influence spoken of in the book of the Acts. I informed you that from the moments of being thus visited from on high, my pride, and honor, and love of reputation had all been taken away, and I had felt myself as weak, as helpless, and as much in need of spiritual guidance as the youngest convert. Since that time, the word of God has had a charm, a beauty, a glory that is indescribable. I seem to sympathize with all the inspired penmen in the emotions of soul under which they penned the precious treasure. I have had new and golden views of the character of God, of the office of Christ, and the province of the Spirit. Such nearness have I had in prayer to God as I never before conceived of: such entire confidence in him for all that both body and soul need: such a reliance on his promises: such a rich appropriation have I been able to make of the blood of his Son to me as a sinner: such a submission to the guidance of the spirit to lead me into all truth: such peace, and joy, and glory, as have flowed into my soul no mortal tongue can express. My books and old authors all immediately and involuntarily ceased to afford food either to my intellect or my soul, and the good old Bible alone, was my pocket companion, my commentary and my all.*HST March 15, 1843, page 12.8*

One week since, this day, after having read a few numbers of the "Midnight Cry," and being strongly convicted that the preponderance of evidence was fairly on the side of the Advent near, I sat myself down to a careful and honest study of the book of Daniel, and when I had finished this task, which I had never before undertaken, what was my astonishment to find that if I was still unwilling to take the *Bible* for my chart, *I must believe* that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven to receive his dear disciples home to everlasting habitations, the burning the earth and the destruction of the wicked.*HST March 15, 1843, page 12.9*

When I found it admitted on all hands that the seventy weeks were weeks of years, and that at the expiration of 490 years, Messiah the Prince *was* cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetical days or solars years: and finding that events corresponding exactly to these referred to in the vision, were engraved on the broad page of history, and harmonised perfectly with those in the vision: and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; and that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel *himself* was to witness: and that if it were allowed that this chapter does refer to the final Judgment (and opinions to the contrary it has always been supposed to,) then it seemed to me, to be a very strange appendage to affix to the vision which included events that had transpired centuries ago—a wonderful leaping from 164 B. C., when *Antiochus* died, or 68 A. D., when *Nero* died, to the time of the Judgment, etc:—I accordingly felt that I *must* give way to the clear and solar convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; And I thought that if we had not, and were not witnessing these *signs* at the present moment, then my imagination could not conceive of

what those signs spoken of by our Savior could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited*HST March 15, 1843, page 12.10*

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Harvey, and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until on Saturday of last week, when the conflict of old and long cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind: and whereas for the past two months, although I had received great light on the doctrine of Holiness, yet I had felt as though some undiscovered truth was yet to be perceived, not even *supposing* that it was the doctrine of the Advent near, and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, on Saturday last I could look up to the natural heavens which were then as clear as crystal, and feel that my mind was now *just like* those heavens: all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read: that I had obtained the mystical key by which I could open at pleasure and lay my hand on each and all the sparkling gems, and precious pearls of the holy treasury: that I had had conferred upon me by the Spirit of truth, *the white stone* with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness. On Sunday I preached the blessed doctrine of Christ at the door; and O the power of God which came down upon me: I was amazed and confounded at the words which God poured from my lips! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. I did not dare, after the expiration of the afternoon services, to open even the lids of the Bible, for the truth came almost independant of the Bible, rushing and streaming, and blazing into my mind like waves of light: and God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength was gone, and I was compelled to cry out after the example of my Master,—"Father if it be possible, let this cup pass from me: nevertheless not my will, but thine be done:"*HST*

March 15, 1843, page 13.1

Yes, singular, and almost blasphemous as it might appear to some, I could but pray the light might be in a measure withdrawn from my mind and glory from my soul, if agreeable to God's will; nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard, and my soul that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.*HST March 15, 1843, page 13.2*

And now, my dear brother, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months at least, I shall see Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defence of these things. God has wrought it into my very soul: he has given *me* too the *evidence* of it there Ah! that is significant language truly!—O that I had seen these things years ago! How, have I been in such a dungeon all my life! What a *Babylon*, what a Babylon I have been inhabiting; like the feet and the toes of the image which was part of clay and part of iron, so the world, our country philosophy, religion, is a perfect compound. Religious truth has become curiously complicated and distributed and divided around among all the different sects of professing Christians. The Swedenborgean has some of it in his scriptural view of *heaven*, the Quaker has the doctrine of the *Spirit*, the Unitarian has in part the doctrine of God's unity, the Baptists have the doctrine of baptism: while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—the most vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants, is, to use the weakest language, tinctured with a little atheism, and deism and unitarianism, and universalism, and philosophy, and mysticism, etc. etc. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some etherial invisible form, and heaven, and Jesus, and all, will be of the

same subtle nature: with many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time, when he *dies*. Whereas Paul says that he shall appear the second time when he comes, "without sin unto salvation." Oh, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Savior, the Christian's comforter, the Christian's Bible? Oh to weep tears of blood! The Bible, the Bible! The*Old* Testament we have all, long since thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. Oh, what a pity, how it has pained my very soul for the past two months! Where is the Christian's Bible?*HST March 15, 1843, page 13.3*

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to the popular opinion, to station, and at the peril of their idol, reputation and influence? Come down into the streets of this blazing Babylon, enter the houses of merchandize, and the gorgeous palaces of the professed disciples of my dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! Oh, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole, and yet some tell us that the temporal millennium is to commence this very year, or hereabouts: and perhaps in the next breath, that the Treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, "Come over and help us!" while it is confessed boldly that we need "*a History of Moral Stagnation*." And it is verily so.*HST March 15, 1843, page 13.4*

Oh, why dont the dear disciples see, that Jehovah is reining in the chariot steeds of earth, and shouting, "Thus far and no farther."

Where are the means, but above all, where is the *disposition* to convert the world to Christ!*HST March 15, 1843, page 13.5*

But, my brother, I must conclude; I sat down merely to tell you what God of his infinite mercy has *again* done for my soul. Oh, how he has honored and exalted the most unworthy of all his servants. Well may *we* ask, “where is the wise? where is the scribe?”*HST March 15, 1843, page 13.6*

What a perfect analogy between the circumstances which existed when Christ made his *first* advent, and the advent which is *now* expected, exclusive from the Christian world and our dear advent brethren, and then tell me where have we at the present day a practical illustration of the sentiment contained in *1 Corinthians 1:26-29*? and is not Christianity the same in nature as it ever was? My brother, let us go on: God is on our side, and he will bless us: and the blessed Savior will receive us with *marked* expressions of pleasure, if we are faithful. I know that scoffs await us: but what are they? not death, nor all the kingdoms of the world could shut my mouth from proclaiming the midnight cry—“Behold, the bridegroom cometh, go ye out to meet him.” Let us pray for grace and for patience. It not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so *I* once was, and should be now but for the sovereign power, and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, and solemnly study, and independently act, *now* is that moment. They hazzard souls more than we do: for if Christ should come *suddenly*, how many poor souls will they be the innocent occasions of destroying! Yours in hope of a speedy immortality.*HST March 15, 1843, page 13.7*

F. G. Brown.

Brother Litch at Washington

JVHe

Dear Brethren Himes and Bliss:—Supposing our readers will be anxious to hear something of our Southern expedition, I seize a leisure moment which I have this evening, to say that we are now at the Capitol of the "*new world*," but not of "the new earth," for did I believe that this city presented a sample of the state of "*the city of the great King*," and the Christian government of this capitol, a sample of the *reign* of our glorious king, I should be as unwilling to believe it near, as most of the clergy and professors of religion appear to be. But thanks be to God, we look for a city of purity, harmony, and peace; a city which hath foundations; the holy Jerusalem; the great tabernacle of God, which shall come down from God out of heaven, prepared as a bride adorned for her husband.*HST March 15, 1843, page 13.8*

"O glorious hour, O blessed abode, I shall be near and like my God."*HST March 15, 1843, page 13.9*

But a few words in regard to the state and prospects of the cause in this section. I suppose you have already learned by brother Pratt, the success of himself and brother Hale. After he left Philadelphia, on his return home, brother H. returned to this city (Washington) to endeavor to get a place open for a course of lectures in the city. I followed him, in company with brothers Drake and Porter, from Philadelphia, on Monday last, Feb. 24.*HST March 15, 1843, page 13.10*

One of the Methodist Protestant churches has been opened for us, where we have been engaged, day and evening, since Wednesday evening, in giving the Midnight Cry in this city. The word has taken effect, and several strong brethren have come out on the subject, and are looking for the coming of the Lord in 1843; while others believe it near even at the door. Brother Collier, the pastor of the church, is a believer in the doctrine, and preaches it, all but' 43, but we hope he will yet get courage to speak that word. Sinners are waking up and inquiring what they must do to be saved.*HST March 15, 1843, page 13.11*

We have also given several more lectures at Alexandria, but find the door pretty much closed up, in that city. The light which was in them, is become darkness. Some seed, however, has fallen on

good ground. In Georgetown, we met a very rough reception, and were very greatly annoyed during the lecture.*HST March 15, 1843, page 13.12*

We now feel as if our work was done here, and no door opens to go on, to the South of this, and we are now about leaving for Pittsburg, Pa. that we may sound the Midnight Cry in that city also. Brother Porter will stop here a few days longer, and continue his lectures.*HST March 15, 1843, page 13.13*

The glad tidings of the coming of the Lord, is received with the greatest joy by the poor colored people, as being the only hope they have of deliverance. Whenever the subject of the Lord's coming is named to them their eyes sparkle with joy; it is, you may be assured, a far more welcome sound to them, than to their rich lords. O what an hour of interest to them, when the trump of Jubilee shall sound, and the servant be free from his master. All efforts at emancipation before that hour are perfectly vain and futile. As long as human nature is what it is, and the love of power which is now inherent in the human breast, exists, slavery will exist. But, "*The year of Jubilee is come.*" Thanks be to God. "Be patient, brethren, for the coming of the Lord draweth nigh," is the only comfort I can give the slave.*HST March 15, 1843, page 13.14*

Brother E. Hale goes with me to-morrow to Pittsburgh, where, if the Lord will, you will perhaps hear from us again. Let the South be flooded with publications by mail, it is all that can be done for it, except the Lord raises up laborers among them to give the cry. Yours as ever.*HST March 15, 1843, page 13.15*

Washington, D. C. March 5, 1843.*HST March 15, 1843, page 13.16*

Letter from Illinois

JVHe

Dear Brother Himes.—It is with much pleasure that I address you through the medium of ink and paper, especially when I consider the interesting cause in which you are engaged, viz. the speedy coming of the Lord Jesus Christ. The cause is a good, a glorious

one: go on, and God speed you and your fellow laborers in sending the *midnight cry* through the world. It is now about six months since my mind was turned to examine the subject of Christ's *second coming*. When first anounced, I felt a strong desire to know the truth concerning it. I obtained a small pamphlet, published by Bro. Miller in 1836, that directed me to the Bible, the best of all books, in the examination of which I have abandoned all my old views of a *spiritual* or *temporal* millennium, and fully believe in the *Advent near*. Furthermore, I can see no good reason why it may not transpire in 1843. I am still examining the subject candidly, and I hope prayerfully. I have felt it my duty, as a watchman, to give the light as fast as I receive it; consequently, I have commenced a course of lectures on the subject. Already much interest exists. I have now Miller's lectures in full. There is a great want of information relative to the coming of Christ in this region. Some here, as elsewhere, are opposed. The same lying spirit is here as in other parts. There are mockers here who say, "where is the promise of his coming," and Millerism is nothing but whigism, and *Henry Clay* will be a Millerite before the next election. So you see sinners will mock, until God shall mock when their fear cometh. The ministers belonging to the denomination of which I am a member, in this region, are believeng in the Advent of Christ near; and there seems to be, throughout this section of country, a mighty waking up under the sound of the *midnight cry*. Can you not send some good lecturer into this region to sound the note of alarm? he would be sustained. There is a vast population here, but few ministers. I am fully persuaded that what I do I must do quickly. May the Lord wake up his people everywhere, that they may be looking for the glorious appearing of the great Redeemer.*HST March 15, 1843, page 14.1*

Joshua E. Ambrose.*HST March 15, 1843, page 14.2*

Elgin, Ill. Jan. 31st, 1843.*HST March 15, 1843, page 14.3*

We are so occupied, and the lecturers on the Second Advent are all so engaged, that we see not how we can go, or send any aid to this brother. But who will go? Is there no one who will go to that distant field?*HST March 15, 1843, page 14.4*

Letter from J. Spaulding

JVHe

Dear Brother Himes.—I have taken a tour of nearly four weeks, in giving the “Midnight Cry” in Jerusalem, Salem, Temple, Phillips, etc.*HST March 15, 1843, page 14.5*

The result has been good. Scores of anxious souls requested prayers. I baptized nine. Having returned home on the 17th inst. I baptized sixteen since, in Mount Vernon, making seventy two baptized there this winter, since Bro. Frost commenced lecturing with them. Since the first of last May I have had the privilege of baptizing one hundred and sixty two; and other administrators, in all, have immersed more, where I have lectured. To God, be all the glory. I commenced last evening in this town, expecting to lecture in both Meeting houses, and hope, through God, to awaken a slumbering church, and scores of sinners. After ten days I shall commence in New-Portland, if the Lord will.*HST March 15, 1843, page 14.6*

Yours in hope of seeing our blessed Savior this year, and being made like him.
Starks, Me. Feb. 22, 1843.

Letter from Columbus Greene

JVHe

Dear Brother Himes—I am happy to inform you that since I parted from you and Bro. Miller at Vergennes, the Lord has been with me, and much good I trust has been effected in the name of the holy child Jesus. I have held meetings at Waterbury, Waitsfield, Moretown, Cambridge, Woolcott, Johnson, and Underhill. In all these meetings the blessing of God attended his own truth; and in some of them many souls were convened to God. During these meetings the ministering brethren who are laboring with the churches where the meeting were held, without a single exception, professed their belief in the speedy coming of Christ; and some of them have made up their minds to leave all and exert themselves to the utmost to wake up a drowsy church and world, that they may be prepared for the coming of Christ *this year*. There are others, who I

expect will soon enter the field, I find some who for years have acted the part of Jonah; they have refused to obey the Savior when he has bid them preach the word. Some of them are in trade, some of them are advocates for human tribunals, while others are in the varied callings of life. They see that the coming of our dear Savior draweth nigh, and feel determined to spend the remnant of their days in his service. May the Lord help them.*HST March 15, 1843, page 14.7*

The spirit of opposition (as we have always expected it would) increases with rapidity as the time draws nigh. For a few months past it seemingly has increased an hundred fold; and those who are the most active (as a general thing) are that class of *professors* of religion, who on account of their *love of this world*, are a *curse* to the church; and as far as their *Christian* character is concerned, to the place where they dwell. This class, with an evil servant at their head crying "My Lord delayeth his coming" do more, in my opinion, to fill the world of despair with lost spirits, than all the efforts of Voltaire and his associates. But with these things we must contend —endure hardships like good soldiers, until he who is our life shall appear; then will come our release. O blessed hope! May the Lord help us to wait with patience till our change comes. Since I left you at Vergennes I have preached almost every day; so that at the present time my health is poor; my spirit is willing, but the clay tenement in which it dwells is cast down with excessive labor; and while such is the case, I look around me and over our land, and behold thousands unprepared to meet Christ. I hear cries from various parts of this state, New Hampshire, and New York, and the Canadas, saying unto me "come and tell us about the second coming of Christ." When I hear these cries coming from hearts burning with love to the Savior, and cannot comply with but a few of them, my heart is pained within me; "the harvest truly is great but the *laborers* are *few*." O where are Zion's watchmen? What are they doing? Ans.—The majority of them have no interest in this soul-stirring truth, other than to *oppose* it. They are preaching smooth things—they are taking heed to *fables* and teaching them to others.*HST March 15, 1843, page 14.8*

I have received invitations from many ministers to come and lecture in their houses, who ought to be preaching it themselves. They

inform *me* that they beleive in the speedy coming of Christ, but say so little in their pulpits about it, that the worldly minded professor, and every nonprofessor, is ready to say that they do not believe it.*HST March 15, 1843, page 14.9*

These are days in which the servants of God are watched with a vulture's eye, and every word for or against this *present truth*, exerts an overwhelming influence.*HST March 15, 1843, page 14.10*

Who of the professed ministers of Christ will suffer themselves to be governed by a *time-serring* spirit, and strive to please the world? Whose garments will be stained by the blood of souls? Who of them will cry after the door is shut, "Lord, Lord, open unto us, etc"? The scenes of the last great day will *soon* make known.*HST March 15, 1843, page 14.11*

"He comes! he comes, the Judge severe;
The seventh trumpet speaks him near."
Yours in the hope of the speedy coming of Israel's King.
Colchester, Feb. 7th, 1843.*HST March 15, 1843, page 14.12*

Letter from J. Weston—explanation

JVHe

Dear Brother Bliss.—I am more and more convinced that there is but little Bible religion in the world, and that much that goes under the garb of the religion of Jesus Christ is only the religion of the ancient Scribes and Pharisees. Among the great majority of ministers and professors of religion now I find the same mistaken notions concerning Christ's kingdom, the same blindness to Bible truth, the same enmity of heart against the Saviour that was displayed at the first Advent of Jesus Christ.*HST March 15, 1843, page 14.13*

A few weeks ago I learned that a much esteemed friend of mine, Rev. N. Colver had been lecturing against the second advent, and I immediately wrote him that I exceedingly regretted the course he had taken. He wrote me in reply that he very much wanted to see me; he desired that I would come to the city, and his ears and heart

should be open. I went to Boston, but Mr. Colver was absent from the city, and I did not see him. The evening after I returned to New Ipswich, I wrote a hasty letter to him again, begging him to re-examine the subject of the second advent doctrine, and informed him that I should write him more particularly on my return from my appointment to lecture. The week after this I saw, to my astonishment, my private correspondence published in the Christian Reflector, and Mr.Colver's reply, calling on me to answer through the collums of the Reflector. The unchristian, ungentlemanly act of Mr. Colver, and the Editor of the Reflector, in publishing a private letter, written in haste, I care nothing about, so far as I am concerned; but I look at the effect on never dying souls, in reading my letter and Mr. Colver's reply. My letter, being written in such haste, was liable to be misunderstood, expecially after it was disputed and mangled by Mr. Colver and the Editor. I wrote an explanatory letter to the Editor of the Reflector, not doubling, as I was acquainted with him, and was a subscriber to the paper, but he would allow me to exculpate myself from the charge brought by himself and Mr Colver, of believing in a *new revelation*, I wish to say though the columns of his pages, to those who read my private correspondence, that instead of a new revelation, I fully believed the *old* to be the word of God, and therefore *true*; strange as it may appear, the Editor, after having my communication two weeks, just notices that it was received, copies some half a dozen words, and finishes with a sneer.*HST March 15, 1843, page 14.14*

The Lord have mercy on such ministers.
Yours etc Jacob Weston.
New Ipswich, N. H. Feb. 24th, 1843.

From Bro. Stone

JVHe

Br. Himes,—I send you a brief report of the conference held in this town a few weeks since. We commenced on the 23rd ult., in the Baptist meeting house. We had the Lord with us in power from the beginning, which caused the saints to shout and which was annoying to some, who have the form without the appearance of the power; in consequence of this annoyance we received a

communication in the evening meeting of Thursday, from the committee of the house, saying that “after mature deliberation, the committee had concluded that the house was not intended for such a purpose, and they could not permit it so to be used after that evening.” Our Methodist friends were present, and immediately offered their chapel to the conference; accordingly we met next morning in their house. The conference proved a blessing to many, especially to the friends from out of town, who came to the meeting in consequence of carrying the ark into the Methodist house. The Lord blessed them abundantly. They gladly received the word with all readiness of mind, and searched the Scriptures prayerfully, to see whether those things were so. Many believed, and the rest do not mean to steady the ark, but to let it move on. They are praising God that he ever sent the Second Advent believers among them. The meetings have been kept up, and the Lord meets with us in power, to the wonder even of believers, notwithstanding the opposition. Glory to God for his goodness to the children of men!*HST March 15, 1843, page 14.15*

We are now looking for the Lord Jesus to come in the clouds of heaven in a few days, to change the saints, to raise those that sleep in the dust of the earth, and take them home to glory.*HST March 15, 1843, page 14.16*

Yours in the hope of the glorious appearing.
Watertown, Feb. 22. 1849.

THE SEVENTH TRUMPET, OR LAST WO

JVHe

On the Sabbath evening of the re-opening of his new church, the Rev. Baron Stow preached a sermon upon these words: “And there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord,” etc. etc. He undertook to prove from this and some other portions of the Bible, that the whole world is to be converted to God; and said there was as much reason to believe this, as there was the resurrection or judgment. If the Bible teaches the world’s conversion, I should think its advocates were very injudicious in selecting texts with such a connexion as the

above. How a man of Mr. Stow's honesty, could explain a text to prove this doctrine, which is said to take place after "time shall be no longer, and the mystery of God finished," I am utterly unable to comprehend.*HST March 15, 1843, page 15.1*

At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth;" but its cup of iniquity was fast filling up. In the sounding of the four first, is pointed out to us in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Wo, wo, wo, to the inhabiters of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last wo should be turned into one of the greatest blessings "to the inhabiters of the earth" that ever took place.*HST March 15, 1843, page 15.2*

The *first* began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.*HST March 15, 1843, page 15.3*

The *second* in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.*HST March 15, 1843, page 15.4*

The *third* in 441, and its effects were seen in the ravages of Attila, surnamed the scourge of God.*HST March 15, 1843, page 15.5*

The *fourth* in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cesars.*HST March 15, 1843, page 15.6*

The *fifth*, or *first* wo, in 629, brought up from the bottomless pit, Mahomet, that scourge of the eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads;" which they were to "torment five months," beginning July 27, 1299, when they had a king over them.*HST March 15, 1843, page 15.7*

The *sixth*, or *second* wo, let the “two hundred thousand thousand” Turkish horsemen loose, which were permitted “to slay the third part of men, an hour, a day, a month, and a year,” making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.*HST March 15, 1843, page 15.8*

Here we ought to inquire the reason why the time is given for these two last trumps, and none else. Can it be for anything else, than that God intended his people should know by its fulfilment, about the period “that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?” I think not. The regular gradation in the three woes should not be overlooked; the first was to *torment* and *hurt* men five months; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.*HST March 15, 1843, page 15.9*

In the terrible train of the two woes we have considered, we behold the Holy Land and classic Greece overrun with hordes of barbarous Mohammedans, carrying death and the Koran wherever they went; and all along the northern shores of Africa, the Algerines, Tripolitans and Moors, even to the pillars of Hercules, were let loose upon the commerce and seamen of all the professed Christian nations, not excepting even our own countrymen. But their dominion is ended, and they are now awaiting their share, in common with all the kingdoms of this world, in the final catastrophe of the third wo. And now, with the vast importance of the subject impressed upon our hearts, let us look at it, with all our own notions and prepossessions laid aside, determined to be governed by the Spirit and word of the living God.*HST March 15, 1843, page 15.10*

THE ANNOUNCEMENT, ***Revelation 10***

JVHe

“And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; and he had in his hand a little

book open: and he set his right foot upon the sea, and left on the earth:—and the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME NO LONGER: but in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God should be FINISHED as he hath declared to his servants the prophets."*HST March 15, 1843, page 15.11*

Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? *Then the stream of time was flowing towards the ocean of* eternity; but now he is standing upon the still sea, and the firm earth; *time is now* to be *no longer*. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but after a lapse of six hundred years, and at the very closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet *begins* to sound. Why such a glorious person? why clothed in such a glorious dress? why such a commanding attitude? why such an awful oath? *The tremendous importance of the theme and the occasion* demanded it; and what is it? *The cessation of time, and the finishing of the mystery of God*. Hold! mighty angel, says Baron Stow; time is yet to last enough longer for all the world to be converted; the mystery of God cannot be finished until all shall know the Lord, from the least unto the greatest. Who shall we believe? the "wonderful numberer," or the frail mortal? O mighty Jesus, we will doubt THEE not.*HST March 15, 1843, page 15.12*

ITS SOUNDING, ***Chap. 11***

JVHe

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on

their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."*HST March 15, 1843, page 15.13*

Firstly. "The kingdoms *are become*." Here I wish to ask brother Stow, if the words, *are become*, can be construed to mean something that is TO BE?*HST March 15, 1843, page 15.14*

Secondly. "He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that at the end of the 1000 years, the devil again gets the mastery.*HST March 15, 1843, page 15.15*

Thirdly. "Has taken 10 himself his great power." God has now forsaken his covert like the lion, and come out of his place; bound the strong man, and is now going to spoil his goods.*HST March 15, 1843, page 15.16*

Fourthly. "The nations were angry." How this sets forth the state of things after the saints are caught up; when the salt is all gone, when every kind of restraint is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women striping their unfaithful pastor; subscribers cutting in pieces their dough-faced editor; a menagerie of the most ferocious beasts let loose upon one another; will but faintly set forth the awful scenes which will occur between the time that *Isaiah 26:20*, is fulfilled, and the violent death of the last wicked man and woman.*HST March 15, 1843, page 15.17*

Fifthly. "Thy wrath is come." Edward Beecher and Baron Stow! how dare you contradict the twenty-four elders on their faces before God, and say, the seventh trumpet is a signal for the conversion of the world?*HST March 15, 1843, page 15.18*

Sixthly. “The time of the dead, that they should be judged.” Who can doubt that this is the DAY OF JUDGMENT?*HST March 15, 1843, page 15.19*

Seventhly. “Reward the prophets, the saints and them that fear thy name.” Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli’s neck shall be restored; David’s sin shall be forgotten; Paul’s thorn is exchanged for a crown; Stephen’s wounds are all healed; John has entered upon what he saw in vision; Fisk and Parsons have returned from the *old*, to inhabit the *new*, holy land; Coleman has come up from Chittagong; and the dear, humble Wheelock from the bottom of the ocean; Boardman and Mrs. Judson have come from Burmah; the Isle of France has given up Harriet Newell; Whitefield has, come up from Newburyport; Stillman has renewed his strength; Baldwin is as young as ever; the benignant smile again plays on the lips of Knowles, for the rough boards at Newton have given him up; the much-loved Winchell is crowned; and my own two babes, Judson and Anna, with all the rest, have returned and come to Zion with songs and everlasting joy!*HST March 15, 1843, page 15.20*

Glory! Glory!! GLORY!!! Br. Stow, you did not expect the seventh trumpet would introduce you to all these, and millions more; but we did.*HST March 15, 1843, page 15.21*

But where is Brownlee, Dimmick, Dowling, Stuart, Sharp, Colver, Crowell, Cooke, Norris, Thrasher. Hazen?*HST March 15, 1843, page 15.22*

“Did not think he would come so soon.”*HST March 15, 1843, page 15.23*

Eighthly. “Destroy them which destroy or corrupt the earth.” Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered; here, “all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great.” [*Revelation 19*. and *Ezekiel 39*.] Now, “the Lord will call for a sword upon all the inhabitants of the earth;” “he will plead with all flesh;” “evil shall go forth from nation to nation, and a great whirlwind shall

be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [*Jeremiah 25*.] Here, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and "the inhabitants are burned;" now, "he will punish the host of high ones, and kings of the earth upon the earth." [*Isaiah 24*.] Now is, "the day of the Lord's vengeance;" "the streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [*Isaiah 34*.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [*Zechariah 14*.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [*Malachi 4*.]*HST March 15, 1843, page 15.24*

Reader, "it is the last time" I expect to address you. Sixteen months ago, I wrote a letter to a distant brother, out of which came "The Clue to the Time;' God has greatly blessed that, in preparing men for the judgment; conversions have often followed the introduction of a single copy into a place. When we consider the weakness of the instrument, *how is the power and approbation of God upon this doctrine manifest*. As the "Clue" began, "the seventh trumpet" will end my writings. If *that* failed in awaking you, may the sound of *this* startle you from your slumbers before "the mystery of God is finished." There is not a moment to be lost; recollect, President Beecher, as well as many other learned opponents, admit that this trumpet is just upon us; but if we have not seen that it introduces the Day of Judgment instead of the conversion of the world, I know not how that day can be proved from the Bible. "And what I say unto you I say unto all, WATCH." LEWIS HERSEY*HST March 15, 1843, page 15.25*

Boston, Feb. 8, 1843.*HST March 15, 1843, page 15.26*

SIGNS OF THE TIMES

JVHe

BOSTON, MARCH 15, 1842.

Bro. MILLER will give a course of lectures in the Circus, at Albany, N. Y. He hopes to commence on the 17th inst. He will next visit Boston, and lecture at the Marlboro' Chapel. Br. Whiting is expected to follow.*HST March 15, 1843, page 16.1*

New York Sun and the Second Advent Believer

JVHe

Sun.—Crucify him! Crucify him!*HST March 15, 1843, page 16.2*

Believer.—Crucify who?*HST March 15, 1843, page 16.3*

S.—Miller the prophet.*HST March 15, 1843, page 16.4*

B.—Why, what evil hath he done?*HST March 15, 1843, page 16.5*

S.—Done! Ask that poor man at Newark, N. J., whose wife poisoned herself and two children a few days since.*HST March 15, 1843, page 16.6*

B.—Well, I have made diligent inquiry into this matter, and learn from a person employed in the same establishment with the "poor man" to whom you allude, and have it from the man's own lips, that Millerism, as you term it, had no connection at all with the melancholy fate of his wife and children.*HST March 15, 1843, page 16.7*

S.—Go to our insane hospitals, and witness the direful effects of this monstrous delusion. As the Knickerbocker says, "the strong arm of the law ought to interfere" in the matter, and put a veto upon the operations of this fatal deceiver.*HST March 15, 1843, page 16.8*

B.—But you are mistaken. Our insane hospitals do not furnish an instance of any one being in them, from the effects of preaching Christ at hand. Don't hang a man upon the evidence of rumor alone. Ought not his crime to be substantiated fairly before

sentence is passed?*HST March 15, 1843, page 16.9*

S.—No! there's no doubt of his guilt. An innocent man would never dream that God was going to burn the world up. Crucify him! Crucify him!!*HST March 15, 1843, page 16.10*

Reader, the above is not all a fancy sketch. The New York Sun recently stated that a woman in Newark had poisoned herself and two children from the effects of Millerism; and it was afterwards ascertained from the husband of said woman, the doctrines of Miller had no connection at all with the death of his wife and children. It was also stated in the Knickerbocker that the strong arm of the law ought to interfere, and put a stop to Miller's preaching; and the press universally, religious and secular, are rife with the stale falsehood of our insane hospitals being filled with Miller maniacs, when not a solitary instance of the kind can be pointed at. Who is deceiving the people?*HST March 15, 1843, page 16.11*

Rev. John Dowling.—It will be seen by the following letter that Mr. Dowling is again in the field, reiterating the old falsehood, got up for effect by our enemies in New York, in November last. It is in vain to ask men, who are determined to misrepresent us, and to persist in charging us with what they certainly must know to be untrue, it is in vain, we say, to ask such men to do us justice, or to correct false representations about us. We stated through the Midnignt Cry, in connexion with Mr. Dowling's letter to the Baptist Advocate, last fall, that no report had ever been put in circulation by Mr. Miller's friends that Dowling had ever made a recantation of the views he had published upon the subject of the Second Advent; and in connection with this public denial of the charge, we expressed a hope that if Dowling published a second edition of his work, he would have the honesty to correct his mis-statement, or give the names of "Mr. Miller's friends" who had circulated the alledged report. But it seems, from the letter below, which appears in a late No. of the Christian Watchman, that the reverend gentleman is not disposed to make any corrections, but insists upon charging upon our brethren the old exploded falsehood. His letter bears evident marks of a desire to seek notoriety, either for himself or his book, which, it seems he is republishing. He says, "I have authorized the publication of *about* 10,000 copies of my work, for the purpose, if

possible, of arresting the progress of one of the most stupid and mischievous delusions that ever existed." We would only remark upon this clause of our friend's letter, that he is exceedingly wide of the mark, if he hopes to arrest the progress of this "stupid and mischievous delusion" by the stinted emission of "about 10,000 copies."—Why, dear man, in the propagation of this stupid delusion, we act on a different plan altogether. We are circulating far and wide, not merely tens, but hundreds of thousands of publications, the influence of which is calculated to operate upon your views in just the same way that light operates upon darkness; and you will make but a sorry figure in attempting to arrest the progress of light by such feeble efforts, as "stupid" as it may seem; for we rejoice to assure our Rev. friend, that, what is better than millions of publications in carrying forward our delusion, "Jesus has been with us, and he still is with us, and he has promised to be with us to the end." But to the letter.*HST March 15, 1843, page 16.12*

Providence, Feb. 20th, 1843,*HST March 15, 1843, page 16.13*

Dear Br. Thresher.—I find that the Millerites are still propagating the story where there is any likelihood of its being believed that I have changed my opinion of Mr. Miller's theory. I have received quite a number of letters to this effect from various parts of the country. This false report has been met in an article which I sent to the New York Baptist Advocate, and also in the notice to the pamphlet edition of my "reply to Miller." There are many, however, in New England, and probably some of your readers, who have heard this false report, and yet have not seen this contradiction. Only two days ago, I received another letter from a postmaster in New England, from which the following is an extract. "While I was in New York, last fall, I bought your reply to Win. Miller, and after reading it, I was satisfied that Mr. Miller had erred; but lately while combating with my opponents they have told me that you had withdrawn your calculation, and concluded that Mr. Miller was right, and this is why I take the liberty to address you, etc. Our pastor fully believes in Miller, and I know not what to believe now."*HST March 15, 1843, page 16.14*

So far is the above from being true, that since the starting of this report, I have authorized the publication of about 10,000 copies of

my work, for the; purpose, if possible, of arresting the progress of one of the most stupid and mischievous delusions that ever existed.*HST March 15, 1843, page 16.15*

I have certainly altered my opinion in one respect. From the intelligence that prevails in New England, I was of the opinion that but *very few* could be found simpletons enough to believe a system so fraught with utter absurdity as is the system of Millerism, and therefore, at first, published but a small number of my work. The only question which was raised in my mind, was whether it would not be regarded as an insult to the understandings of the people to attempt the refutation of doctrines like those of Wm. Miller—something like a mighty effort to prove the falsehood of Gulliver's Travels. Since witnessing, however, the whirlwind of fanaticism, that has swept over the land—the signs and wonders, and visions and revelations: and dreams and *ascension robes*, etc. etc, I have altered my mind so far as to withdraw my apology for supposing a reply to Miller necessary, found in pages 20, 21 of the bound edition, and page 4 of the pamphlet edition of my book I have now come to the conclusion that probably in most countries there is a class of people prepared for any absurdity; people who are generally of the opinion of the last speaker, if he have only enough dogmatism and positiveness, and who will drink down doctrines the more greedily in proportion to the degree of absurdity by which they are characterized. I know not how those who are "set for the defence of the gospel," can discharge their duty to their consciences and their God, without doing their utmost to oppose this mischievous and disorganizing heresy.*HST March 15, 1843, page 16.16*

J. Dowling.*HST March 15, 1843, page 16.17*

Since the above letter came to hand, we have had the pleasure of conversing with Rev.F.G.Brown, of the Middle Street Baptist Church, Portsmouth, N. H., who assures us, and indeed he has stated publicly at the Marlboro chapel, that this very letter of Mr. Dowling's, was the finishing stroke of his conversion to the Second Advent faith. He stated that his mind, for several days prior to the appearance of Dowling's letter in the Watchman, had been fluctuating in the balance of uncertainty, and trembling as to the

final decision, but on reading the above letter all doubts were dispelled from his mind, and the truth flashed upon him like blazing sunbeams. He felt convinced that men uttering and publishing sentiments like those of Dowling, could not be *praying* men. They could not be following the simple teachings of the Holy Ghost; and consequently he could not hope for any *light* respecting the truth from such sources.*HST March 15, 1843, page 16.18*

Subscribers who wish to discontinue this paper, will please write on the margin, *discontinue*, with the name of the town and Post office, and direct to "Signs of the Times, Boston, Mass."*HST March 15, 1843, page 16.19*

Br. Wm. H. Peyton has established a Second Advent Depot for the sale of publications on the second coming of Christ in 1843, at New Salem, Mass. The friends in that place and the neighboring towns can be supplied accordingly.*HST March 15, 1843, page 16.20*

Letters

JVHe

from post masters

Rec'd up to March 10th 1843. Easton, Mass $ 1; N Scituate, Ms; Orington, Me; Lowell, Mass; Ware, Mass; Bunker Hill, Ia; Perry's Mills, N Y papers sent; Huntington, Ct; W Springfield, Ms; Brownstown, Mich; White Hall, N Y; N Scituate, R I; Natick, Williamatic; Union, Me $ 5; Gardner, Me; Mt Desert, $ 5, papers sent; Chaplain, Ct, $ 1; North Prospect, Me; Gilmanton, N H; Starkville, N Y; Hoosick falls; Mechanicsville, Vt; Barre, Vt, $ 1; Cottage Grove, $ 5; Franklin, N H; Natick, R I; Farmington, Me; Shrewsbury, Ms; Montpelier, Vt; Cambridge, Ala; Candia, N H; Hunter, Ia; S Orange, Me; E Medway; Winthrop, Me; Braintree, Vt; Union Bridge, Md, papers sent; N Market, NH; Milford, NH; W Braintree, Vt; Antioch, O; N Eaton, Ms; Colchester, Vt; Charlotte, Vt; Lockport, N Y; Northfield, Ms; Grafton, Vt; Troy, N Y; N Sprinfield; Groton, Mass; Kensington, N H; Milford, Mass; Belfast, Me; Dixmont, Me, $ 1; West Thompson, Ct; Braintree, Vt; Burlington, Vt; Holmes Hole, Ms; Ware, Ms; Sugar Hill, N H; Gilford, N H.*HST*

March 15, 1843, page 16.21

individuals

JVHe

S Bliss, 2; T L Tullock, 3 checks; A Hale, Albany, N Y; Thos Henry; Dr Lee; E Cass; Isaac Bliss, $ 1; D Plumb $10; G S Miles, $15; Lev Wiswell, $8; G T Stacy, $ 5; Nancy H Crane; G T Stacy; B F Carter; E Swift $ due; H Searles; J White; Daniel Ames; J Marsh; S L Tullock; R Woodward; J P Jewell; B D Stanley; E Andrews; Patten & Dutton, checks; C Houghton, (can't come;) S Stowe; J W Dean; lengthy Com. from Rollusville, O; D Smith; Polly Lee; A J Williamson; J H Hall; C Benns J D Marsh $ 5; J Maxim; B H; J Weston; M F Mantel $ 1; G T Stacy; E Mack, ring;*HST March 15, 1843, page 16.22*

Bundles Sent

JVHe

J G Mc Murry, Lansingburgh, N Y; B H Albee, Northfield, Me; Dr Lee, Meltonsville, N C; 2 boxes 36 Park Row, NY; A Miss Bristol, Hartford, Ct; H Patten & Co, Utica, N Y; A Layman, Braintree, Vt; C S Brown, Exeter, NH;J D Marsh, Proctersville, Vt; J Weston, Athol, Mass.*HST March 15, 1843, page 16.23*

March 22, 1843

Vol. V.—No. 3. Boston, Whole No. 99

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST March 22, 1843, page 17.1*

THE SIGNS OF THE TIMES

No Authorcode

BOSTON, MARCH 22, 1843.

Course of the Boston Recorder rebuked

JVHe

The following article was sent to the Boston Recorder a few weeks since, but as that paper declined publishing it, the author requests us to give it through the "Signs of the Times," with which request we cheerfully comply. Ed.*HST March 22, 1843, page 17.2*

Mr. Editor:—There has, during the last few months, appeared an occasional article in your columns, having reference, more or less direct, to the views respecting the Millennium, now somewhat extensively promulgated, and known by the term "Millerism." The object of those articles, so far as they relate to this subject, is, most obviously, to convince your readers that this kind of "faith is vain"—that the belief in the "Coming of Christ at hand" is a delusion.*HST March 22, 1843, page 17.3*

The subject is one, in itself, calculated to excite a deep interest in any mind religiously educated, as a large portion of the people of New-England have been, that seriously contemplates it; and when we add to this, the zeal and *ability* with which these views are

advocated, it is not surprising that an unwonted intensity of feeling should, to some extent, pervade those portions of the community, which have most largely shared the labors of those who believe the present order of things in this world will cease before the current year shall have completed its course. Nor is it matter of wonder that this intensity of feeling should occasionally manifest itself in seeming extravagances, since extravagant manifestations of highly excited religious feeling are by no means uncommon; and should the zealous preaching of the doctrine, under consideration, occasionally result in *insanity*, as has been so often alleged, even this effect is not *new*, nor is it peculiar to Mr. Miller's exposition of the Scriptures, as the official documents from our public institutions for the insane abundantly testify. But, be the consequences direct or remote, or what they may, it is hardly reasonable to expect that an honest and earnest spirit of inquiry, on a subject so momentous, will be fully satisfied or silenced, by merely saying to it, "of that day and that hour knoweth no man," when it is at the same time strenuously maintained, by our most distinguished and approved "teachers in Israel," that these words were originally spoken with exclusive reference to an event that transpired almost' eighteen hundred years ago; nor by saying, that to be prepared for the hour of one's death is all the same as to be prepared for "the coming of the Son of Man in the clouds of heaven, with power and great glory," unless it be shown that this awfully sublime language does not, and never did, express anything more or less than that "death which reigned from Adam to Moses," and which has continued from Moses to the present time. Nor does it very satisfactorily refute Mr. Miller's calculations of, prophetic time, and his general expositions and application of the descriptive parts of Scripture, to show that he has been mistaken in some minor matters pertaining to the condition of the human race,' or any particular portions of it, immediately previous to the final consummation. Dr. Hopkins, in his treatise on the Millennium, makes it appear that "the battle of the great day of God Almighty," which, according to him, is to precede and prepare the way for the millennial state, will commence about 1843. Now, supposing the divine judgments, which are to constitute this battle, should not be manifest, by an unprecedented prevalence of wars, pestilences, famines, and earthquakes, for five years to come, probably very few millenarians would regard his failure in this particular, as a sufficient ground to justify the conclusion that his

views were “*all* moonshine.”—Nor, again, will the cry of “fanaticism,” against any one whose faith is deemed *more* than a “grain of mustard seed,” or of “infidelity,” if it thought *less*, be likely to impress with much force reflecting minds, imbued with that “charity which hopeth all things,” “is the end of the commandment,” and “shall cover the multitude of sins.”—This mode of argumentation has become quite to stale to be employed with great effect in these day. Nor, lastly, is it any scriptural or logical argument against Mr. M’s belief in the “Advent near,” say that “he is surrounding his farm with a solid brick wall, to last a thousand years,” unless I may first be relied on as a fact, that he owns a farm in the place where the construction of such wall I said to be in progress.*HST March 22, 1843, page 17.4*

Having specified a few things as samples merely which cannot, or at least ought not, to be regarded as possessing in themselves, (however well they may be set home to men’s understandings, by ridicule an sarcasm) sufficient weight to subvert the theory in question, I beg leave to propound a few plain queries, to which, if you, or some of your able correspondents will furnish full and explicit answers, embracing such a scope as the questions not only admit, but naturally suggest, something, it is believed will be done by way of enlightenining and satisfying many a mind, now groping in darkness, and anxiously seeking after light.*HST March 22, 1843, page 17.5*

1. Does the 24th chapter of Matthew, the 13th Mark, and the 21st of Luke contain predictions of and a specification of signs which shall precede any event yet future? Or, did all that is found written in those chapters receive its complete fulfilment at the destruction of Jerusalem, A. D. 70, as now maintained by many opponents of Mr. M’s scheme? If writers against his views are right on this point what answer is it to his arguments to say, “of that day and that hour knoweth no man,” as is so commonly done, unless it be shown first, that he is laboring to prove that Jerusalem will be destroyed in 1843? Must not the “day and hour,” here spoken of, mean the day and hour of the event, concerning which, and which alone, Christ was giving the disciples instruction? Or what answer is it to say, “the gospel must first be preached in all the world, for a witness to all nations,” if, at the same time, it be contended that the gospel

was so preached by the Apostles of our Lord, in obedience to the command, "go ye into all the world and preach the gospel to every creature," before Jerusalem was destroyed; and that the *end* which, it is added, shall then come, means only the end of the Jewish dispensation?—Does not any argument, on this ground, against the end of the world to come in 1843, lie with equal force against an end to come at any other time? If the command, "go ye into all the world and preach the gospel to every creature, was fully obeyed eighteen centuries ago, and the prediction or promise that the gospel should be preached "in all the world," completely fulfilled, then are the missionary efforts, which have been put forth during the last fifty years, in obedience to any express command to *us*? How many times is the gospel to be lost, and the nations to sit in darkness, and to be preached to them that they may behold its light, before the "end come?" If the ideas advanced against Mr. M. be correct, must not the cause of missions rest its claims for support on the same foundation as that of temperance, or any other cause, having for its object the moral improvement and happiness of the human family? Is it a satisfactory answer to this last inquiry to say, as has been said, that the *prediction was* fulfilled, but the *command* was *not*? Can these difficulties be obviated, except by supposing that this prediction, and this command, looked forward far beyond those "last days," when the Apostles, "upon whom the ends of the world had come," lived, and that they are destined to receive a more complete fulfilment in these "last days,"—the gospel being preached to all the nations now known? But will this bring us to a realization of the popular notions of a millennium? Does not the language plainly indicate a different result? "And then shall the END come." What *end*, if not that prefigured by the end of the Jewish nation, and the destruction, of which Jerusalem's destruction may be regarded as the type?*HST March 22, 1843, page 17.6*

2. Is the language of the chapters above referred to, which we have been accustomed to hear so frequently applied to an event as yet future, "used merely by way of accommodation," as we are now sometimes told, and not as originally designed to express, or, in any sense, refer to, an event yet to come? If so, how many other passages in the New Testament, of like import and phraseology, are employed in the same way, without the slightest intimation ever being given that they are used only by way of accommodation? And

where is *that* taught to *which* these portions of Scripture are thus accommodated? How many comings of Christ "in the clouds of heaven, with power and great glory," "in the glory of his Father, with all the holy angels," "taking vengeance on them that know not God, and that obey not the gospel," are we taught to expect? If all that is predicted in these chapters has long since received its final accomplishment, what is there in the gospels or writings of the apostles that has not? Does it appear consistent to *assert* that at the destruction of Jerusalem, "the sun was darkened, the moon did not give her light, the stars did fall from heaven, and then appeared the Sign of the Son of Man in heaven, and all the tribes of the earth mourned; and they saw the Sun of Man coming in the clouds of heaven, with power and great glory"—and to *deny* that then, also, the (Jewish) "heavens were dissolved, and the elements (of the Mosaic dispensation) did melt with fervent heat?" Or is it reasonable to suppose that Christ preached a "coming" at one time, and in one manner, and that Paul and Peter preached his coming at a time and in a manner differing *toto calo*?*HST March 22, 1843, page 17.7*

3. Did the apostles preach the "second coming of Christ at hand?" Did they expect to witness it during their natural lives? If so, were they mistaken? And if mistaken, what becomes of the doctrine of "plenary inspiration," as usually taught?*HST March 22, 1843, page 17.8*

4. Do the 2300 days mentioned in *Daniel 8:14*, and the 1290, and the 1335 days, *Daniel 12:11, 12*, mean days or years? Do the time, times, and half a time, *Daniel 7:25*, and *12:7*; and *Revelation 12:14*; and the forty-two months, *Revelation 11:2*, and *13:5*; and the 1260 days, *Revelation 11:3*, and *12:6*; all express a period of time of the same length? And if so, is the period thus variously expressed, *three and a half* years, or *twelve hundred and sixty* years? Have not all the most popular orthodox commentators, for the last two hundred years, agreed that, in all these in stances, the language is to be understood typically—"each day for a year?" Among those who have so explained the prophetic writings, may we not reckon Mede, Sir Isaac Newton, bishop Newton, Hopkins, Fuller, Lowman, Edwards, Bagster, Doddridge, 'Woodhouse, Scott, Faber, and many others of that class? Is it not on the admitted principle that prophetic time is thus symbolically expressed, that all the

calculations which have heretofore been made respecting the downfall of Popery, and the extermination of Mohammedanism, and the consquent introduction of the Millennium, have been based?—And *can* any calculations, as to the time when these anticipated events will take place, be made, except on this principle or rule of interpretation? Abandon this, and can it he clearly shown that these events will ever come? Admit that the "forty-two months," "time, times, and half a time," and 1260 days in Revelation, moan only three and a half years, which ended more than seventeen hundred years since, and what shall we think of most that has been written, since the Reformation, concerning Papacy, as the "beast having seven heads and ten horns," which received power "to make war with the saints" twelve hundred and sixty years? Admit this, and can it be proved that Papacy is any more the subject of prophecy than Mormonism?*HST March 22, 1843, page 17.9*

But assuming that we have been rightly instructed heretofore on this point, is not the time near "when all these things shall be fulfilled?" Have not all our standard writers pointed to the present period of the world for their accomplishment? Is not the difference in the results to which they have severally come, owing solely to the difficulty of fixing, with certainty, the exact time from which to date the 2300 years? And does Mr. M. differ more widely from them, than they do from each other? Does he not here occupy a middle ground: and is he not, therefore, quite as likely to be right on the question of *time* as Faber, or others, whose conclusions have been so generally adopted?*HST March 22, 1843, page 18.1*

5. Are not the views maintained by Mr. M. respecting the *manner* of the Millennium, essentially the same as those most prevalent during the first three centuries of the Christian era? If so, is not this circumstance in his favor? Are we not often referred to the opinions and practice of the early Christians, by way of settling doubtful or controverted points? If their authority is decisive on other questions, why not equally so on this?*HST March 22, 1843, page 18.2*

Has not the doctrine of the personal coming of Christ, to abide and reign on the earth, and a literal resurrection of the saints and martyrs at the Millennium, been ably defended in more modern times, by some of those learned and pious men already named:

bishop Newton, Faber, and others? Where, then, is the unparalleled absurdity or fanaticism of Mr. M.? In what consists the *novelty*, even, of his expositions of Scripture, save his writing 1843, instead of 1836—1866, or some other year, so far in the distant future as not necessarily to alarm the present generation?*HST March 22, 1843, page 18.3*

Inquiries of this sort might be greatly multiplied; but the above will suffice to indicate the nature and extent of the information wanted at the present time, to remove the difficulties felt by many minds. And there can be no doubt that informing the community generally, not only that Mr. M's views are erroneous, but *wherein* they are so, and what the Scriptures do really teach in relation to this great and absorbing subject, is the most rational, and will ultimately prove the most effectual way of guarding against that wide spread infidelity which has been so often predicted, as the consequence of the prevalence of the second advent doctrines, as preached by Mr. M. and his followers. If it be a truth, as a clergyman of your city is reported to have lately said, that theologians have been pursuing, one after another, an in erroneous path, "till they had worn the *cart-rut* so deep that they could not get out of it,"—then let them lose no time in extricating not only themselves, but the "common people," who would *gladly* know the truth, from so unfortunate a predicament;—that all may rejoice together, unitedly, and gratefully acknowledging the instrumentality of William Miller in effecting so happy a deliverance. Then we may hope that those who, concerning this matter, make Pilate' s inquiry, "what is truth?" will be so answered as not to be specially reminded of the time immediately succeeding that when, it is said, "the whole earth was of one language and one speech; and they said, Go to, let us build a city," etc. UNUS POPULI.*HST March 22, 1843, page 18.4*

Letter from Sister N. K. Crane

JVHe

My Dear Brother Himes:—From the nature of an associate faith, on the kingdom of Christ, I have often felt prompted to write you some of my correspondent views, and this is all the apology a good conscience can offer for addressing you.*HST March 22, 1843, page*

18.5

My situation, for three months past, has been where the subject of the Second Advent is not much spoken of. The Episcopalian minister (Mr. Bent) has delivered a course of lectures in the Town Hall, which have been very seriously attended. He is a man that fears God, and cares for the flock entrusted to his care. The views that he advanced were those that arose to his own mind, from studying the Word of God,—with here and there a reference to the same faith the Christian Father, held many centuries ago; expressing a sympathy of respect, and a unity of faith, for the person and research of bro. Miller. On many points they met. I believe the seed he has sown, on this subject, will spring up; the state of the soil was stony, choked with thorns, fallow and sterile: the Spirit of the Lord will shed the dew of heaven thereon—it was God's truth, around which light always shines Aside from him no Watchman now occupying the walls of Zion utters one word. Being thus cloistered, I have studiously applied my mind where my heart would go, to compare the word of the living God, and very blessed have winged away most of the Sabbaths.*HST March 22, 1843, page 18.6*

The 37th chapter of Ezekiel I took, by the light of the Holy Spirit, to investigate; there I traced the unity of the Jew and Gentile nations, which swept away the supposed partiality God has for the Jews. Again, by reading the 3rd chapter of Ephesians, the obscurity of the Gentile's salvation was imbedded in mystery, till the Holy Ghost removed the seal; even so now I comprehend in like manner we understand what is' the nature of Christ's kingdom in the new creation, and the era of time; by virtue of spiritual affinity to Christ the Head, the soul receives power to believe things to come, and rejoices in hope of the glory of God. Our blessed Redeemer told his disciples the Spirit should take of the things that were his, and show them unto them, being thus joined unto the Lord, the spirit, free from the alloy of corruption, holds up the telescope to the divine Chart, and the heir perceives its promised inheritance; enduring, with patience and faith, all necessary discipline while marching to that city, where it shall be said, "the Lord is there." Zion's location is not only beautiful but high. What echoes will reverberate when the weary encampment rests. The standard-bearer will faint no more—

the banners will drop their peaceful drapery on hallowed ground; and the songs of victory, with redemption completed, will form that holy parapet that shall be salvation.*HST March 22, 1843, page 18.7*

I am constrained to go very often to the Holy Ghost, that he will direct a lecturer here. I feel that darkness excludes from the church what is the hope of her calling. My eyes are expecting the feet of some one on the mountain, to publish unto Zion the glad tidings.*HST March 22, 1843, page 18.8*

The spirit has come—I see it gathering like rain all over this village, and my soul is placed in the position to wait till all the pools are filled with rain: as by the spirit we can only comprehend the things of the spirit.*HST March 22, 1843, page 18.9*

Recently, on reading Rollin's Ancient History, I found an editorial remark, that in prophecy a day stood alike either for a day or year. History informs us Nineveh stood just forty years after its repentance. The' God bears long with the wicked progeny of man, he never trifles with the precious soul, but in his long suffering often redoubles similar tokens of his displeasure. The Scriptures often revert to the sins of Sodom and Gomorrah, to Egypt, to Tyre and Babylon: examples of vengeance, which are a figurative representation of the wrath to come. The first negotiating principle in the government of God continues, "rising early and sending the prophets."*HST March 22, 1843, page 18.10*

The spirit of unbelief that now pervades Christendom represents the parable, when knowledge and hatred entered into confederacy, "This is the heir, come let us kill him, that the inheritance may be ours." Immutability of purpose is invested in Jesus Christ; he is the rightful heir, and no counterfeit holds alliance with him;—the redeemed all stand ready to "crown him Lord of all;"—joy looks through the windows of promise for the coronation day.*HST March 22, 1843, page 18.11*

How beautiful the church begins to look while coming up out of the wilderness—"Holiness unto the Lord "has become her travelling suit, and in that garb will she enter into the Marriage Supper of the Lamb.*HST March 22, 1843, page 18.12*

My dear brother, while you have labored in the thorny part of the vineyard, many of the saints have gone before you with the preparatory sickle—prayer—that an abundant entrance might be given unto you; while you have gone out to take the spoil, the reaper and laborer have rejoiced together. May the Lord give you wisdom and patience adequate to your day.*HST March 22, 1843, page 18.13*

Many souls have gone up to the court of heaven through the preaching of Christ's coming being near at hand, and many are going out to meet him. That you may go up from your toils, brother, with much spoil, is the prayer of one who hopes to meet the Son of God with joy.*HST March 22, 1843, page 18.14*

Taunton, March 3, 1843.
NANCY K. CRANE.

Letter from Sister S. C. Rugg

JVHe

Bro. Himes and Bliss:—In this year of our Lord, 1843, I am expecting my Savior to come. The vision will soon speak, and not lie; though it tarry, I shall wait for it: it will surely come, it will not tarry—no, not beyond the appointed time, which is the bounds of man' s habitation, which cannot be passed.*HST March 22, 1843, page 18.15*

Although our beloved brother Miller has been laboring long to break up the fallow ground and sow the seed, he has now the satisfaction of knowing that his labor has not been in vain. The harvest has now come, and he soon will be gathered, bringing his sheaves with him. Our campaign has been much shorter, during which the battle has waxed hotter and hotter. But, blessed be God, new recruits are coming up to the help of the Lord, as the final conflict approaches. It would seem that our veteran soldiers might be excused, speaking after the manner of men; but praise God's holy name, they have not grown weary in well-doing; but having on the gospel armor, they still stand fast to the faith once delivered to the saints. Surely the Lord doeth nothing but he revealeth his secrets to his servants the

prophets. The time of the end has arrived also, and the seal is broken. Apostolic faith is being revived, and God's children are discovering, from his word, that one is their master, even Christ, and they are all brethren.*HST March 22, 1843, page 18.16*

Believers in the Second Advent are searching the Scriptures daily, to see if these things are so, and the holy Bible is the man of their counsel; from its sacred pages they learn that the wisdom of this world is foolishness with God, that it is not by might nor power, but by the Spirit of God, that we are to be led into all truth. Fortunate, indeed, for the weak of this world, that the Gospel is accessible to all; the wayfaring man, though a fool, shall not err respecting it. O praise the Lord.*HST March 22, 1843, page 18.17*

I have been strongly impressed, of late, that the Lord is taking the work into his own power, and God's children must be careful now, not to run before they are sent, lest they labor in vain, and spend their strength for naught. In the body are many members, but all have not the same office. So also are there different gifts, but all by the same spirit. God's building is coming together without sound of axe or hammer, whose building we are, if we hold fast our confidence unto the end.*HST March 22, 1843, page 18.18*

We read in the 24th of Matthew: And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. Surely, then, the coming of the Lord draweth high. The cry has gone forth: "Behold, the bridegroom cometh," multitudes have gone into the highways and hedges, warning sinners to repent, and get ready for the judgment.—God is searching his people as he did ancient Jerusalem, with candles. They no longer see men as trees walking, but they see clearly that without holiness no one shall see the Lord. As far as I can learn, Second Advent believers embrace this faith, that the blood of Jesus Christ cleanseth from all sin; by its application out garments are kept unspotted from the world. He that plunges into this purple flood loses all his guilty stains. Yes! the dark shade of sectarianism, which separates the disciples of Christ, and which is the last strong hold of Satan, disappears when Jesus' blood is applied by faith. I rejoice that Christians of all denominations are beginning to examine, and believe too, in the doctrine of holiness. But, dear

Brethren, I feel that there yet is room for farther improvement in this heavenly science. We are not to gain the victory with confused noise, and garments rabled in blood; but *this* shall be with burning *and* fuel of fire. For unto us a child is born; unto us a son is given; and the government shall be upon *his* shoulders; and his name shall be called Wonderful, Counseller, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be no end* upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth and forever. The zeal of the Lord of Hosts will perform this. The Lord says, by the same prophet, bind up the testimony, seal the law among my disciples. Surely the word of the Lord is a safe tower into which the righteous may run and be safe. The Lord is our surety.*HST March 22, 1843, page 18.19*

Dear Brethren and Sisters:—I have believed in Christ's speedy coming for about five years; I have not been idle in this cause. The Lord assigned me such a portion of this work as he knew I could accomplish. My commission was from the court of heaven, and my credentials run thus: "Go work in my vineyard, and whatsoever is right I will give thee." I looked to God for wisdom and went to work. I have purchased books and various publications, and distributed them far and wide, in every direction almost; and as I am in the habit of writing considerable, I have made it a point to write much upon this subject, to many in different parts of the United States. Although I have been severely tried, in many instances, yet God has blessed my soul in this labor of love. I believed it was God's truth, and this was sufficient reason why I should proclaim it to a dying world. When I have suffered for it, it has been for Christ's sake. I would take hold of some cheering promise, and thus hold on to the truth by faith. Satan has assailed me with every kind of temptation, but believing, as I do, in the teachings of the Spirit, I would immediately be able to discern from whence the temptation came, and then I would remember the promise of Jesus, that I should not be tempted above what I could bear; also that in every temptation he would make a way for my escape. Thus far Jesus has been with me, and he still is with me, and I have his promise that he will be with me even unto the end I have no anxiety about my future state. I leave that. My care is to do my master's will, finish

up my work and be ready; having my lamp trimmed and burning, to go into the marriage Supper of the Lamb. Brethren and Sisters be sure,*HST March 22, 1843, page 19.1*

“The Bible is your chart;
By it the seas we know;
We cannot with it part,
It rocks and sands doth show:
It is our chart and compass too,
Whose needle points forever true.”*HST March 22, 1843, page 19.2*

We have got almost home. The year of Jubilee has come; return ye ransomed people home, saith the spirit.*HST March 22, 1843, page 19.3*

Lift up your heads for your redemption draws nigh, all ye who love his appearing. I anticipate coming to Boston when the tabernacle is finished, unless the New Jerusalem should come down first; if it should, we will meet there, which would be far better. SARAH C. RUGG.*HST March 22, 1843, page 19.4*

Groton, January 30, 1843.*HST March 22, 1843, page 19.5*

Signs in the Heavens

JVHe

Dear Brother Himes.—The Comet, which was visible on Tuesday, the last day of February, would have been, under the most ordinary circumstances, an object of the most sublime and devout interest; but at the present time, it appears to me, there are but few who could have looked upon it without feelings of joy or terror. Such a sight is rarely, if ever, witnessed in the day time; but this was visible throughout the day, until some light clouds arose in the west, towards sunset, by which it was obscured. The first information of it, I believe, in this place, was given by the stage driver from Gloucester, whose attention was directed to it by the people of Essex, about six miles from us. I first saw it about 10 A. M., and it was visible every time I looked out during the day, until the clouds, referred to above, rendered it invisible.*HST March 22, 1843, page*

19.6

Its remarkable brilliancy was a matter of wonder. You recollect that Venus was seen at New-York on the day fixed for the execution of Colt, but it required the greatest effort to find it out by the eye, and it was equally difficult to fix the eye upon it after it was traced out. Venus also appeared at a considerable distance from the sun, but this Comet was apparently only about 15 min. from the sun, when first seen, and, perhaps, 45 min. when I last saw it; and yet it was so brilliant that it could be easily seen by the naked eye.*HST March 22, 1843, page 19.7*

The Comets which have appeared for some centuries have been anticipated by our astronomers, and have been seen by glasses some time before they became visible to the naked eye, so that their arrival has been regarded with just about the same feeling as that which is created by the arrival of a steamship, or a train of cars; but I do not know that any one has informed the world that this Comet was to be looked for; nor have I heard that it was seen until the day above named.*HST March 22, 1843, page 19.8*

Considering all these circumstances, its appearance at the present time made it to me, as I know it was to others, an object of surpassing interest. I could not but think of "*the Sign of the Son of Man in heaven*,"—for, although the "sign" referred to by the Savior is not particularly described, it has been supposed, by many, that it would be similar to that which guided the "men" to the birth place of our Lord, at his first coming.*HST March 22, 1843, page 19.9*

I am truly thankful that my attention was directed to it, and that I had so good an opportunity of observing it. It waked up within me feelings such as I have never before experienced; feelings it would be difficult to describe; though I do not know that I could ask that I may possess any others, in that day for which we have been looking for some time, and which we soon expect to see. If ever I felt a Savior precious,—unspeakably precious, it was while gazing upon, or thinking of that star as "the Sign of the Son of Man."*HST March 22, 1843, page 19.10*

As to my own personal prospects I could have shouted aloud, though I could not but feel pained for those around me, many of

whom are near and dear to me, and who confessed, too plainly, that they were unprepared for that day. Let us be found watching—watching to know the will of God, *and do it*; watch our hearts, *lest they be overcharged with surfeiting or drunkenness, or cares of this life*; watch the signs of the times; *when ye see all these things begin to come to pass, lift up your heads and rejoice, for your redemption draweth nigh.—Watch for the actual coming of our blessed Lord Jesus, lest coming suddenly, he find us sleeping*.*HST March 22, 1843, page 19.11*

Ipswich, March 4th, 1843. H.*HST March 22, 1843, page 19.12*

Rev. Mr. Driver's Lecture

JVHe

Dear Brother Himes:—Rev. Mr. Driver, who supplied the Baptist pulpit last Sabbath, in Chelsea, at the close of the afternoon service gave notice to the congregation that he would preach on *Millerism* in the evening, stating that he had studied the prophecies for *fifteen years*. The notice undoubtedly excited some interest among the people, as a number of lectures had just been delivered on the Second Advent of our Lord. But more especially from the fact that brother D. had studied the prophecies for *fifteen* years.*HST March 22, 1843, page 19.13*

In the evening he announced his text, *Colossians 3:4*. "When Christ who is our life shall appear then shall ye also appear with him in glory." After stating that it was not in opposition to brother Harvey, whom he esteemed as a gentleman, and as a Christian, and who preached a great deal more truth than many who oppose him, and after making an apology for using the term *Millerism* in the notice of the evening lecture, he proceeded to his subject. He stated that the doctrine of the second coming of Christ was very much neglected by the church, and that it was a prominent theme of apostolic preaching. He showed, from the Scriptures, the certainty, manner, and circumstances of Christ's Second Advent. And then proceeded to answer the inquiry, *when will he come*?*HST March 22, 1843, page 19.14*

In answer to the question, brother D. referred to *Matthew 24:15*, When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet—stand in the holy place, whoso readeth let him understand.*HST March 22, 1843, page 19.15*

This abomination, he said, did not mean Antiochus, Mahomet, or Nero, as a recent writer had tried to show, nor did the holy place mean the church, but a *new abomination* that was yet to stand in Jerusalem, the holy place. When we saw some abomination standing among the Jews, he should then conclude Christ would soon appear. Forty-nine ministers differed on the time when the little horn arose, thirty-two proved false—John Wesley, and Lorenzo Dow.*HST March 22, 1843, page 19.16*

He then referred to the *day scheme*, as he called it, and stated that the principle of interpreting a day to mean a year, would at once *reach* the Bible out of the hands of God.*HST March 22, 1843, page 19.17*

He then stated that there were four defects in Mr. Miller's theory, and would give a running commentary on the closing part of the eleventh chapter of Daniel, which Mr. Miller applied to Napoleon. He acknowledged Mr. Miller's exposition was quite ingenious—but there were four defects.*HST March 22, 1843, page 19.18*

1. Napoleon not a king when in Egypt.*HST March 22, 1843, page 19.19*

2. The holy alliance was not formed till fourteen years after he came out of Egypt.*HST March 22, 1843, page 19.20*

3. Came to his end and none to help him. Not so.*HST March 22, 1843, page 19.21*

4. And at that time shall Michael stand up, the great prince, etc.—The standing of Michael, Mr. Miller makes to mean the revivals which have occurred, etc.*HST March 22, 1843, page 19.22*

And there shall be a time of trouble, etc. *when*? at that time after Napoleon came to his end. Mr. D. said from that time to the present there had been a time of peace.*HST March 22, 1843, page 19.23*

Such arguments as Mr. Miller's cannot stand the test of history.*HST March 22, 1843, page 19.24*

He then stated that many writers on prophecy, had fixed on the time of Christ's second advent. Between 1778 and 1847, fourteen opinions—eleven had already proved false. He had examined thirty-eight writers on the little horn, seven trumpets, seven seals; and stated that there were thirty different opinions, From all these opinions what are we to learn respecting the little horn, seven trumpets, seven seals, etc.*HST March 22, 1843, page 19.25*

And now you will ask my opinion—I reply, I know *nothing* about it, Christ may come to-morrow. (The abomination must first be set up in Jerusalem.)*HST March 22, 1843, page 19.26*

He believed the Millerites were honest and sincere in their views, and supposed they did really want to see the Savior.*HST March 22, 1843, page 19.27*

He closed by saying that some might scout in their hearts at the idea of Christ's coming to judgment,—and exhorted such to be prepared.*HST March 22, 1843, page 19.28*

The above was sent us by a correspondent who was present at the delivery. We give it as we received it, as a sample of the measures in operation to quiet the fears of sinners, and prevent backsliders from returning to their first love.*HST March 22, 1843, page 19.29*

We wish those who oppose, would offer some thing new, as a reason of the hope that is in them, that Christ will not come. It seems that they can only reiterate each others arguments, and all of every sect and creed use the same arguments.*HST March 22, 1843, page 19.30*

Letter from Luther Boutell

JVHe

Messrs Editors:—I have just returned from a tour of three weeks in Vermont, to proclaim the *Midnight Cry*, in connection with two other brethren, and the Lord has been with us; we had meetings in

Grafton and Londondary, of eight days each. The Lord poured out his spirit, backsliders were brought to life, sinners converted to God, in fact, both towns were shaken by the power of God, and, as strange as it may seem, two ministers of Londondary, (Congregational and Baptist.) came in and labored heart and hand with us, and when we left, were about ready to go out and *proclaim*, Behold the Bridegroom cometh, go ye out and meet him. The great obstacle in the way of the progress of this glorious cause, is *Sectarianism*, it will not do to admit anything into her *synagogues* that will disturb her *Priests* or *her interests*. These sects are no less than the children of the old *Mother* of *harlots*, and the cry of God is, "come out of her, my people, that ye be not partakers of her sins, that ye receive not of her *plagues*". O that people would hear this cry and flee for their *lives*, as Lot did out of Sodom, for here alone is our safety; but bless the Lord, the wise shall understand, and glory to his name, he is in this truth wherever proclaimed faithfully. Thy brother in full belief of the speedy coming of the blessed *Savior.*HST March 22, 1843, page 19.31

Groton, March 13*th*, 1843.HST March 22, 1843, page 19.32

SIGNS OF THE TIMES

JVHe

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, MARCH 22, 1843.

Bro. GEO. STORRS is still lecturing at the Marlboro, and is expected to continue his lectures thro' the week.HST March 22, 1843, page 20.1

Why will not the Savior Come in 1843?

JVHe

I. It will not be prevented by the plea that "of that day and hour knoweth no man."HST March 22, 1843, page 20.2

1st. It has no where been predicted that man never should know, And*HST March 22, 1843, page 20.3*

2nd. It is expressly declared that the wise shall understand; and we are also commanded to know that it is near even at the doors, when are seen the signs which are to mark the approach of that day. The righteous are not in darkness that that day should overtake them as a thief: and it is to be as it was before the flood, when all who were saved did previously know the time of that event. The event of Christ's coming will therefore be previously foreknown.*HST March 22, 1843, page 20.4*

II. It cannot be delayed by the intervention of a temporal millennium.*HST March 22, 1843, page 20.5*

1st. It is no where predicted that such a state will ever be realized in this world, and that it is only sustained by *inferences* and spiritual interpretation. And*HST March 22, 1843, page 20.6*

2nd. It is expressly predicted that the tares and wheat will grow together till the end of the world: that that wicked will be destroyed by Christ's coming; and that same power will make war against the saints and prevail against them until he come. There is, therfore, to be no such state previous to Christ's coming.*HST March 22, 1843, page 20.7*

III. It cannot be delayed by the return of the Jews*HST March 22, 1843, page 20.8*

1st. It is admitted by the strongest advocates of the Jews' return, that Christ's coming will precede it.*HST March 22, 1843, page 20.9*

2nd. It is expressly declared by the apostle, that the promises to the seed of Abraham are good only to the household of faith; to those who are Christ's. There are therefore no promises to the carnal Jew which will delay that event.*HST March 22, 1843, page 20.10*

IV. It cannot be delayed by any unfulfilled prophecies.*HST March 22, 1843, page 20.11*

1st. No one has ever yet shown any predictions relating to time,

prior to Christ's coming, which are unfulfilled. And*HST March 22, 1843, page 20.12*

2nd. The prophecies preceding that event have been shown to be fulfilled in their appropriate order down to the very resurrection of the dead.*HST March 22, 1843, page 20.13*

V. It cannot be delayed by any want of the signs which were to precede that event, for those have all been repeatedly shown to be fulfilled, and to mark these days above all others.*HST March 22, 1843, page 20.14*

VI. It cannot be delayed by any prophetic periods which extend beyond that event.*HST March 22, 1843, page 20.15*

1st. Our strongest opponents claim, that those periods are all long since past. And*HST March 22, 1843, page 20.16*

2nd. It has been shown by irrefragable evidence, that all the unfulfilled periods terminate this year.*HST March 22, 1843, page 20.17*

VII. It cannot be delayed by any thing which is to transpire after the fulfillment of those periods; for the 2300 days reach to the cleansing of the sanctuary; and the sanctuary is to be desolated till the consummation. At the end of the seven times Israel is to be restored, including all the household of faith: and Daniel is to stand in his lot at the end of the 1335 days.*HST March 22, 1843, page 20.18*

VIII. It cannot be delayed by any thing which our opponents have presented against it. For ridicule and assertion have been shown by the history of the world to avail nothing. And*HST March 22, 1843, page 20.19*

IX. It cannot be delayed for any want of power on the part of God to do all he has predicted.*HST March 22, 1843, page 20.20*

There is, therefore, no reason why we should not continually look for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.*HST March 22, 1843, page 20.21*

New Style of Scoffing.—Scoffers having done all that they are able to in the line of *words*—having exhausted their magazine of hard speeches, epithets, and denunciations, are now driven to another mode of attack, viz. *carricature prints*. They serve an inexorable master, who keeps no idlers in his employ. His servants are "led captive at his will," and are ready without compulsion, to do his bidding; yet as he owes the Second Advent cause a *peculiar* hatred, he is out upon it with "great wrath, knowing that he has but a short time;" and hence, though his journeymen are free to do their utmost, the old tyrant is even disposed to "ride a *free* horse to death, if by that means the coming of the Lord may be counted a delusion, and the resurrection a humbug. But who would suppose that any one, in his senses, could ever be *driven* to the performance of such an extra-hazardous and heaven-daring work as that of publishing pictorial prints, *carricaturing* one of the most blessed truths that God has revealed to man? *A carricature ridiculing God's veracity*! Yet this has been done. Such a print was shown us by a friend on Saturday last, which we will describe.*HST March 22, 1843, page 20.22*

A large iron safe labelled, "*Patent Fire Proof Chest*," is represented with the door open. Within sits a man having before him a hogshead labelled "*Ice*," and apparently filled with that material. Just above his head appears a shelf, having upon one end a cheese, a knife and tumbler, in the centre a demijohn marked "*Brandy*," and at the other end two boxes labelled, "*Crackers*" and "*Real Havanna*." Suspended to the inside of the door is a *large Ham* and a *fan*; the key is also in the lock inside, and a cord attached to a ring at the top of the door passes through another in the top of the safe, and hangs down near the occupant, who thus can close the door at a moment's warning, and lock himself in. He is represented sitting with his right hand raised, the thumb renting against his nose, the fingers extended, and apparently describing a semi-circle. At the bottom of the picture are the two following lines:*HST March 22, 1843, page 20.23*

"A MILLERITE PREPARING FOR THE 23rd OF APRIL

JVHe

"*Now let it come*! *I'm ready*!!."*HST March 22, 1843, page 20.24*

We do not notice this ridiculous and foolish affair on account of any supposed injury it may do us or the cause we advocate, but out of love and compassion for those who are so thoughtless and unwise as thus to engage in the dirty work of the devil. We wish solemnly to warn and assure persons thus employed, that the fruits of such labor will be most bitter indeed. And we pray them to stay their hands *for their own sakes*—They think the Millerites are deluded. But we *know* that scoffers at God's truth, will "suddenly be destroyed, and that without remedy." They may think too that we are annoyed, or that our peace is disturbed by these efforts on their part; but be assured, dear friends, so far from true is this, we can declare that such things invariably tend to increase our joy, and to strengthen our faith, for we remember, at such times, that an apostle has said, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." *1 Peter 4:14*.*HST March 22, 1843, page 20.25*

From Utica, N. Y.—Brother Dutton writes from Utica on the 6th inst. as follows: We have just returned (brother Patten and myself,) from Floyd, in this county, and never have we seen the power of God so manifest in the salvation of sinners. Two hundred were forward repeatedly for prayers, and multitudes were brought to the feet of Jesus. It was altogether a Second Advent revival. They were converted to 1843, and the whole people were astonished at their power, and the confidence with which they spoke. We now start for Clinton, to commence another meeting. All our time is taken up away from home, and probably will be till the Lord comes."*HST March 22, 1843, page 20.26*

The Rev. Wm. R. Weeks, D. D., of Newark, N. J. has recently published an article in the New York Observer, in which he points at what he terms fifty-eight mistakes in brother Miller's chronology, and says he has many more in reserve for another opportunity. His article appears to be a rich dish for all scoffing journals in the country, as they are devouring it with the utmost greediness.*HST March 22, 1843, page 20.27*

We very much fear, that unless our Reverend friend shall find himself as happy in detecting *his own errors* as he *fancies* he has been in discovering brother Miller's, that he will perceive very soon that he has made one mistake that will prove infinitely fatal to himself and all who follow in his footsteps.*HST March 22, 1843, page 20.28*

Mr. Thomas Whittemore.—We give in this day's paper, an article from his pen relating to us. He judges us, as being selfish, and dishonest. That we are making a speculation out of the solemn and awful scenes of the judgment at hand. Now whether this be true or not, those best acquainted with all our affairs, can judge. But Mr. Whittemore, as publisher of the Trumpet, and various books in defence of Universalism, judging out of his *own heart*, could come to no other conclusion than he did. We understand that Mr. Ballou stated long since that Mr. W. was interested in promoting Universalism for the money that was to be made out of it. And a property of forty or fifty thousand dollars, from such a source, and from such motives, certainly would bias a man's judgment very considerable, *in such a case*.*HST March 22, 1843, page 20.29*

"The Midnight Cry, and Watchman's Alarm."—We have published under the above title, Miller's Lectures on the Second Coming of Christ, thirteen in number, consisting of the following.*HST March 22, 1843, page 20.30*

Introduction,*HST March 22, 1843, page 20.31*

Lecture I.—The Second Appearing of Christ,*HST March 22, 1843, page 20.32*

Lecture II.—The First Resurrection,*HST March 22, 1843, page 20.33*

Lecture III.—The Two Thousand Three Hundred Days,*HST March 22, 1843, page 20.34*

Lecture IV.—The Seventy Weeks,*HST March 22, 1843, page 20.35*

Lecture V.—Pagan Rome Numbered,*HST March 22, 1843, page 20.36*

Lecture VI.—Daniel's Vision of the Latter Days, or an Exposition of the Eleventh Chapter of Daniel,*HST March 22, 1843, page 20.37*

Lecture VII.—Daniel's 1260, 1290, and 1335 Days Explained,*HST March 22, 1843, page 20.38*

Lecture VIII.—The New Song,*HST March 22, 1843, page 20.39*

Lecture IX.—The Seven Seals, as representing Events to the End of Time,*HST March 22, 1843, page 20.40*

Lecture X.—The Two Witnesses as having been Slam in the French Revolution,*HST March 22, 1843, page 20.41*

Lecture XI.—The Woman in the Wilderness,*HST March 22, 1843, page 20.42*

Lecture XII.—The Parable of the Ten Virgins,*HST March 22, 1843, page 20.43*

Lecture XIII.—Signs of the Present Times.*HST March 22, 1843, page 20.44*

Added to these is an article entitled, "Objections Reversed," and a full catalogue of all the publications, which are now to be had at the Second Advent Depot, 14 Devonshire St. Boston. For convenience in mailing, as well as reduction in postage, this work is now published in two double sheets, containing thirty-two pages, of the form and size of the Signs of the Times. Postage under 100 miles, two cents, over 100 miles, 2 1-2 cents. Price, 12 1-2 cents.*HST March 22, 1843, page 20.45*

Brother James Mcchesney of Brooklyn, N. Y. has, we perceive, issued proposals for publishing twelve numbers, weekly, of his paper, the "*Spirit of Washingtonianism*." The object of the paper will be seen in the following extract from the prospectus.*HST March 22, 1843, page 21.1*

"Its object shall be purely Truth, on all subjects, without regard to other interests, (even should it have to stand single-handed and alone,) and if possible to awaken true wisdom to action, if it has an

existence among us. Its aim will be to expose those degrading principles which too long, hitherto, have governed the human breast, which in part may be discovered in *selfishness, bigotry, pride*, and *superstition*, (in any departments of society) as being the direct and positive opposites to the principles that must govern *the Universal Kingdom of God's dear Son*; and the only thing that ever ought to have inhabited the heart of men in any place,—namely, "To love the Lord our God with all our heart, might, mind and strength, and *our neighbor as ourself*." "This being both the law and the prophets"—and we may add, the Gospel also. Such is the course we propose to take, through divine mercy, although it may be somewhat original."*HST March 22, 1843, page 21.2*

The advocacy of sentiments like the above, can be attended by no other than good results. We hope our friends will aid brother McChesney in diffusing the "*Truth*."*HST March 22, 1843, page 21.3*

Ceasar circulating Second Advent Publications. When Brs Skinner and Caldwell first arrived in Canada, they left a bundle of books at a certain hotel in Stanstead, while they went to inquire after their friends, supposing their books would be perfectly safe, as they had not passed the custom house nor had they opened their bundle; and as the landlord assured them they would be in no danger of seizure. After they left, they found their friends and brother Caldwell lectured in the evening. The scoffers of the place having ascertained that the books were upon the Second Advent, informed the custom house officers, who forthwith proceeded to seize them, and immediately sold them at auction; by which means they were scattered in various parts of the country, and caused probably to do more good than they would otherwise. Thus the Lord caused the wrath of man to praise him, and overruled their efforts to destroy the truth, by making them instruments of sounding the Midnight Cry.*HST March 22, 1843, page 21.4*

In a communication by John Mayer, D. D published in London, A. D. 1652, he says, page 534, that, according to the computation of time by the Chaldeans, the seventy years of *Jeremiah 25*. that the Jews were to serve the king of Babylon, were apparently fulfilled. He then quotes *Syria* as saying that "out of the Hebrew traditions Belshazzar, seing the seventy years spoken of by Jeremy, come

and Babylon still standing, although besieged, and the Jews, by the coming on of another monarch not delivered, hereupon took occasion to slight that prophecy, and as if all danger were past, to make that great feast to his princes that he did, and so when he was most secure was cut off.*HST March 22, 1843, page 21.5*

From Gardner, Maine.—The following is an extract of a letter from brother James White, dated Gardner, Me. March 4th, 1843. “Since I left Palmyra, in January, I have lectured at different places in the following towns: Sidney, Augusta, Gardner Richmond, etc I find no opposition but from Universalists and cold-hearted professors. Most of the preachers are silent on the subject of Christ’s immediate coming. Some of them tell the people they are willing to wait for time to decide the question. Brethren, I cannot wait. God forbid that I should fold my arms in lazy-lock while sinners are sinking to eternal night. My appointments at present are at Richmond, Borden, Bordinham, Brunswick. The people adopt the rule of the wise man to hear with both ears and then judge. Our meetings are as solemn as the house of mourning. Sinners are coming home to Jesus. Glory to God.”*HST March 22, 1843, page 21.6*

Brethren who write for the Signs of the Times, are earnestly desired to study brevity in their communications, otherwise it will be impossible to publish them. We have a large number of communications now on hand, which have been accumulating for several weeks, some of which from their great length, we are not able to copy into our columns. We shall endeavor to give, however, extracts from most if not all of them, that may in any wise advance the cause of truth.*HST March 22, 1843, page 21.7*

Some of our subscribers complain of irregularity in getting their papers. We assure all such, that the utmost care is used in *mailing the paper regularly every week* to each name upon our books. The fault must lie at the door of persons disconnected with our office.*HST March 22, 1843, page 21.8*

Letter From Calvin French

JVHe

Dear Brother Himes:—When I left Boston on the 1st inst. I was expecting to give a course of lectures at Woonsocket, R. I. On arriving there the 2nd, I was informed that brother S. S. Snow had given seven lectures in the day time, but as there could be no place obtained large enough to accommodate near all that would come, it was tho't best to have no lecture in the evening; under these circumstances I was satisfied it was my duty to seek another field, in which to labor; I called on brother M. W. Burlingame, who informed me that the Freewill Baptist Meeting house in Greenville, had been obtained, and that the people in that region were waiting for a course of lectures, having never heard one.*HST March 22, 1843, page 21.9*

Brother B. invited me to visit them, and kindly obtained for me a conveyance; by 4 o'clock P. M. I had travelled a circuit of about thirty miles, and found myself within eight miles of Providence, and about four miles from Scituate, which place I left in the morning, where I lectured the week previous. Truly "*It is not in man that walketh to direct his steps*."*HST March 22, 1843, page 21.10*

I commenced my labors on Friday the 3rd. The number that first attended was small, as the notice was short, but the Spirit's presence was manifest, and the power of truth was felt in the hearts of those present, an increasing interest was manifested, so that early on Wednesday, there were more present than could be accommodated in the lower part of the house; at noon the congregation visited the water's side, and witnessed the baptism of three happy souls on a profession of their faith in Christ. As we *believe* our Lord will so soon come, how important that all who obtain an evidence they love him, and desire to be found at his appearing, walking in all his commandments blameless, make no delay in any duty.*HST March 22, 1843, page 21.11*

At 2 o'clock the house was filled with attentive hearers; at the close of the lecture, from *Revelation 20:6*, more than two hundred came forward for prayers, some, that they might have a correct understanding of the Scriptures, others, that they might obtain the blessing of entire consecration to God, and not a few, that they might obtain the forgiveness of their sins, and peace with God through Jesus Christ our Lord. Among the first mentioned class,

was again found our beloved brother Reuben Allen, who was for a number of years the pastor of this people, [vide "Signs of the Times of March 8, page 7, [1For Kenber, read Reuben.] among those seeking for salvation were those of years, the middle-aged and the youth.*HST March 22, 1843, page 21.12*

Brother Allen spoke with satisfaction of the light he had obtained since hearing the lectures at Scituate, and that he might not stand in the way of any, he felt it duty publicly to confess that he believed beyond a doubt that the 2300 days would end *this year*, and that the evidence from the Bible was altogether in favor of its being the end of all earthly kingdoms, he most tenderly exhorted the congregation to be ready for "that day."*HST March 22, 1843, page 21.13*

At the close of our meeting on Thursday, he mentioned there had been much said and published, about the fanaticism and fright that accompanied the preaching the advent near; he called on the congregation to witness there was *none* of it there, neither was there any who appeared to be made in the least insane, but the opposite, they were like those who had come to themselves, and were resolved to arise and go to their Father, the silence of the meeting being occasionally broken by those who had obtained a blessing or by the deep sigh of those who ardently wished one.*HST March 22, 1843, page 21.14*

I closed my labors with this people on Thursday eve. I do not believe that during the week's lectures there was the least noise made with a design to disturb their quietude. A Christian spirit prevailed in all our meetings; some who had cherished hard and unkind feelings in times past, towards their brethren and fellow-men, confessed they had lost them here, did forgive, and wish to be forgivven.*HST March 22, 1843, page 21.15*

In watering others my own soul was richly blest, and I do *know* that I am more willing than ever to do and suffer the will of my heavenly Father, and*HST March 22, 1843, page 21.16*

"Should earth against my soul engage,
And *fiery darts* be hurled,

Then I can smile at satan's rage.
And face a frowning world."*HST March 22, 1843, page 21.17*

For I am waiting for, and daily looking for the appearing of my dear Savior.*HST March 22, 1843, page 21.18*

I have spent this day with my dear family, and should it be the last, I hope with them and all the redeemed to be "caught up together to meet the Lord in the air: and so shall we ever be with the Lord."*HST March 22, 1843, page 21.19*

On Saturday, 18th, I expect, the Lord willing, to commence a course of lectures at Olneyville, about two miles from Providence, in the Free-will Baptist meeting house. Yours in love.*HST March 22, 1843, page 21.20*

Needham, March 15, 1843.*HST March 22, 1843, page 21.21*

The Comet.—There seems to be no longer any reason to doubt that a real *bonna fide* comet, in its wanderings through the vast regions of space, has approached within ken of the inhabitants of this quarter of the earth. The train was distinctly visible last evening at twilight, in the south-west, and was probably seen by thousands of individuals—and its appearance is of a nature to convince every beholder that its character is altogether different from that of the *zodiacal light*. Our astronomers at Harvard, as usual, have been *napping*—but the star-gazers of Yale have been examining this strange celestial visitant, as appears by the following article in the New Haven Palladium:*HST March 22, 1843, page 21.22*

"*The Comet.* This remarkable body, which since the first instant, has been seen in the day time in several places so distant from each other as to leave no doubt of its being truly a comet, presented itself to us in admirable style last evening about 7 o'clock, exhibiting in the south-west a long and narrow train, in shape not unlike the representations transmitted to us of the celebrated comet of 1680.*HST March 22, 1843, page 21.23*

The following observations made at the observatory of Yale College, though not sufficiently precise for scientific purposes, may serve as a general guide to those who may be on the look out this

evening. Rising from the horizon about 18° south of the west point, at an angle with it of 29°, it extended for 30° along the southern part of the constellation Cetus, or the Whale, grazing on its southern margin the star *tau Ceti*, and terminating, so far as visible, at the star *tau Eridani*. Its light was rendered less striking by the presence of the moon, then six days old: but should its course bring it fairly into view in the nocturnal sky, it promises to be one of the finest comets ever seen.*HST March 22, 1843, page 21.24*

Yale College, March 7."*HST March 22, 1843, page 21.25*

MILLENNIAL GLORY

JVHe

Music for the first, second, fifth, sixth, eleventh and twelfth lines in each stanza. Music for the third and fourth lines in each stanza.*HST March 22, 1843, page 22.1*

1. Rejoice, rejoice, the promised time is coming, Rejoice, rejoice, the wilderness shall bloom;And Zion's children then shall sing,The deserts all are blossoming,Rejoice, rejoice, the promis'd time is coming, Rejoice, rejoice, the wilderness shall bloom The Gospel banner, wide unfurl'd, Shall wave in triumph o'er the world, And ev'ry creature bond or free, Shall hail the glorious jubilee. Rejoice, rejoice, the promis'd time is coming, Rejoice, rejoice, the wilderness shall bloom.*HST March 22, 1843, page 22.2*

2. Rejoice, rejoice, the promis'd time is coming,Rejoice, rejoice, Jerusalem shall sing;From Zion shall the law go forth,And all shall hear, from south to north.Rejoice, rejoice, the promis'd time is coming,Rejoice, rejoice, Jerusalem shall sing;And truth shall sit on ev'ry hill,And blessings flow in ev'ry rill,And praise shall ev'ry heart employ,And ev'ry voice shall shout for joy.Rejoice, rejoice, the promis'd time is coming,Rejoice, rejoice. Jerusalem shall sing.*HST March 22, 1843, page 22.3*

3. Rejoice, rejoice, the promis'd time is coming,Rejoice, rejoice, the "Prince of Peace" shall reign;And lambs may with the leopard play,For naught shall harm in Zion's way.Rejoice, rejoice, the

promis'd time is coming,Rejoice, rejoice, the "Prince of Peace" shall reign;The sword and spear of needless worth,Shall prune the tree and plough the earth,For peace shall smile from shore to shore.And nations shall learn war no more.Rejoice, rejoice, the promis'd time is coming,Rejoice, rejoice, the "Prince of Peace" shall reign.*HST March 22, 1843, page 22.4*

Music for the seventh, eighth, ninth and tenth lines in each stanza.*HST March 22, 1843, page 22.5*

THE LAST DAY

JVHe

What means this change of scene, this dismal gloom?
And why does nature such a face assume?
Why is such horror marked in every face?
Why does each countenance indicate distress?
Why does the voice of lovely music cease?
The organ, dance and song, no longer please?
Why does proud laughter into mourning turn?
Why mirth and folly now no longer known?
Why from their orbits are the stars removed?
And why is Cynthia veiled in crimson blood?
Why does the Sun forget to lend his light,
And chain the gloom of "universal night?"
Why does strong death unloose his mighty chain?
Why does the grave unlock her gates again?
Why does the sea roll back her mighty deep?
Give up the dead, that 'neath her billows sleep?
Why do the thunders shake the heavenly frame?
Why do the lightnings wrap the world in flame?
Why, like a drunkard, reels this trembling ball,
And in convulsions, back to chaos fall?
Jehovah comes! *He* bows his throne on high!
He treads the earth! *He* mounts the lofty sky!
The trumpet sounds! by *His* supreme command,
The dead must rise, and now in *judgment* stand!
O day of vengence! O most direful scene!
No band of angels can the sinner screen;

No arm above can shield him from the rod,
Nor mountains hide him from his God.
Must I be there? and must this soul of mine
“Depart” with sinners or with angels shine?
No longer sleep, in haste, make no delay,
Prepare, my soul, for this *tremendous day*.*HST March 22, 1843, page 22.6*

E. C.*HST March 22, 1843, page 22.7*

Ware-House Point, Jan. 18*th*, 1843.*HST March 22, 1843, page 22.8*

A HYMN

JVHe

In heaven, that blissful place
Where those that love our God,
Redeemed by Sovereign grace,
But wash’d in Jesus’ blood;
There shall we meet, and round the throne
Sing what Redeeming Love has done.*HST March 22, 1843, page 22.9*

O what a num’rous throng,
The Holy city tread!
People of every tongue,
Who once in sin were dead,
Now raised to life, stand round the throne;
Sing what Redeeming Love has done.*HST March 22, 1843, page 22.10*

While in this “thorny maze,“
How often we are oppress’d!
But soon our souls, through grace,
In heaven shall be at rest,
And pure as seraph, round the throne,
Sing what Redeeming love has done.*HST March 22, 1843, page 22.11*

Far, far above this world,
Where naught can e'er molest,
The saints with harps of gold
Shall sing—shall reign—shall rest.
There shall we meet, and round the throne,
Sing what Redeeming love has done. E. C.
Ware-House Point, Jan. 19*th*, 1843.*HST March 22, 1843, page 22.12*

Letter from L. B. Coles

JVHe

Brother Himes,—Having been laid aside from my labors the past week by a severe attack of cold I spend a few moments of my convalescence to communicate with you, and other friends of the cause we plead.*HST March 22, 1843, page 22.13*

How fearful to a gainsaying church, and joyful to them that look for the appearing of their Lord, is a passage, hastening to its ultimate fulfillment, in *Isaiah 66:5*. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."*HST March 22, 1843, page 22.14*

Not long since I visited a place to lecture, according to previous arrangement by some advent friends—a house had been procured a week or two previously to ray arrival, by vote of the church; but finding a lecturer had come, and having been imbittered toward the doctrine of the advent by their minister, and the export of certain terrible results of an advent meeting in an adjoining town where several wicked backslidden church members had confessed their deeds of dishonest dealings among men, had turned their rum-hogsheads into the highway, and committed sundry other like alarming evils, the prudential committee sagely and resolutely refused to fulfill the pledge the church had given; and were fully sustained by their minister; who assured me that his sole object in desiring me not to lecture to his people, was *the glory of God*. I assured him the most desired proofs of God's approbation had

hitherto attended this means for the salvation of souls, and that the same effects would unquestionably be witnessed there if permission were given for lectures; yet he insisted that the *glory of God* required the entire exclusion of the advent doctrine and its advocates. What a fulfillment of prophecy; “Your brethren—that cast you out for my name’s sake, said, “*Let the Lord* be glorified.” But how changed the scene, when He who is our life “shall appear to our joy and they shall be ashamed.” Who can look upon the fearful condition and tremendous responsibilities of opposing ministers and people, without exclaiming, “O that my head were waters, and mine eyes fountains of tears-----! How many are saying, “My Lord delayeth his coming”—are smiting their fellow-servants, and are eating and drinking with the drunken! How many, professing better things, are strengthening the hands of the Infidels, Universalists, Swearers, Sabbath-breakers, and all kinds and sorts of haters of God and the day of Judgment.*HST March 22, 1843, page 22.15*

Sometimes the devil outwits himself; he pushes ministers and people beyond the better judgment of those who make no pretensions to religion. It was so in the case just mentioned. The opposition on the part of the minister and some of his friends was so flagrant and determined, that a sympathy was excited somewhat extensive in behalf of the advent cause among those who were destitute of personal piety.*HST March 22, 1843, page 22.16*

The cry of partyism—divisions of churches, fills the air around us. The devil transforms himself, and feels a wonderful concern now for the safety of the church; in like manner as he felt for the ancient Jewish church, when the gospel was preached by Christ and his Apostles. “These that turned the world upside down, are come hither also.” These Jews “do exceedingly trouble our city,” were salutations met by the apostles at every turn. The Lord knows all would not harm his people, nor demi-semi-subdivide his broken, scattered heritage. We would simply persuade them to love the appearing of our blessed Lord, and rally their energies to rescue souls from the fires that will soon enwrap the earth. The dividing of the church we leave for the Bridegroom, when he cometh. O what a dividing of churches then! when the five shall be taken, and the five shall be left! I fear that those who raise the loudest cry against divisions now, will be separated with the chaff when He shall come,

whose fan is in his hand.*HST March 22, 1843, page 22.17*

Let us have little concern with the numberless petty falsehoods and sarcasms of ungodly professors and sinners. We cannot come down to them; we have a great work in hand. Why let the work cease to catch a falsehood from a lying tongue! We cannot stop the mouths of the haters of God: as well might we stop the Dragon from spouting mire from the bottomless pit: indeed their foul stuff is from that same fountain. Nay, the current of opposition will go on, with increasing impetuosity, till its Niagara fury has passed down the cataract of the infernal deep, and its proud noise is lost in the wailings of endless woe.*HST March 22, 1843, page 23.1*

Notwithstanding the fearful events which await this generation, I bless God for an existence in it; especially for the privilege of being numbered with them that give the “midnight cry.” And if all enjoy this field of labor as I do, and see the hand of God in it as I think I do, they have great cause for humility, gratitude and increasing zeal. I never before enjoyed so full assurance of personal acceptance with Christ, both as respects my salvation and my call to the ministry. But we need unwonted qualifications to meet the emergencies that surround us. As we draw nearer the hour when the Trump of the Archaugel shall sound, the more fierce will be the war waged against us, and the more bold the menaces of a gazing, wondering world. But who would not endure all that a world can do or say for an abundant entrance into that glorious, Everlasting Kingdom which will come, and will not tarry, to reign with our God forever and ever. Yours in Second Advent bonds. L. B. Coles.*HST March 22, 1843, page 23.2*

Lowell, Feb. 25*th*, 1843.*HST March 22, 1843, page 23.3*

Letter from Brother Solomon Hale

JVHe

Dear Brother Himes:—For five months past I have examined the subject of which your valuable paper treats. I have examined a part of brother Miller’s Lectures, and have examined brother Litch’s views on the Second Coming of Christ to my satisfaction. I have

never felt to oppose the coming of my blessed Savior. While living in the faithful discharge of my duty to God, this year, I believe the Midnight Cry is sounded and sounding through the world. There is not more than three or four, small number, in this village of 8,000 inhabitants, who are willing to admit of the near approach of Jesus Christ. I feel as though I stood alone almost in this cause. But I find nothing to discourage me in researches for truth, but to the reverse 1 receive at every step almost, as I search, light on the subject.*HST March 22, 1843, page 23.4*

I rejoice in the frequent opportunities of laying the subject before many that I have intercourse with. I am often surprised, when bringing the subject before them in all its bearing, which have opportunity to do, and find professing Christians so ignorant of numberless passages which are brought forward in favor of the subject. I find them often using passages of scripture which relate to the wicked, for example, *Matthew 24:37, 38, 39*, that this is to be the case of the whole world, and thus destruction comes upon the righteous as well as the wicked, and sweep them all away. Another example, *1 Thessalonians 5:1-3*, leaving the 4 verse, I hardly know what to call such perversion of God's word. O I bless the Lord that my attention was called up to the near approach of our great Deliverer. My mind was called to this subject 14 months ago. I had not heard a Lecture, nor heard this subject talked of nor read the writings of any person upon it, but I neglected the subject almost entirely for 6 months, although it was pressed home upon my mind. I felt a reluctance to investigate it, and I the only reason was, I was not serving God with all I my heart, might, mind and strength, and seeking to know and do his will. And after about 6 months, the power of God, by the operations of his Holy Spirit, operated upon my mind in a powerful manner. I continued two days under a great struggle of mind, at the end of which I was constrained to obey the will of my Master in Heaven, and took up my cross. And O that joy and peace that flowed into my soul no tongue could tell, or language express. I could exclaim with the Psalmist, Bless the Lord, O my soul, and all that is within me, bless his great and holy name.*HST March 22, 1843, page 23.5*

I have wrote many pages upon this subject and sent them to different parts of this State wherever I am acquainted. I have never

seen your paper to read it until this last winter, but since I have read, and seen how the brethren in the Second Advent cause show forth and breathe the feelings of my heart, ray soul has been richly blessed. O may the Lord open the blind eyes, and the people be willing to have them opened, to the near approach of Christ. I wish brother Miller or French, or some one would lecture here. It is a very wicked place. “Why dwell so much on Christ’s Second Coming?” say many my brethren. I love his appearing, and have nothing against his coming, next year or this year. I am expecting and looking for ray blessed Lord every moment, and expect to be one of that happy number admitted to the marriage supper of the Lamb. Yours, etc.*HST March 22, 1843, page 23.6*

Solomon Hale.*HST March 22, 1843, page 23.7*

Fall River, March 10*th*, 1843.*HST March 22, 1843, page 23.8*

From H. B. Skinner

JVHe

Dear Brethren Bliss & Himes:—Since I left the States, four months since, I have been doing what I could for Canada—we have lectured from Montreal, through most of the eastern townships—down the St. Francis, to Melbourn, etc. The way is now open to Quebec. We have now published 1000 copies of our little paper weekly, though we have only about 140 subscribers—the rest, we have spread broad-cast all over the country—the enemies as usual have done their worst—the Sherbrook Gazette, and most of the Montreal papers, have poured upon us with the voracity of a hungry tiger, yet thank God, we live—there are a great many believers in this country, and they are mostly the tried coin. Some miserable stories have been circulated in the state’s papers, we perceive, in regard to our friends in *Stanstead*—we have been acquainted with our brethren there since our first arrival in this country, and we declare it as our honest conviction, that if there are any persons on earth, who are “filled with faith and the Holy Ghost,” they are to be found among the Advent brethren on Stanstead plain. It is possible that in some of their meetings they may have been a little too enthusiastic—they do not profess to be perfect any more than

others, and if ever they err by running to excess, there are no persons more willing to confess it than they are. The reports alluded to above, we hesitate not to pronounce, as a whole, a vile slander upon as good brethren as ever lived.*HST March 22, 1843, page 23.9*

We have circulated all the books we have been able to get. I brought some of the synopsis here, but they have long since been scattered. We are pledged to publish our paper seven weeks longer, if the world continues. The expense in publishing is $22 per week—this allows nothing for services rendered—we ask no compensation—it is enough for us, if we can serve the cause. Our funds at present run low—the friends in this country are *poor—very poor*—as to money, there is *none* circulating. Brother, if you can in any way, without interfering with your own interests, help us a little, it would be timely just now. Whatever is now in your hands in favor of Canada mission, we want very much. Will you please send it by *mail* to Sherbrook, Canada East, and mention it in the Signs of the Times, as forwarded? Brother Caldwell will furnish you with all the particulars in relation to Canada. We are sorry to have him leave; I feel it my duty to remain here for the present. I need brother C. to go to Quebec with me. But I hope to get brother Hutchison, the Wesleyan missionary I told you of he is now at Montreal, he is a very smart man and carries all before him. Finally, the work goes on with power in this region. The whole country has been shaken—especially the Lower Province. Yours truly.*HST March 22, 1843, page 23.10*

"Owe no man, and render to all their dues."

JVHe

Having recently seen cause of complaint in some who believe in the speedy coming of Christ, I would suggest a few thoughts in relation to the duty enjoined on every one to "owe no man and to render to all their dues." It is an undeniable fact that there are some even among Second Advent believers, who live in the violation of these moral duties. In so doing, they as much violate and disobey God, as if they broke all the commands of the Decalogue. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of

all." God has never given one command to clash with another. Neither has he in any form sanctioned a neglect, or an unfaithful performance of our pecuniary affairs. But commands us, "Be thou diligent to know the state of thy flocks, and look well to thy herds." Again He says, be "not slothful in business." No one can be truly honest who willfully neglects to pay his debts, and to render to all their dues. Neither can a man be truly honest who does not by industry, temperance, and economy, labor for the support of those dependent upon him, and also that he may have the means to do good to the bodies and souls of all within the reach of his influence. God commands us "to do good to all men." Second Advent believers are as much commanded to occupy till Christ comes as any class of men, and should consequently obey the injunction "to be given to hospitality, and to distribute to the necessity of saints." The Apostle Peter says "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by pulling you in remembrance." Again the Savior, while in flesh, and all the Apostles, have set us an example of diligence in the performance of every duty of a worldly as well as religious character. Brethren and friends, let us try to imiate them in all these things, so that our Lord, when he cometh, shall find us so doing. B. S.*HST March 22, 1843, page 23.11*

OBITUARY

JVHe

Died.—At St. Armand, L. C., on the 23rd of February, Miss Virtue Adams, only daughter of Abel Adams, Esq. She was a young lady eminently distinguished for amiableness of disposition and literary taste. And what perfected all the rest, "she possessed an intelligent and heartfelt piety. She was made a subject of the converting grace of God, a little more than two years since, at a protracted meeting held by myself and my beloved colleague, the Rev. M. McDonald, in the Wesleyan Chapel, near her father's residence. Soon after she received Christian baptism and joined the Wesleyan Methodist church, of which she continued an ornament, till she passed through death's triumphant home. She bore her last sickness, which continued six weeks, with exemplary patience, and Christian

magnanimity. And in the 21st year of her age, leaving the scenes of earth, she sweetly “fell asleep in Jesus,” in sure and certain hope of the resurrection to eternal life at the termination of the thousand three hundred and rive and thirty days,” when Daniel and all the blood-washed along shall stand in their lot in the land of Israel. It is hoped that this mysterious dispensation of Providence will have a salutary effect on her very numerous acquaintances, both in Canada and the United States.” “Be ye also ready, for in such an hour as ye think not the Son of Man cometh.” R. H*HST March 22, 1843, page 23.12*

Scoffer’s Corner

JVHe

Thomas Whittemore.—We find the following beautiful effusion from his pen in the last Investigator, with a rebuke appended, which we give without note or comment. Ed.*HST March 22, 1843, page 24.1*

Elder Hines’s Safe.—Elder Himes is one of the Miller party. He insists that the world is coming to an end in the course of the year 1843, and perhaps very soon. But whatever the Elder’s faith may be, it is certain *that he has recently purchased one of Thayer & Edwards’s Salamander Safes, and it is put up in his office*! Now, if the Elder believes the world is coming to an end so soon, what does he want of this Safe?*HST March 22, 1843, page 24.2*

1. Is he fearful that he is not one of the *righteous*? Does he think he will not be caught up into the air when the earth is burned? and does he intend to creep into this Salamander Safe?—Now, this is not a bad plan. The Elder wants two strings to his bow. If he is one of the righteous, (of which he has some doubt,) then he will be saved from the flames by being removed from the earth during the burning? but if it shall turn out that he is *not* one of the righteous, (which is more probable,) he intends to be locked up in the Safe, and thus be secured from the fire. It the Elder has driven some people out of their wits, it is certain that he has got a little cunning left to himself.*HST March 22, 1843, page 24.3*

2 But there is another view we may take of this subject. We

understand the Elder has made large sums of money by the Miller excitements.—He has, we believe, kept three or four presses running continually, and has sold large quantities of papers and books. He has made a large amount of money. *The public may see some proof of it in his dress, for he is clad much better than he used to be*. He keeps a large Salamander Safe to protect his cash from fire, in case the building burns, as well as from thieves. Now is not this Elder a shrewd man? He does not wish to lose his cash, which has accrued to him from the excitement; and the building which he occupies is in as great danger of being consumed, by an accidental conflagration, as any other building. Is it not wise then for him to buy a Salamander Safe?*HST March 22, 1843, page 24.4*

To be sure, the Elder preaches that the world is coming to an end very speedily; and if the world is so soon to end, we see no reason why the Elder should desire to hoard up cash in iron chests! Will he please to explain this a little?—He is making exertions to amass wealth. Where the excitement dies away a little, he is sure to add fuel to the fire to keep it going, even though he makes people insane. It is a money-making concern; and if the rum-sellers may make money out of what injures, the community, why may not others do the same? Does not the Elder need an iron Safe? But we see no reason why *he* should desire to be rich. If his doctrine be true, what does he need of wealth and Salamander Safes? Will not this transaction lead honest people to suspect *that he is playing a deep game upon the credulity of the community, to make himself rich*? and that he believes no more in the speedy end of the world than other folks?—*Trumpet. Edited by Thomas Whittemore, and the principal organ of the Universalists in New England.*.*HST March 22, 1843, page 24.5*

Remarks on the above, by the Editor of the Investigator, which is the organ of the Infidels.—Ed.*HST March 22, 1843, page 24.6*

We have no hesitation in saying that the above is about the most contemptible article we ever read. It displays throughout, instead of a spirit of candor and charity, the narrow soul of the whining bigot and self-important Pharisee, who would hold up his Christian brother to public scorn and ridicule merely for an error in judgment —for Millerism, at the worst, is no more than this. It is quite as

sensible Christianity as any we have in this age of quackery, and a hundred fold more consistent than the mongrel stuff called Universalism, for that cannot justly claim even the miserable recommendation of being a Bible doctrine. We have not the smallest relish, however, for Millerism; in the light of common sense and the nature of things, we look upon it as altogether absurd: yet, believing its followers to be perfectly sincere and their doctrine eminently scriptural above all others, we think their Christian opponents, instead of ridiculing them ought to meet them fairly on Bible ground, and show, if they can, by that standard, wherein they are at fault. It is truly contemptible for Christian professors, whose whole lives have been devoted to the study of the Bible, to dodge this momentous question in the manner they do, when it is considered that the earthly happiness of millions is depending upon it. The fact is, Millerism involves the truth of the most important doctrine the Bible contains—nay, the truth of the Bible itself, as any one will see who has given the subject the least attention. It is based on the strongest foundation—the book of Daniel; and if it means anything, if it is not down-right imposture, then Millerism must be correct, because on any other supposition the prophecy has already been fulfilled, which nobody pretends to believe. Now, what is the duty of the opponents of this doctrine? Evidently, to put it down by Scripture authority, if they really believe it erroneous. They can very easily do this, if such authority preponderates against it. They will say, in reply, that it would not avail any thing—that the Millerites cannot be reasoned with, etc. But this is directly evading the subject; and it is, besides, very unlikely, as will plainly appear by a moment's reflection. The Millerites, as it is well known, have established their doctrine upon Bible evidence;—they look upon the Bible as their sole supporter; and such being the case, is it at all likely that they would cling to their doctrine if they could see evidence from the Bible that it is wrong? No, not a man or woman among them, because to their minds the Bible being unimpeachable, they would come at once to the conclusion that they were in error. Therefore, they will believe Millerism until some other doctrine is better established by the Bible, and then they will renounce it, and not before.—But are they reasoned with in this way? No. The clergy who oppose them are too lazy, or stupid, or cowardly to attempt it. With but few exceptions they assail them with personalities, as in the case of the Trumpet, (though not quite

so gross,) and parade their private affairs before the public, for no earthly object that we can conceive of, save to bring upon them the ridicule and contempt of the community. Fie upon it, Mr. Trumpet! A man at your time of life, a Reverend, too, and full to overflowing with pretensions of universal benevolence, ought to set a better example than to be indulging in childish spleen and senseless twattle, which, if offensive in an infant, arc contemptible in a man.*HST March 22, 1843, page 24.7*

SECOND ADVENT CONFERENCE IN GRAFTON, VERMONT

JVHe

There will be a Second Advent meeting in Grafton Vt., to commence Tuesday the 28th of March, at 10 o'clock, A. M., to continue a number of days. The people in the neighboring towns are *invited* to *attend*; lectures on the coining of Christ each day may be expected. per order*HST March 22, 1843, page 24.8*

John Gibson, Grafton, Vt.*HST March 22, 1843, page 24.9*

Stephen Sherwin, do*HST March 22, 1843, page 24.10*

Rev. H. Harris, "*HST March 22, 1843, page 24.11*

Linus Owen, Londonderry,*HST March 22, 1843, page 24.12*

Rufus Smith, "*HST March 22, 1843, page 24.13*

Grafton, March 13*th*, 1843.*HST March 22, 1843, page 24.14*

CANADA MISSION

JVHe

The liberal donation from a friend in Ct., the letter bearing the post mark of Hartford, was received, and we assure the donor that it came in good time.*HST March 22, 1843, page 24.15*

H.B. Skinner.*HST March 22, 1843, page 24.16*

L. Caldwell.*HST March 22, 1843, page 24.17*

Advent Missionaries for Canada.*HST March 22, 1843, page 24.18*

Letters

JVHe

from post-masters

Received to March 18th, 1843. Fairhaven, Mass; Portsmouth, N H; Augusta, III; E. Bethel, Vt; Hartford, Vt one dollar in advance; Shelburne Falls, Ms; Swanville, Me $1; Vienna, Me; Dedham, Ms; Washington, Ala; Lake Pleasant, N Y; Kensington, Pa; Warrior Bridge, Ala; Durham, Me; Atkinson, Me; West Prospect, Me; Troy, Me; Williamantic, Ct; Brooklyn, Ct; Francestown, N H; E. Washington, N H; Sanbornton Bridge, N H; Washington, N H; Gaysville, Vt; South Mendon, Ms; North Ashford; Sharon, Vt; Eden, Vt; Avon, Ct; Athens, Me; Welton, Me: E. Limington; W. Stafford; Hingham, Ms; So. Hadley Canal, Mass; Low Hampton, N Y $2; South Bend, Ind; E. Medway, Mass; Charlotte; Cabot, Vt; Princeton, Ms; New Boston, N H; Portsmouth, N H; Bernadotte, III; Danvers Ms; North Rochester, Ms; Morristown, Vt; E. Haddam, Ct; Meriden, Ct; Pomfret, Ct; So. Wilbraham, Ms; Buckland, Ms; Richmond, Me; Saratoga, N Y; Dover, N H; Litchfield, Me; W. Prospect, Me; Bangor, Me.*HST March 22, 1843, page 24.19*

individuals

JVHe

John H. Race; L. G. Atwood; S. B. Newcomb; C. Granger; A. Camp; C. Church, Jr. $1; S. Hale; A. J. Williamson; T. L. Tullock; E. Wyman; Jonas Woods, $10; F. G. Brown; Several Individuals Sturbridge, Mass; Walpole, N H; Joshua Goodwin, $4, receiv'd; L. Boutell; A. Phelps; C. Friend; E. T. Wilson, $10; Ambrose Way; Peter Bean; Rufus Pike; D. Mason, $7; J. Wheeler; M. M. George; Alvan Ward; Wm. Bradford; J. Sanborn; E. Andrews; Dan. H. Gould, and others; Stephen D. Bickford; C. C. Churchill; Thos. Allen; D. F. Birbee; Sarah E. Piersons; S. Hawley; J. M. Cobb, $4;

C. Houghton; T. Wrighten.*HST March 22, 1843, page 24.20*

Bundles Sent

JVHe

E. T. Willson, Nantucket, Mass; Box, 36 Park Row, New York; Rev. A. Sawin, Leominster, Mass, chart; W. H. Peyton, N. Salem, Ms; R. Pike, Pomfret, Ct; A. A. Partridge, Jamestown, N. Y.; R.W. Pratt, Lowell, Mass.*HST March 22, 1843, page 24.21*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.*HST March 22, 1843, page 24.22*

The following Nos. comprise the Library.*HST March 22, 1843, page 24.23*

1. Miller's Life and Views.—37 1-2 cts.*HST March 22, 1843, page 24.24*

2. Lectures on the Second Coming of Christ.—37 1-2cts*HST March 22, 1843, page 24.25*

3. Exposition of 24th of Matt, and *Hosea 6:1-3*. 18 3-4 cts.*HST March 22, 1843, page 24.26*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST March 22, 1843, page 24.27*

5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.*HST March 22, 1843, page 24.28*

6. Miller on the true inheritance of the paints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.*HST March 22, 1843, page 24.29*

7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.*HST March 22, 1843, page 24.30*

8. The present Crisis, by Rev. John Hooper, of England—10 cts.*HST March 22, 1843, page 24.31*

9. Miller on the cleansing of the sanctuary.—6 cts.*HST March 22, 1843, page 24.32*

10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.*HST March 22, 1843, page 24.33*

11. Refutation of "Dowling's Reply to Miller," by J. Litch.—16 cts.*HST March 22, 1843, page 24.34*

12. The "Midnight Cry." By L.D. Fleming. 12 1-2*HST March 22, 1843, page 24.35*

13. Miller's review of Dimmick's discourse, "*The End not Yet.*"—10 cts.*HST March 22, 1843, page 24.36*

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.*HST March 22, 1843, page 24.37*

15. The glory of God in the Earth. By C. Fitch.—10 cts.*HST March 22, 1843, page 24.38*

16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.*HST March 22, 1843, page 24.39*

17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts*HST March 22, 1843, page 24.40*

18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.*HST March 22, 1843, page 24.41*

19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.*HST March 22, 1843, page 24.42*

20, " " " " Vol. II. 37 1-2 cts.*HST March 22, 1843, page 24.43*

21. The Kingdom of God. By Wm. Miller. 6 1-4*HST March 22, 1843,*

page 24.44

22. Miller's Reply to Stuart. 12 1-2 cts.*HST March 22, 1843, page 24.45*

do w & jackson, printers.*HST March 22, 1843, page 24.46*

March 29, 1843

Vol. V.—No. 4. Boston, Whole No. 100

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST March 29, 1843, page 25.1*

THE SIGNS OF THE TIMES

No Authorcode

BOSTON, MARCH 29, 1843.

"In the last Days."

JVHe

Isaiah 2nd Chapter

2—5 verses.—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall now unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares; and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."*HST March 29, 1843, page 25.2*

Micah 4th Chapter

1—4 verses.—"But in the *last* days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, arid to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree; and none shall make them a Ira id: for the mouth of the Lord of hosts hath spoken it."*HST March 29, 1843, page 25.3*

Through the agency of her spiritualizing teachers, and mysticizing expositors, the church has been led into the belief that she was to enjoy a thousand years' triumphant, spiritual reign with Christ on earth, during which period satan would be bound, and righteousness and peace alone prevail, and be universally diffused throughout the world. This doctrine has obtained for about one hundred years; travelling: back to the commencement of the 18th century, we find *no such views inculcated or cherished* by the church of Christ. With this simple fact standing directly before us on the page of history, and immediately by its side also the undeniable fact that the great body of the church at tike present day *do inculcate and cherish such views*, we are led to inquire for the cause of this difference of faith between primitive and modern Christians. We cannot avoid the conviction that this departure from the primitive faith, or rather this departure from the plain and obvious teachings of the Bible, has been effected from a too ready reliance by the church upon the opinions and interpretations of prelates and priests, instead of the safe, and heaven ordained course, of *studying* and *searching* the *scriptures*, coupled with *earnest prayer, mingled with faith*, for the enlightening aid of the Holy Ghost, as the all-important, and only mode by which to obtain a just perception of God's truth. The prophetical writings cannot be understood by a mere cursory perusal. They must be *studied—considered—prayed over*—with the heart's door wide open for the ingress of the truth, and a soul honestly and ardently

seeking to know *nothing but the truth*. A soul in that position never was, and never will be deceived. Now, then, with such a heart, and such a soul, let us look for a few moments at the signification of the two chapters above.*HST March 29, 1843, page 25.4*

The language employed in these chapters has been supposed to justify the conclusion, or rather to teach the doctrine of a temporal millennium "in the last days." We cannot see that it teaches any such thing. But that it gives a clear and striking picture of the day in which we live—the last days—we see quite plainly. What saith the prophet? "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall he exalted above the hills; and all nations shall flow unto it." What shall we understand by this prediction? That true holiness, righteousness, and peace, should abound, and become popular in the last days? So popular indeed, that all nations should unite together in lifting the church on high, and establishing it, and rendering it *respectable*, and giving it national exaltation? By no means. Why? Because it is directly contrary to the positive declarations, and the whole tenor of the inspired volume; which declares that the true church of Christ will continue to be hated, despised, persecuted, and trodden down by worldly governments to the end of time. "All who will live godly in Christ Jesus, shall suffer persecution," is the unchanging and positive testimony of the Scriptures. Then it cannot be the true church of Christ which is to be exalted above the hills, and to which all nations are to flow in the last days. But, says Isaiah in the 3rd verse, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The prophet here informs us of what *many people shall* SAY in the last days. Giving us to understand that *nominal* Christianity would become so popular that the nations would sanction, foster, and observe a *form of godliness*, but deny the power thereof. That this is the true meaning of the prophet, we shall learn from looking at what God would do when many people should *say* such things, which we find in the same chapters. See if it is not the very time when the terrible judgments of God were to fall upon the earth. See Isaiah's 4th, and Micah's 3rd verse, and mark how exactly the professed church of

the present day answer the description of the many people who were to say such things. “And he shall judge among the nations and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Remember, this is what many people should *say in the last days*. Do we hear any people *saying* such things now? Let the advocates of a temporal millennium of a thousand years, prior to the creation of a new heaven and a new earth, answer. Is not this the very thing they are saying? Does the Bible anywhere teach us, that the church will ever enjoy a period of rest this side of her glorified, immortal state? No. But it *does* abundantly teach—the chapters we are considering teach, that many people, *in the last days*, shall *say* that such a period awaits the church. We now have a literal fulfillment of the prediction. The Second Advent of our Lord this year, is opposed by “*many people*,” who *say* that “the mountain of the Lord’s house” is now so highly exalted, and the knowledge of the Lord is so rapidly extending through the world that the day is not far distant when He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” The *nominal* church is now truly established in the top of the mountains,—it is exalted above the hills—it is highly popular among the nations—many people are flowing unto it. But the *true* church is trodden down, despised, persecuted, maligned, as it always has been, and ever will be till the Ancient of days shall come and the judgment sits, and the books are opened.*HST March 29, 1843, page 25.5*

We find on a further examination of these two chapters, that at the very time when many people shall *say* we are to have a temporal millennium, and predict peace and safety, God says, “In that day, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever.” *Micah 4:6, 7*. It is at the very time, too, when many people are *saying* “come ye, let us walk in the light of the Lord,” as recorded in the 5th verse of this 2nd chapter of Isaiah, that the following language is uttered against them and their hypocritical forms of

worship; and which occupies the remainder of the chapter.*HST March 29, 1843, page 25.6*

“Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the ceders of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear the Lord, and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH. In that day a ma shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats: To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH. Cease ye fro man, whose breath is in his nostrils: for wherein is he to be accounted of?*HST March 29, 1843, page 25.7*

From the whole tenor of the above chapter, we understand that *in the last days*, religion should become popular, receive national exaltation, and many people should flow unto the church because of its worldly respectability; and yet they would be devoid of vital

godliness, having the *form* but denying the power; and when such a state of things should arrive, the great day of the Lord should overtake the hypocrites with utter destruction, and gathering his chosen into his glorified kingdom, the Lord should "*reign over them in mount Zion, from henceforth even forever*."*HST March 29, 1843, page 26.1*

From the Philadelphia Alarm.*HST March 29, 1843, page 26.2*

Hints

JVHe

"*The great God hath made known unto*" *us* "*what shall come to pass hereafter*." *Daniel 2:45*.*HST March 29, 1843, page 26.3*

In the Book of Daniel and the Revelation, we have set forth, by prophetic emblems, in a chain of events, all the powers which should exist in those portions of the eastern world, where the events of sacred history transpired, down to the time when the *God of Heaven will annihilate all the secular governments of this world, and set up a kingdom for himself that will fill the whole earth and stand forever*. All these powers will be destroyed by "that fire unto which the heavens and earth, which are now, are reserved against the day of judgment and perdition of ungodly men."—*2 Peter 3*. chapter.*HST March 29, 1843, page 26.4*

Now all these powers have appeared upon the stage of the world, and acted their part, and hence the next scene must be the appearance of the "Son of Man in the clouds of Heaven: when the Ancient of Days, with his throne like fiery flame, and his wheels of burning fire, will destroy the body of the beast, and give it to the burning flame; and dominion and glory, and kingdom will be given to the Son of Man, even Christ, over all people, nations and languages; and the Saints, with Christ, will take the kingdom and possess the kingdom for ever, even for ever and ever."*HST March 29, 1843, page 26.5*

All the powers prophesied of in the Bible, to have dominion before Him, whose right it is should come and take it, are as follows:*HST*

March 29, 1843, page 26.6

See *Daniel 2*. chapter. Four great kingdoms are set forth by the four portions of Nebuchadnezzar's Image. Of that Image, the head represents Babylon; the breast and arms the Medo-Persian Empire; the belly and thighs the Grecian; the legs the Romans; the feet and toes include the divisions of the Roman Empire since about 490 years after Christ; then comes the everlasting Kingdom of God. Now, all these powers have had their day, and hence the kingdom of God is at hand.*HST March 29, 1843, page 26.7*

The *7 chapter* of Daniel has the same four kingdoms under the figures of four beasts; also the same divisions of the fourth, represented by the ten horns on the head of the fourth beast, and then the plucking up of three of these horns, and the rise of another horn, which is the Roman Catholic power, which has now existed thirteen centuries and accomplished all the work assigned to it, except that it is to make war with the saints and prevail, until the *dreadful* coming of the Ancient of Days with his throne of fire; the setting of the Judgment, and the opening of the books, when the Son of Man will come in the clouds of Heaven and take his kingdom. It is all fulfilled but these last momentous events.*HST March 29, 1843, page 26.8*

In the *8 chapter* of Daniel three of these powers are again prophecied of, namely, the Medo-Persian, Grecian and Roman; but evidently the prophecy does not commence with the beginning of the Medo-Persian Empire, for the Ram which represented it had two horns denoting the lines of kings, and the higher, (the Persian line,) was seen when the Ram was first seen.*HST March 29, 1843, page 26.9*

A question was asked respecting these powers, which in effect amounted to this: What length of time is allotted to the duration of these powers? The answer was 2,300 days. These days, in correspondence with *Genesis 29:27*; *Numbers 14:34*; and *Ezekiel 4:5, 6*, mean years, and at the end of them we are assured the *sanctuary will be cleansed, and the last end of indignation come*.*HST March 29, 1843, page 26.10*

In the *9 chapter* we learn from Gabriel when these days

commenced. Seventy weeks, 490 days, cut off from them were to commence at the date of a certain commandment, and to be completed at the crucifixion of Christ. History shows us that that date was 457 years B. C. Take this number from 2,300 and we have for the time of the above events, 1843.*HST March 29, 1843, page 26.11*

In the *12 chapter*, Daniel's Resurrection is foretold to take place in 1,335 days from the taking away of the *Daily*, which history proves was taken away A. D. 508. Add these together, and we have for the year of Daniel's Resurrection, 1843.*HST March 29, 1843, page 26.12*

I n *Leviticus 26*. chapter we learn that for the disobedience and rebellion of the Jewish nation, they are threatened with punishment by scattering, and infliction of other judgments, which should continue *seven times*. From the time they were scattered, as a nation, in the days of Manasseh, 677 years B. C. to A. D. 1843, make *Seven Times*, or 2,520 years, and of course end in 1843.*HST March 29, 1843, page 26.13*

In chronological reckoning, Bishop Usher is taken as a guide, who though he may be right in all other instances, certainly has made one great mistake. The term of time he allows for the Judges is 295 years, when he evidently should have allowed 448, see *Acts 13:20*. Following him we have 4004 B. C., and 1842 since, add these and to them 153, the deficiency in the term of Judges, and one more will complete 6,000, which are filled up in 1843.*HST March 29, 1843, page 26.14*

Upon the foregoing synopsis, did the writer's limits allow, he would like to enlarge; but as it is, he can only add, that beside the great powers spoken of not another was to appear on the stage except the Turks, predicted in the *9 chapter of Revelation*, and these also have had their day and done their work.*HST March 29, 1843, page 26.15*

The next actor on the stage will be Christ in person. READER DO YOU WANT TO SEE HIM?*HST March 29, 1843, page 26.16*

As we have seen, the prophetic periods terminate this year, 1843,

and then comes the CLOSING UP OF THIS IMMENS DRAMA.*HST March 29, 1843, page 26.17*

For these hints, fail though they may to convince, yet if they should be a means of stirring up some one to a spirit of inquiry that will not rest till the subject is PRAYERFULLY examined, the publisher will be fully and amply compensated for his expense and trouble.*HST March 29, 1843, page 26.18*

That all who read these pages and have not known God, whom to know is life eternal, may know him; all that have known Him may experience the blessing of entire sanctification, and together be prepared to meet the Lord at His coming, is the fervent prayer of, B. M.*HST March 29, 1843, page 26.19*

Letter from P. Jaques

JVHe

Dear Brethren—I have long intended communicating for the Signs of the Times, some account of the past progress, and present state of the Second Advent cause, in this vicinity; perhaps you will find room for the following.*HST March 29, 1843, page 26.20*

A very few in this place had been leaning, for two or three years, in favor of the doctrine of Christ's speedy coming, when in Sept. we were favored with a course of lectures on that subject, by Bro. T. M. Preble; at the close of which a large number acknowledged themselves convinced that time must soon end; i. e. in a few months; and many of them openly declared their belief in 1843, as the revealed period of its termination. A large portion of these were not residents in our village, but enough of our neighbors were among them, to secure, with God's blessing, a continued interest in the subject, in this community.*HST March 29, 1843, page 26.21*

Previous to the coming of Bro. P. I had given the subject but little attention, and that little without special prayer; but finding the public mind awake to its importance, and feeling that my position as a minister of Christ demanded an expose of my views, and that at the same time, these views were in a crude and unsettled state,

(although in the main at variance with Mr. Miller's scheme,) I resolved to devote a week at least, to its prayerful consideration, in order that I might ascertain for myself "what is truth" and be prepared to present the subject understandingly to my hearers. My family being at the time from home, and having no domestic cares to engage my time or attention, I procured Stuart, Folsom, Whedon, and others, on one side, and Spaulding, Miller, Litch, etc., on the other, and, on Monday morning, after earnest prayer for divine illumination, sat down to my work.*HST March 29, 1843, page 26.22*

I continued the examination through the week, never approaching my books until I had earnestly sought the direction of the Spirit, and soon became astonished at the large amount of tradition, and little scripture, upon which my "millennium," "Jews' restoration," etc., were constructed. These were points which I had never deemed of great practical importance, and had therefore never closely looked at the arguments in their favor, but had taken the "belief of the church," concerning them, as correct, without testing it. Although compelled to differ from Mr. Miller, and others, upon some points of minor importance, yet upon these three I became in the course of the week satisfied; viz. That no restoration of the Jews, and no millennium, can be reasonably expected prior to the advent; and that, from the signs of the times, which have been, and are being exhibited, according to Bible prediction, the advent *must* take place *speedily*.*HST March 29, 1843, page 26.23*

On the following Sabbath I spread these views before the congregation (Methodist) to which I minister, and found a ready response in many a heart. I have since examined various expositions of the prophetic periods of Daniel's vision; and although *not* satisfied beyond a *doubt*, that they terminate with time, yet I have seen no explanation at variance with this, which does not evidently contradict the context, and thus render itself a nullity. I therefore cheerfully admit, that the probabilities all centre in 1843, as the *year* of the advent; and that the signs of the times prove, beyond successful controversy, the *speedy* coming of the Lord Jesus. The "periods" of Daniel *may be* incorrectly explained and applied, but if so, we have, without them, proof sufficient of the *near* approach of that great day. Thus I believe, and thus I preach.*HST March 29, 1843, page 26.24*

As in other places, so here, is diversity of views in regard to the doctrine. In the Methodist society is *no* open opposition, an I suppose but very few individuals who do not admit the *probable* correctness of the theory. We have a weekly Second Advent conference, well attended and interesting. The Baptist church, I am told, is about equally divided in regard to it; while but a few of our Congregational brethren embrace it. Several, however, of the most devoted members of the last named church, are consistent advocates of the doctrine.*HST March 29, 1843, page 26.25*

One fruit of Bro. P's labors was a revival of religion, which spread into different parts of the town, resulting in the conversion of probably more than 200 souls. About sixty have since united with the Methodist society in this village; more than that number with the same denomination in the north part of the town; the Baptists have received a large accession; several have become members of the Congregational church; and the Freewill and Christian Baptists have also, as I suppose, (for I have no definite information respecting them,) had additions. Extensive, however, as the work has been, it was checked, as I doubt not, especially in this village, by opposition to the doctrine of Christ's coming, and by the development of party feeling in the churches; a heavy charge, but sustained by facts, and by and by to be met at the tribunal of heaven.*HST March 29, 1843, page 26.26*

The especial excitement attending a series of lectures upon the advent, has of course subsided; but there has been a sober setting into the doctrine; and taking the town as a whole, I am satisfied, that there has been, since last Sept. a gradual, but *continual* advance, in the number and confidence of those who believe and advocate this heaven-inspired, Bible-taught theory. I will hereafter, if God permit, communicate for the "Signs," some thoughts relative to the moral influence of the Second Advent discussion, as developed in its effects, (aside from the conversion of souls,) in this region.*HST March 29, 1843, page 27.1*

Yours, in faith, hope, and charity.
P. Jaques.
West Prospect, Me., March 17, 1843.

Letter from Bro. S. Hawley

JVHe

Dear Bro. Himes—I find here a large field uncultivated, and it has seemed as though God had called me to this work. There is a great desire to hear, an *eagerness* not to be expressed. And this truth seems to be the only kind adapted to move this region, having been burnt over as it was several years ago by the fire of truth enkindled by Finney and others. It is a hard field, presenting a greater number of case-hardened and sceptical sinners than almost any other in the world. Ordinary preaching, or the presentation of common truths, does no good, or very little, to say the most. But this truth, embodying as it does the higher elements of moral power, arrests and fixes the attention, convinces the understanding, undermines the various forms of scepticism, effectually breaks up a deadly and fatal apathy, and takes hold of the deep springs of the heart. All this it has done again and again.*HST March 29, 1843, page 27.2*

Being placed, by the providence of God, in such a field, and having pressing calls from all quarters what else could I do than to make up my mind to tarry here for a few weeks? I have been at Cazenovia, and had a season of much interest. Bro Myrick, and Francis Hawley, the minister of the Congregational church, and Eld. Nickerson, are very favorable, if not fully convinced. The meetings were thronged—the attention was fixed—the understanding was convinced—the heart moved The Lord is doing a great work there. There is a great cry for books, books. They are much and urgently needed in this region. What shall we do to supply the want?*HST March 29, 1843, page 27.3*

I came to this place about 12 days since. Closed the course last evening. The interest is *immense*. Never have I seen more in any place of its size The opposition is *dead*—prejudice is gone—the tongue of slander is palsied—the community, to it depth and extremities, is agitated—houses too small by one half for the hearers—inquiry-room more than full—convictions increasing—converts multiplying. God is truly in the place. The people cling, cling, cling—they are determined I shall no leave them.*HST March 29, 1843, page 27.4*

But I must next go to Utica, the Lord willing. What shall I do about New York? It does appear to me that they have had *so much* light there, that there is *no need* of my going. But at the same time I am willing to go, if the Lord's will be so. I shall return to Boston soon, if favored. They are writing me from several places to return. They want me to give a course of lectures in New Bedford.*HST March 29, 1843, page 27.5*

A very fatal form if fever is prevailing in this section, which, in most cases, terminates in an *abscess* if it does so terminate, it is fatal. My wife has been exposed to it, and is threatened with it. I entertain fear that an abscess is gathering under one of her arms. I did not feel, under the circumstances, that it would be right for me to leave her and go to New York.*HST March 29, 1843, page 27.6*

I am about worn down—"used up," as the vulgar say. I have been lecturing and preaching night and day, but I am wonderfully sustained. The Lord is with me. The prospect is bright, *glorious*. He, whom we expect, will soon come and take us to himself. How bright the vision of MILLENNIAL DAY!! Its glories already appear.*HST March 29, 1843, page 27.7*

S. Hawley, Jr.
Smyrna, N. Y., March 13, 1843.

Letter from Bro. F. G. Brown

JVHe

My Dear Bro. Hervey—In reviewing my first letter, I find many important points in my experience of January omitted, which I should have been particular to have inserted, had I supposed myself writing for any other than your own eye. I should have gone back as far as to last August, when I was first interested with the perusal of "Stuart's Hints," when I begun to look about and to see and to realize the apathy of the church in regard to evangelizing the world, etc. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the *neglected* cause of missions; but circumstances prevented my attendance on that occasion. At our Association,

which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of most other churches as to all that gives dignity, beauty, and life, to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to my self, and found that my own piety would probably suffer in comparison with that of some of my flock I began to review my past life, and especially the few past years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned on the score of severe intellectual labor, preparatory to the weekly performances of the pulpit—for here, it had always been my rule not to fail, though I might as a pastor—but I could detect some unhallowed motives which had too long prompted my ministerial labors;—a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress all youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began meet me, that I really began to walk with God as did Enoch. I can now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and I can see the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I have said that I never prayed for what I then experienced; this is true: but I did pray for more spirituality, engagedness, etc. God in mercy granted me a greater blessing than I had requested: but not perhaps a greater blessing than those dear, praying, and

holy children of his, whom I was the unworthy pastor, had long sough for me. I bless God that I ever saw Portsmouth I should have given to the public an account of my experience at that time, could I have found language that would have justly expressed it: but I wanted an angel's power, correctly to set forth what great things God had done for my soul.*HST March 29, 1843, page 27.8*

Immediately on having my eyes and my heart so widely opened, I felt as though there was some additional truth, as yet undiscovered; and like a little child just beginning to stand and to go alone, I wanted some kind hand to uphold and to lead. I was willing to set at the feet of any disciple of Christ, however obscure or despised, could I but receive more knowledge. Although a revival of religion at once begun and followed, God's wonderful dealings unto me, still I felt no particular solicitude for any one but myself. God seemed to whisper from his throne, and bid me retire to my closet, and to give myself to prayer, and to the further investigation of his word. This I did for the space of four or five weeks. I searched the Bible with reference to what I had experienced, and found the experience of primitive Christians to be like my own; and although I trembled when I said it, yet I thought it due to God to declare that He had baptized me with the Holy Ghost. I studied the Bible doctrine of holiness, and read Fletcher, Bramwell, Wesley, etc., until I was satisfied, that speculate as we might, and dispute about terms as we would, the Christian standard of sanctification was aspired for and reached but by few; and that it was our privilege to arrive, at least to a state of *conscious* purity. And yet my mind was not relieved: there was some truth concealed from my view, and my soul must have it. I could almost see the finger of God pointing it out, and Jesus bidding me embrace it. That it was the doctrine of the Advent near, I hardly dared believe, until after my examination of the subject, and my soul had received it; then Jesus seemed to smile benignantly, and the Spirit which had so long been striving with me in relation to something, was satisfied, and left my soul in a state of yet greater peace and joy than I ever knew before. It seems as though I had seen and viewed everything in the light of death, judgment, and eternity; and as though God had given me a discerning eye, so as to discriminate between truth and error, good and evil.*HST March 29, 1843, page 27.9*

Now I am aware that many will be disposed to censure me for the confident tone of my second letter; but I cannot help it; it is the confidence of my soul. I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's Advent, it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come. In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall always teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have I believe been taught of God. I have not read Mr. Miller's lectures, neither know what they are; nor do I suppose that I should subscribe to much more than to the grand outlines of the view concerning Christ's second coming, as it is generally held. As to any mortification or chagrin which it might be supposed that I should feel should time prove my error, I have only to say that if a vestige of pride is yet lurking in my heart, I desire its total destruction.*HST March 29, 1843, page 27.10*

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation of this charge I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism; and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life. I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the

devil is always busy, and for fear of attributing either to the devil or to nature, what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded ten weeks since, and sixteen years ago when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered, when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out—I am like a vessel at sea with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manouvre? *I must hazard the issue*, in connection with those whom I am gratified to find have had an experience just like my own on this subject; *they* are good men, whatever *I* may be. In months and years gone by, the preaching of "Christ at the door," has resulted in the conversion of souls who still adorn their profession If the preaching

of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final Judgment be a proscribed theme on the same ground. And the friends of evangelical religion ought to beware how fast they week into the hands of those who are not the friends of the religion of Christ. Should time continue and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter. One good at least has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved in all their native freshness and power unto the coming of our Lord. Yours, as ever, F. G. Brown. Boston, March 21, 1843.*HST March 29, 1843, page 27.11*

SIGNS OF THE TIMES

JVHe

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, MARCH 29, 1843.

THE COMET. Nothing has appeared, of late, that has so completely set at nought the wisdom of this world, as the comet, whose mighty trail has a short time past been extended so many degrees—so many millions of miles, like the sceptre of the Lord, over the nocturnal sky. Its sudden appearance at noon-day, so entirely unexpected, found the whole corps of the literati astromical *napping*.*HST March 29, 1843, page 28.1*

Although there is little or no desire to know of the coming of the

King of Glory, or indications by which the time of that event can be calculated, yet it is not so on the approach of a comet. Such visitors are regarded with so much more interest, that upon conjectures the most vague and uncertain, the times of their returns are eagerly sought for; and when it is supposed that there is a possibility that one of these erratic messengers may be wending its way from the distant regions of space again to visit the luminary of day, every astronomer, far and near, feels bound to closely watch the heavens, that the very moment of its visibility may be marked, and that it steal not a march upon them. Even when no such visitor is expected, it is seldom that their unexpected approach is not observed when they are far beyond the reach of the naked vision, in some distant part of the solar system. But in the present case no one dreamed that this wanderer of the sky was near, until it looked down upon us in the broad clear light of the noon day sun, startling the “star-gazers” and “monthly prognosticators,” as though the all-seeing eye of Deity has been suddenly disclosed, searching their inmost souls. It next extended its fiery tail far over the sky, as though the sword of justice had been suddenly unsheathed, and caused many to scoff and tremble. And while the community were evidently excited with varied forebodings, those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, have looked on unmoved, with nought to arouse their fears.*HST March 29, 1843, page 28.2*

The controversy then began respecting the nature of this mysterious stranger,and the learned are hardly yet convinced whether it be a comet or the zodiacal light; and to scatter their own fears, they predicted beforehand that the Millerites would no doubt be frightened; showing how little is known of that perfect love that casteth out fear. Having established that it is a comet, the present great question is as to its probable course. Of this the Advent believers care but little,—they believe the Lord is coming, and that right speedily; and whether he send this as the mesenger of his fury, is immaterial, knowing that whether so or not, he will be revealed in flaming fire, taking vengeance on them that know not God; and that a firery stream will issue and come forth before him.*HST March 29, 1843, page 28.3*

We have been led to the above remarks from the lecture of Prof.

Peirce of the Cambridge University, on the comet, of Wednesday night last. Notice had been given that he would lecture on the comet at the Odeon, which drew a crowded house, anxious to learn its present position and the direction of its course, and to have their fears relieved by being assured that no danger could be apprehended from it. The lecturer went into the *supposed* nature of comets, and the *conjectured* cause of their tails, what any one can find in the writings of Euler, Herschel, Ferguson, Vose, and other writings on astronomy; all of which must have been very satisfactory to the 800 spectators, who with ourself had probably paid the lecturer two hundred dollars, at the rate of 25 cts each, as he assured us,—what all knew before—that what is known respecting them is based on mere *speculation* and *conjecture*. He then approached the only question in which the audience were interested, viz. the present comet, its position and course. To illustrate this the lecturer presented a large diagram with the solar system and the position of the comet, with its course, as ascertained from three observations, by Prof. Pond, on the nights of March 13th, 15th and 19th, with a calculation on those observations by Prof. Pierce, which, if the observations were correct, by a simple rule in trigonomety, would entirely settle the question as to its course. The lecturer then went on to say that the telescope was a miserable affair, only some fifteen inches in length, upon which but little dependence could be made in cases of this nature, whereas in Philadelphia they have one 9 feet in length, and a splendid one at Yale. Then the place from which the observations were made was a wooden tower, subject to the vibrations of the wind; and the telescope itself, instead of being fixed, was moveable. Furthermore, the calculations from the observations might be wrong, as he had had no time to review to see if they were right; so that, on the whole, no dependence at all could be placed in the correctness either of the calculation or observations. And he was the more strengthened in that opinion from a paper he had just received from Philadelphia, containing the result of Prof. Walker's observations on the same evenings with the nine feet instrument, which did not correspond at all with his own calculations. He was also satisfied that Prof. Walker could not be correct, as there were some impossibilities in the report in the paper, if he understood it, and which might be a misprint; finally, he was satisfied that he had misunderstood it, and that it was also a misprint. The only

conclusion, therefore, was, that no assurance could now be given of its course, but that it was going from the sun, and probably from the earth, but that at any rate no danger could be apprehended from it to this earth, until the time arrives when God himself shall bring all the affairs of time to an end. Truly, thought we, God has taken the wise in their own craftiness.*HST March 29, 1843, page 28.4*

Editorial Correspondence

JVHe

letter from brother himes

Dear Brother Bliss:—I did not arrive at this place until 7 o'clock this morning. We were detained all night on the road, by the heavy snow drifts. The brethren here have secured the circus, and are now preparing for brother Miller, to commence his lectures, on Sabbath next. The place is quite convenient, as well as commodious. We shall no doubt have it thronged to hear the word of the Lord, as it used to be, to witness the vanity, and hear the nonsense of the circus.*HST March 29, 1843, page 28.5*

I leave in the morning, for Low Hampton, and expect to return with brother Miller, on Saturday evening. I shall remain to assist brother Miller about one week, when he is expected to accompany me to Boston, to lecture in the *Marlboro' Chapel*.*HST March 29, 1843, page 28.6*

The revival continues in this city, in most of the churches. More than 2000 have professed hope within the last year. Many of them refer to our *tent meeting* in Arbor Hill, and the house of prayer as the means of their awakening and salvation. I trust our expected efforts, at the circus, will speed the work of salvation in this whole region, till our Lord appears. Yours. J. V. Himes.*HST March 29, 1843, page 28.7*

Albany, March 16th 1843.*HST March 29, 1843, page 28.8*

lectures in albany

JVHe

Brother Bliss:—We commenced our meetings in the Circus in this city Subbath morning last. Our friends have secured it for a time, at the rate of $100 per week. Brother Miller has not yet arrived. He is blocked up in Ballstown, by the snow. He will be here as soon as the roads are cleared, which we hope may be to day. There is great anxiety to hear him among all classes in the city. The people are much disappointed; but still they flock out to hear the truth. Our meetings are full, and deeply interesting. *Brother Bernard* preached in the Circus on Sabbath evening. His lecture was excellent. He is on his way west.*HST March 29, 1843, page 28.9*

The alarm has been given in this city and vicinity with great effect. It is said, by those who are opposed to us in sentiment, that the very extensive revival still in progress here chiefly originated through the Advent doctrine, and frequent reference is made, by the converts to the Tent Meeting last year on Arbor Hill, and to the "house of prayer", as the means of their awakening.*HST March 29, 1843, page 29.1*

The *scoffers*, also, are deeply affected. The devil has come down in great wrath because he *knows his time is short*. The most ridiculous and blasphemous *caricatures* are now got up in this place, as well as in other cities, and circulated by the children of the devil to keep their courage up. This shows that the truth is giving them a deal of trouble! May God have mercy upon them.*HST March 29, 1843, page 29.2*

new movement

JVHe

I see that my old friend, *Origin Bachelder*, has issued the first number of a sheet entitled: "*The Latter day* witness." "*Devoted especially to the refutation of Millerism*." That is: he is to witness that we do not live in the last days! He has concealed himself, and left the public to find out, if they can, who the editor of this "latter day witness," is.*HST March 29, 1843, page 29.3*

Before I left Boston, brother B. was a constant visitor at my office—and with all was very inquisitive, about most of the things contained in his first number. We frankly gave him all the knowledge in our possession; though we did not then know his *object*. This was *concealed*. However, we shall still be pleased to give him any information he desires, for the furtherance of the cause of truth. We have nothing to conceal. All is open. And when he has published all "Mr. Miller's mistakes," and all the weak points in the theory, he will find the *main pillars*, still standing, bidding defiance to all his sophistry, and to all his modes of attack.*HST March 29, 1843, page 29.4*

As he is out of business, and was unable to do any thing in New York against the cause, it is to be feared he has come to Boston, to make an effort, in the hope that in common with others, who are making a speculation out of the "Miller excitement," he might share in the spoil. We do not accuse *him* of this, but hope he will come out frankly with his name at the head of his sheet, and make such generous sacrifices in money, labor, and self-denial in the work before him, as to prove his *disinterestedness* and *sincerity*. The paper no doubt will do much good. But we advise all our friends to let him have his sheet *entirely to himself*. He is a good writer, and will have much to say; give him the whole road, while we go on without interruption to do our duty. Yours in the blessed Hope. J. V Himes.*HST March 29, 1843, page 29.5*

Albany, March 21st. 1843.*HST March 29, 1843, page 29.6*

letter from brother litch

JVHe

Dear Brethren Himes and Bliss.—My last, from Washington, informed you, that we were bound "*Westward, ho*." We left Washington, March 6th, and arrived in this city in 39 hours, on Tuesday evening. Both of us being entire strangers in the place, we made inquiry the next morning for Second Advent people; but were told there were none in the city. We next made inquiry for a place in which to lecture, and were directed to the Temperance hall, the only place likely to be obtained. We called on the president of the

Washingtonian Society, to make inquiry, and found it previously engaged. But while making this inquiry, we felt in with a gentleman who wished to hear some lectures on the subject, and immediately started with us to obtain a place. The first attempt was, for a church, but failing in that, we next went to the Mayor and requested the use of the old Court House, which he very readily granted; and our appointment was given out for half past three that P. M. The hour came, and a good audience was in attendance which listened with great interest to a lecture on the Restitution of all things which God hath spoken, by the mouth of all his holy prophets, since the world began. An appointment was announced for the next morning at 10 and 3 in the P. M., in the same place. These appointments were still more numerously attended by all classes of people. Lectures on the restoration of the kingdom to Israel, and the times and seasons. From that, we were invited to occupy the Wesleyan Methodist chapel, for the evening; and the Episcopal Methodist church was kindly proffered us for Friday, three lectures. Saturday and Sabbath, we were invited to occupy the Wesleyan Methodist house, in Allegany city. But the concourse was so great on Sabbath, P. M., that we were obliged to resort to the Market house. Sabbath afternoon, we received the invitations from the two Baptists churches in this city, to occupy their pulpits through the week; and also from the disciples. The colored people likewise sent in their request for lectures. I have also received a very kind invitation from a large Methodist E. church in Allegany city, to lecture there; and from several other villages. Thus you will perceive, a great and effectual door is open, in the west, for the midnight cry to spread. But where are the laborers? Where are those brethren in the east, who believe in the doctrine, and yet set down over their little parishes from year's end to year's end? I wish they could see for a few moments the deep anxiety of the people in this western world to hear and know this thrilling truth. The people would purchase books, but they have not the means We would give them, but have not the means So here we are—time short—eternity just here:—and neither men nor means to do anything toward supplying the demand for light. In this emergency, brother Hale thinks we had best go back Philadelphia and get up a paper, size of the double Midnight Cry, condensing and embodying the whole subject, illustrated with diagrams; and flood the whole country with "the trumpet of alarm." We should start it here, but cannot find type or

press to do it. This city is a key to the whole country; and is the most important point to be occupied, except New York, in the whole country. We must make a stand here, and that immediately. We know our brethren in the east have taken hold with liberal hands, but their money is the Lord's, and he will soon demand an account of their stewardship, and wo be to them, if their money is laid up in a napkin when he comes. If they have the means of sending the sheet we design to get up through the land, let it be forth coming. We can scatter all they will give where it will produce an hundred fold. There is no other way of reaching the south. Lecturers from the north cannot go there.*HST March 29, 1843, page 29.7*

The little horn that has eyes, lives in these parts, and feels exceeding sore to be rudely attacked:—but we find the secret revealed in the pope's Encylical letter to be the fact; he is *compelled* to see the crafty enemies of the truth ranging far and near with impunity. The Catholics have three large churches in his city, and as you may suppose, exert an immense influence on the community. But his doom is written in God's book; were it not thus should fear You may judge something of the importance of this location, from the fact that it is at the head of the Ohio river, thus opening a door by steam navigation to about 20,000 miles of navigable waters decorated with rising cities on either shore:—connected also with the east, by the great canal to Harrisburgh, and from thence by rail road, to Philadelphia and all over the Atlantic States. We are in the midst of a dense population of 60 or 70,000 working people within about half an hours walk. Yours in the blessed hope. J. Litch.*HST March 29, 1843, page 29.8*

Pittsburg, Pa. March 14. 1843.*HST March 29, 1843, page 29.9*

Scoffing.—We are informed by our beloved brother Peter, that in the last days *scoffers shall arise*. Never before was known such awful and wicked scoffing at the word of God, as is manifested in these last days. When one distinguished opposer of the coming of Christ in 1843 suggested *April fool's day* as an appropriate time to *fix* for that event, the moral sensibilities of many were shocked. But when another asserted that if Christ came this year, the Almighty would be proved to be the greatest liar that ever lived, we were prepared to believe that with such examples on the part of

Reverend Doctors of Divinity, those who should feel countenanced by such men would throw off all restraint and that scoffing would be carried to its utmost limit. We however did not suppose that any could be found so fool hardy as to *caricature* the word of god. But while some of the clergy and the religious press continue to sneer at these glorious truths, we need not be surprised that the ungodly should be prompted to any degree of wickedness.*HST March 29, 1843, page 29.10*

There is one caricature going the rounds representing Mr. Miller ascending to heaven with all the Millerites—so called—hanging on to him. It is adorned with various cuts, among which is an enormous key, called "the key to the great tent of salvation," etc. etc. The vision that John saw as recorded in *Revelation 12:1*: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," etc., is described as that of "the gal that stood on moonshine surrounded with sunshine, that hooked the very stars," and has a caricature to correspond. There is another sheet just issued, No. 1, Vol. 1, called the "Vial of Wrath, and Junk Bottle of Destruction." In this sheet the most sacred truths are the most wickedly scoffed at. The resurrection of the dead is ridiculed, and caricatured by a cut of a skeleton rising half way out of his coffin, and throwing his shin bone at a croaking toad that sits on the foot of the coffin. The ascension of the saints to meet their Lord in the air, is shown in a ludicrous light, in various attitudes of ascension, while the fat ones are described as being drawn up with hooks by angels. The punishment of the wicked is also caricatured in various forms. A Universalist priest is described as fleeing before five devils who are endeavoring to take possession of his soul.—Beelzebub himself with his pitchfork, and the flames of hell are made a subject of ridicule. And the boasts seen by Daniel in his visions, come in for no small share of the same. With such and similar representations the sheet is filled, and yet we were told by an ordained minister, after he had carefully looked at it, that he "could not say it was got up from impure motives," for, said he, "Millerism is such a delusion that anything which will convince men of its falsity will do good." Need we wonder that wickedness should abound when watchmen can be found who are delighted to see the coming of Christ derided?*HST March 29, 1843, page 29.11*

Lectures at the Marlboro' Chapel.—Br. Storrs' lectures have been well attended each evening the past week, by attentive audiences. The full benefit of these lectures will never be known till the resurrection of the just; but we trust no small amount of good has already resulted from them. If the Lord does not come, the lectures will probably be continued for the present.*HST March 29, 1843, page 29.12*

Bro. Miller.—His Sickness!!

JVHe

We have to inform the friends that Br. Miller was taken sick with the erysipelas, on his way home, about two weeks since, from Ballston Spa. He is now confined in the house of Deacon Dubis, in Rock City, about six miles from Saratoga Springs. I saw him last Thursday, when it was evident he was improving in health. If nothing new takes place he will be able to go home soon, where he intends to remain until his health is fully restored. He will not visit Boston, therefore, at present. March 27.*HST March 29, 1843, page 29.13*

It tends to Infidelity.—This is a favorite objection, which the lovers of this world bring against the doctrine of Christ's coming, and to which an excellent reply is found in the journal of Mr. Dwight, dated Constantinople, July 14, 1842. See Missionary Herald, March No. 1843, p. 104.*HST March 29, 1843, page 30.1*

An Arminian bishop publicly proclaimed that the *evangelical* portion of the community were *disturbers of the peace, and were going themselves and leading others into infidelity*. One of the evangelical Arminians called on the bishop and said to him, "According to your teaching, I must never read the Bible anymore." "Why do you say so," asked the bishop "Because," said the Arminian, "the Bible must be all a cheat, and a very pernicions book; for you called us all infidels, and warned the people against our infidelity. *Now we get our notions only from the Bible*; and if we are infidels, then the Bible is an infidel book, and we ought to have nothing to do with it." Mr. Dwight adds that "the poor weak bishop could not defend himself from the charge of inconsistency."*HST March 29, 1843, page 30.2*

The Arminian then said to the bishop “the salvation of the common people will be much easier than that of the clergy, for even on the supposition that God should grant the pardon of your own sins, there is danger that you will be punished for the sins of the people, whose watchman you are, and to whom you do not give warning.”*HST March 29, 1843, page 30.3*

How appropriate is the whole of the above to the prototypes of the Arminian bishops, in our own land! They accuse us of tending to infidelity, and yet our views are drawn entirely from the Bible, and we so believe because of our attempts to understand that sacred book. When, therefore, they thus accuse us, they are practically accusing the Bible of being an infidel book, and pernicious in its teachings. To them the rebuke of the Arminian is most appropriate. Again if the Bible does teach the immediate coming of the Savior, the watchmen are in danger for not warning the people.*HST March 29, 1843, page 30.4*

The Same Horn. “I beheld and the same horn made war upon the saints and prevailed against them until the Ancient of Days came.”*HST March 29, 1843, page 30.5*

In illustration of the above, read the following letter from the Rev. Mr. Armstrong, Missionary at the Sandwich Islands, in the Miss. Her. March, 1843, p. 130.*HST March 29, 1843, page 30.6*

“It really seems that France has resolved to sustain the cause of the pope at the point of the sword, at least in this part of the world. What an exhibition have we, in all these transactions, of the true character of the church of Rome! How far has she advanced from where she stood in the eleventh century, when she sent forth a crusade, sword in hand, to fight her battles and rescue the Holy Land from the dominion of infidels? Does not the same spirit run through all these transactions at the Sandwich Islands? For what were the Artemise and the Embuscade sent here? To protect French commerce? “Yes, *commerce in rum*, although there is not a French merchant that is worthy of the name, not even a rum merchant on the Islands. No, these ships *came on the business of the church*, and their principal, almost entire, negociations, in both cases, related exclusively to matters of religion! But how strange it

seems, in this enlightened age, to behold a large ship of war come to anchor just opposite my study door, for the purpose of what? attending to the interests of the church! Does such a church look like that kingdom which is not of this world? Is that a true form of Christianity which must look to cannons and swords for protection and support? When captain Mallet came, with his officers, to hold an interview with the chiefs, and make known his business, a papal priest was one of the company. The minister of our peaceful and holy religion going forth with a sword of steel to do his Master's work! Has he no better weapon than that? Ye who think that Romanism has greatly changed for the better, cast your eyes in this direction, and behold a feeble government, though a well meaning one, compelled at the cannon's mouth, not only to tolerate the dogmas of Rome, but in fact to protect her minister and sustain their operations! What the Lord intends by permitting such palpable injustice I know not; but one design may be to allow Romanism to act itself out, and thus prove its own ruin."*HST March 29, 1843, page 30.7*

The letter is in reference to the correspondence between Captain Mallet of the French sloop of was Embuscade: sent to those islands the last autumn to foster the interests of Papacy and the king of those islands.*HST March 29, 1843, page 30.8*

Sloop of War Embuscade,*HST March 29, 1843, page 30.9*

Harbor of Honolulu, Sept. 1, 1842.*HST March 29, 1843, page 30.10*

Sir:—I have the honor to inform your majesty that since the treaties of July 12th and 17th, 1839, French citizens and ministers of the Catholic religion have been insulted and subjected to divers unjust measures, concerning which your majesty has not probably been informed. Subordinate agents, ignorant or ill-disposed, and without any special order from government, have thrown down churches, threatened the priests, and compelled their disciples to attend protestant places of worship and protestant schools. To effect this, they have employed a course of treatment repulsive to humanity, notwithstanding the treaty of July 12th, signed by your majesty and the commandant of the French frigate Artemise, grants free exercise to the Catholic religion, and an equal protection to its

ministers.*HST March 29, 1843, page 30.11*

Persuaded that your majesty has no intention that treaties entered into, with sincerity and good faith, should be aunulled, and also that it is incumbent on you to treat all religions with favor; therefore, I shall demand that you will adopt such measures as shall defend the adherents of the catholic faith from all future vexations.*HST March 29, 1843, page 30.12*

I demand them of your majesty—*HST March 29, 1843, page 30.13*

1. That a catholic high-school, with the same privileges as the high-school at Lahainalula, he immediately acknowledged, and that a lot of land be granted to it by government according to promise.*HST March 29, 1843, page 30.14*

2. That the catholic schools be under the exclusive supervision of catholic *kahukulas* (inspectors,) nominated by *kahunas* (priests,) of the same faith, and approved by your majesty; and that the kahukulas enjoy without infraction all the privileges granted by the law.*HST March 29, 1843, page 30.15*

3. That the kahunas have power to fill temporarily all vacancies that may occur in consequence of the death, absence, or loss of office of any of the kahukulas.*HST March 29, 1843, page 30.16*

4. That, for the future, permission to marry be given by catholics nominated by the kahunas, and approved always by the government of your majesty; and that, in case of absence, death, or loss of office, the kahunas have power provisionally to grant permission themselves.*HST March 29, 1843, page 30.17*

5. That hereafter, catholics be not forced to labor upon schools of a different faith, and that the relations of children who may embrace the catholic religion be not ill-treated on this account.*HST March 29, 1843, page 30.18*

6. That severe punishment be inflicted upon every individual, whatever may be his rank, or condition, who shall destroy a catholic church, or school, or insult the ministers of this religion.*HST March 29, 1843, page 30.19*

Furthermore, I demand of your majesty, that you will confirm to the French mission the land which was given to it by Boki, when regent of the kingdom, which land has always been considered as belonging to said mission and also that you legalize he purchase of land made by his lordship, the bishop of Nicopolis, by a sanction which will confirm to his lordship and to his heirs forever.*HST March 29, 1843, page 30.20*

Resorting to the same Measures. It will be seen by he Journals of missionaries in various parts of the world, that similar means are resorted to by the heathen to prevent Christianity from spreading among them, that are resorted to here by professed Christans to retard the spread of the belief in Christ's advent.*HST March 29, 1843, page 30.21*

Mr. Van Lennep writes from Smyrna, that an enquiring Greek was *ridiculed* for his seriousness and conscientiousness. Miss. Her. vol. 39, p. 77.*HST March 29, 1843, page 30.22*

The English Church Mission in Southern India, report (Miss. Her. vol. 39, p. 84) that the oar of misrepresentation is most busily plied, and all manner of false reports are industriously circulated to prejudice the people against the spread of Christianity." On p. 85 of the same volume, it is recorded that one of the converts had become *delirious*, but it is not said whether the heathen laid up that as an argument that may be reserved for a future weapon.*HST March 29, 1843, page 30.23*

The missionaries also say that many are taught by their priests not to *read* their books. And in the Arminian countries there is great prejudice againts a close study of the Scriptures.*HST March 29, 1843, page 30.24*

The missionaries also mention similar experiences on the part of those who are nominal Christians, when they come into a more evangelical belief, as is witnessed on the part of those who are progressing in a belief of the Second Advent. Mr. Dwight writes from Constantinople, Sept 6th, 1842. See Miss. Her. March No. 1843. p. 106.*HST March 29, 1843, page 30.25*

"Twenty persons called to see me at the khan to-day, and the

number of subjects introduced and questions asked, all of which were of a religious nature, was great enough. One came with a list of difficult passages of Scripture, for which he wanted a solution; another had some cases of conscience to propose; another some infidel objections, which had been thrown out to him and which he did not know how to answer; and another still wished to hear truths which will make him wise unto salvation. It requires no little readiness and tact to satisfy all, and I feel daily more and more my need of the wisdom that cometh down from above."*HST March 29, 1843, page 30.26*

Letter from Bro. L. C. Collins

JVHe

Dear Bro. Bliss—The doctrine of the Second Advent of Christ in 1843, has got a strong hold upon the people in this part of the country. Light on this subject is being universally diffused. There is now scarcely a town in this county but what has been favored with lectures. I find that there are lecturers passing through almost every part of the State. Several ministers and lay brethren, who have embraced the doctrine, have commenced lecturing. I have just learned that S. B. Yarrington, of Hamilton, a Methodist preacher, is full in the faith, and is giving lectures. I have just returned from Bighamton, the shire town of Broome Co., where I have been laboring for some two weeks. The interest taken in the subject was beyond anything that I have ever yet witnessed. There were from eighty to a hundred earnest seekers of salvation evening after evening, crowding through the dense throng for the prayers of God's people. Some sixty or more during the meeting professed to find peace. The good work is becoming general through the place. Very many were led to believe that we are in the very end of time, and not a few that 1843 will bring the closing scene. Dr. Adams, a man of talent, has left all and is going right out to sound the midnight cry. The editor of the Binghamton Courier feels interested, and wishes you to send him the Signs of the Times. My health is still good, though at times I feel almost worn out through excessive labor, lecturing once, twice, and sometimes three times a day, almost constantly. But blessed be God, we will soon have all eternity to rest in. L. C. Collins.*HST March 29, 1843, page 30.27*

Oxford, Chenango Co., N. Y., March 15, 1843.*HST March 29, 1843, page 30.28*

Letter from Bro. D. Mason

JVHe

Dear Brethren—But little has been done in And over, since Bro. Miller was here two years ago, until the first Sabbath in January, when one of the members of the Baptist church invited Dr. Martin to come and give us a few lectures. He came, and the effect was good; some few were hopefully converted to God; we trust born again, and made heirs of glory. Some of the brethren felt that the work should not stop here, and requested Bro. Martin to come again, which he consented to do but did not set the time. Three weeks last Friday, a brother by the name of Chandler, came and lectured in a private house in the evening, the meeting-house bring shut against Second Advent lectures. The next morning we obtained the Hall over the Bank, at $2 per day. Bro. Chandler continued over the Sabbath, left on Monday, and Bro. Martin took his place, and lectured until Friday evening. We continued our meetings until Sabbath evening, when the Hall was shut; since that we have been from house to house, until last Sabbath, when a man of the world offered the upper story of a large building, where we held our meeting, and shall for the present. There was a good number present, and I believe that the Spirit of God was there in the evening. A man that has been a confirmed Infidel for many years, sent in a request for prayers. He has attended none of the lectures. There are a number anxious; if any are converted, it will be all of God; and to God be all the glory. We have strong current setting against us. All the ministers and the great body of professing Christians.*HST March 29, 1843, page 30.29*

Yours, in the hope of the speedy appearance of the blessed Savior. D. Mason.*HST March 29, 1843, page 31.1*

Andover, March 14, 1843.*HST March 29, 1843, page 31.2*

“Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the

elements shall melt with fervent heat."—*2 Peter 3:12*.*HST March 29, 1843, page 31.3*

When we consider the fearful magnitude and importance of our mission, our hearts are sad at the weakness and inefficiency with which it is urged upon the attention of a sleeping world.*HST March 29, 1843, page 31.4*

We feel something as Jeremiah did when he said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the spiritual blindness of the people. Or that we had the voice of a mighty angel, attended by the convincing energies of the Spirit of God, that our brethren might be persuaded to hear, and prepare for the great event before us.*HST March 29, 1843, page 31.5*

But we must be content to speak only "according to the grace given unto us, while the day lasts, not forgetting the encouragement, that though it is sown in weakness and dishonor, if it please the master, it will be raised in power. We would then continue to lift up our voice, to cry aloud, and not spare, for yet a few days, and this guilty and devoted world will be consumed, and those who are enjoying peace and safety, will suddenly be destroyed without remedy. The great, the gifted, and the refined lovers of pleasure, who in their constant whirl of excitement, can now scarcely condescend to notice the midnight cry, whose suppressed appeals steal unbidden upon their revelries, will then for the first time awake to its reality.*HST March 29, 1843, page 31.6*

The multitude, the intelligent, and the ignorant, who now heedlessly join in the hiss and contumely heaped upon us, on that fearful morning will be persuaded that our message is from God. But imagination fails in conceiving the consternation of those sentinels on the walls of our moral and intellectual heights, who have been quieting the fears of people with long and labored denunciations of this fanaticism. Those spiritual watchmen, also, that now, when anxious souls come flocking to them, to inquire for the city of refuge, pacify their fears and dispel their anxieties, by telling them of a thousand years of peace, before the coming of the Lord, will and too late who has been mistaken. It is their duty to give the

church “their portion of meat in due season,” but they say they know nothing of the seasons, and do not fear, not only to say in their hearts, but also to teach that our “Lord delayeth his coming.”*HST March 29, 1843, page 31.7*

Isaiah, in the 56th chapter, prophecying of this time when “the salvation of the Lord is near to come, and his righteousness to be revealed,” says, “His watchmen are blind, they are all ignorant, (not of the philosophy of the schools) they are shepherds that cannot understand, they all look to their own way, every one for his gain from his own quarter, (or sect.”*HST March 29, 1843, page 31.8*

Is this sign fulfilled? These are the Lord’s words.*HST March 29, 1843, page 31.9*

As these altogether hold their peace, we dare not refrain for the love of Christ constrains us. We would therefore, in all humility yet earnestness of spirit, entreat our readers to prepare for the coming of the Lord. Consider before it is forever too late. Flee to the city of refuge. Search the scriptures for yourselves, and see whether these things are so.*HST March 29, 1843, page 31.10*

SIGNS OF THE TIMES

No Authorcode

BOSTON, MARCH 29, 1842.

Both Sides of the Question

JVHe

We give the following article as we received it. It will be seen that the object of it is to show the evils of the Sec. Advent doctrine. Otherwise some of the real and important benefits which will be received from it would have been noticed. The consequences here spoken of are all suppositions, based upon a non-fulfillment of our hopes. We give them as a specimen of the arguments which are brought to operate upon this cause. Many seem to believe that if they can show what will be the consequence if the Lord don’t come,

they have proved that he will not come. If it could be shown that if the sun should not rise to-morrow there would be no day, it would not prove that the sun would not rise.*HST March 29, 1843, page 31.11*

the second advent doctrine, if untrue, will be attended with both good and bad results.*HST March 29, 1843, page 31.12*

Brother Himes:—With your permission, I will offer a few remarks to your readers, on the topics presented at the head of this article. But before I enter upon these topics, suffer me to say, that I cheerfully extend the hand of Christian fellowship to all who bear the image of Christ; and when I find that a brother believes in the Second Advent theory, it does not in the least weaken that fellowship. With these feelings, I regret to see a certain remark from brother Bliss, which is found in "The Times" vol. 4, p. 162. Speaking of Rev. N. Colver he says, "Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the original," etc. I have sufficient knowledge of that Christian brother, (Rev. N. Colver) to convince me, that he is not only an honest man, but also a true Christian. I think there is insufficient ground for a charge of dishonesty, and hope, that on further consideration, brother Bliss will judge best to retract that charge. (1) Let us now proceed to notice some of*HST March 29, 1843, page 31.13*

*The Good Results of the Second Advent Doctrine**HST March 29, 1843, page 31.14*

1. *It will lead many to a better knowledge of the prophecies than they otherwise would have*. I know of no better way to study some of the prophecies, than to give the Second Advent theory a thorough investigation. But, in order to this, we must think and read o n *both sides* (2) of the important question which now agitates many minds, viz. Is time to end within about one year from this date?*HST March 29, 1843, page 31.15*

2. *Another result is a spiritual benefit to some souls*. That some backsliders are aroused, and some sinners converted by the influence of the doctrine under consideration, mingled with other important doctrines, I do not deny. It cannot be right however, for a disbeliever of the doctrine to preach it in order to save souls, for this

would be “doing evil that good may come.”*HST March 29, 1843, page 31.16*

3 . *The investigation which multitudes are giving this subjeet, will prepare the way, so that a little time will settle the question whether days in Daniel, etc. mean years*. The question will be settled to be sure if Christ is to come this year; but if the days run out in years, and time does not end, nor any event occur, answering to the prophecies, of course it will be seen that days do not mean years, provided we have the right date of their commencement. (3) The settlement of this question will, in my judgment, be an essential good to the church, and must be a great gratification to every student of the Bible.*HST March 29, 1843, page 31.17*

4. *Should the theory fail, the world will see more clearly than it now does, the value of learning, in explaining the more difficult portions of the Scriptures*. It is notorious that all the most distinguished scholars of the present age, reject the theory that makes this year the last year of time. (4) It may be said that Wesley, A. Clarke, and others, held opinions very much like those of brother Miller; but since the days of Wesley and Clarke, a flood of light has been thrown upon the languages in which the Scriptures were originally written. Particularly the Hebrew. Hence the way is opened for a more correct understanding of these Scriptures. (5) I very readily admit, however, that human learning alone is insufficient. Good reasoning powers, and genuine piety are indispensable. The most distinguished Biblical scholars have all these qualifications. (6) We will now notice some of*HST March 29, 1843, page 31.18*

The evils of the Second Advent theory, admitting it to be erroneous. (7)*HST March 29, 1843, page 31.19*

1 . *Among them must be included a neglect of lawful secular business*. (8) I speak now of that neglect which is proper, admitting the theory to be true. If the world were fully convinced that this is the last year of time, it would be in perfect consistency with that belief for many men of wealth to give up their secular employment, and to dispose of their capital, in order to do good. But, provided the theory fails, those who dispose of their capital, by that means deprive themselves of the power to do as much good on the whole,

as they could had they *retained* a portion of their property.*HST March 29, 1843, page 31.20*

2. *Neglect of intellectual cultivation*. (9) Some, under the influence of the theory, have relinquished their literary pursuits. If the doctrine is true, they act consistently perhaps; but if it is untrue, the result will be injurious, allowing (as we must) scientific knowledge to be of much value.*HST March 29, 1843, page 31.21*

3. *Another evil result is bodily disease*. A belief that Christ is coming this year, necessarily causes great excitement; too great in my judgment for some persons to bear uninjured. For this reason it appears to me to be as unsuitable (10) that the world should know when the judgment of the great day is to come, as it ever has been to know the day of one's death.*HST March 29, 1843, page 31.22*

The result of this excitement is overaction in attending religious meetings, etc. until the body sinks under the power of disease. Some pious young friends of my acquaintance, who gave promise of much usefulness to the cause of Christ, if not prevented by death or disease, have evidently been injured in this way. On being cautioned that they were imprudently exposing their health, they replied, "The body will last perhaps as long as the world stands," and continued in protracted and prostrating labors. The result is, most of them are complaining of ill-health, and one is just recovering from severe sickness. (!!!) (11)*HST March 29, 1843, page 31.23*

4. *The Second Advent doctrine has, in my judgment, led many to undervalue the ministry*. (12) This is the unavoidable result of certain principles received by Second Advent people. *I understand brother Miller to teach, in his rules of interpretation, that any Christian, with a common education, can, by reading and comparing the Scriptures, comprehend the whole, independent of a human teacher to expound them*. (13) Now, although every man of much information knows this sentiment to be false, still it is received as an important truth of late, by many. But what is the result of the adoption of this sentiment? Let the question be answered by the statement of a fact. In the town of ---- (13) N. H. there is almost a whole church who are on the side of the Second Advent doctrine.

They have a minister who meets with them on the Sabbath, but he has preached once only on the Sabbath, and not more than once or twice at any other time, to his own people, for more than two months. The question was asked, “Why does he not preach as heretofore?” and the answer was, “They are all prophets, and take up the time so that he has no opportunity.” It was remarked that they needed a teacher to explain the Scriptures to them. The reply was, “The Holy Spirit will reveal the truth to those who ask in faith,” and reference was made to Mr. Miller’s rules of interpretation for proof. It is truly painful to see those who are deeply pious, and who once would face wind and storm, and wade through snow or mud, to hear a man who could feed God’s people with knowledge, so much changed that they chose to hear a mere exhortation from any Second Advent believer, rather than to listen to a discourse, however instructive, from an unbeliever in the doctrine. (14) If this were the proper place, it might be shown as clearly as any thing can be shown, that the views held by brother Miller and others, on this point, are erroneous and highly injurious; let the statement of the above facts suffice for the present.*HST March 29, 1843, page 31.24*

5. *The Second Advent doctrine, together with the manner in which it is advocated, is, if untrue, adapted to cause infidelity*.*HST March 29, 1843, page 32.1*

I think it will do this by the introduction of a strange looseness in the interpretation of God’s word. (15) For example, take Mr. Miller’s exegesis of *Leviticus 13:32*, “Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” Mr. Miller says that each day in this passage means a thousand years. If so, it must have been revealed to him or some one else by the Holy Spirit, for there is not the least evidence from the Bible that such is the import of Christ’s words. (16) But that the Spirit has not revealed any such meaning, we have good evidence on the very face of the passage itself. Now to introduce such a way of Biblical interpretation is to open the flood-gates of infidelity, and every species of error. (17) Wo to the world, if the church as a body shall learn to expound the Scriptures thus. It is well that one year will decide who are “the wise,” and who have used assumption and fanciful interpretations.*HST March 29, 1843, page 32.2*

Again, the *confidence* with which many express their faith in the doctrine, will, if that doctrine is untrue, tend to produce infidelity.*HST March 29, 1843, page 32.3*

The most serious injury resulting from too much confidence, will befall a certain class of the unregenerate. I refer to those doubting minds, who need but a little imprudence in Christians, to bring down the scale, and place them on the floor of infidelity; yet who would be saved were it not for that imprudence. (18)*HST March 29, 1843, page 32.4*

6. It might be made to appear, also, that the doctrine is an injury to the missionary cause. (19) That the Second Advent brethren will lose much influence when it shall be seen by all that the theory fails; and that in view of all the evils above noticed, and others not named, much injury may be done to the cause of Christ.*HST March 29, 1843, page 32.5*

Now *if such are the evils* of the theory, admitting it to be untrue (20) it follows that believers in the theory ought to beware, lest they should say and do what will seriously injure themselves and others, and obscure the glory of God. Let them not be too confident, *for the doctrine may not be true*. It is perhaps unnecessary for me to say, that I verily believe it to be false. (21) Yours, affectionately,*HST March 29, 1843, page 32.6*

Charles Granger.
Keene, N. H. March 4, 1843.

remarks

JVHe

1. That the words *sacrifice* and *concerning*, are not in the original, all will admit. And none need be ignorant of it, for they are thus noted in the translation, being placed in *italics* to show they are only inserted as a *glossary*, by the translators. As Mr. Colver stated that the Bible was perfectly ‘intelligible to the “intelligent,” we suppposed he meant to be understood that it was “intelligible” to him; nor did we once suppose that he was not “intelligent” enough to be

informed of the fact in question, even if he was ignorant of the fact that words in italics, in the translation, are not found in the original. He is informed by some who have written on his side of the question, that the words in question are not there. With these considerations, we leave it to the reader, whether we were not justified in supposing that Mr. Colver was aware of what every "intelligent" school boy knows. And we also leave it to the decision of the reader, whether, if Mr. Colver did know that those words are not in the original, he could be *honest* in presenting a view of the question, to base it upon those identical words.*HST March 29, 1843, page 32.7*

2. Few who oppose, can claim they read more than one side of this question; or if they read at all, they only glance over the arguments with only a cursory examination.*HST March 29, 1843, page 32.8*

3. That question is already settled; for as the 2300 days were to extend to the cleansing of the sanctuary, and the sanctuary was to be desolated till the consummation, the days must reach till the consummation, whether it is this year or some future time. It will therefore only prove that there is some undiscovered error in the chronology or the time of commencement.*HST March 29, 1843, page 32.9*

4. It is none the less notorious that the most distinguished scholars in the protestant churches have always based their interpretations upon the same principles, which carried out, demonstrate the correctness of Mr. Miller's views, and these principles are not rejected by *all* the distinguished scholars of the present day.*HST March 29, 1843, page 32.10*

5. It is a singular fact, that no one has even shown any error in Miller's views from any error in the translation, and in every instance where a more perfect translation has been given, and new light thrown upon it, it has rendered the doctrine of the advent more clear.*HST March 29, 1843, page 32.11*

6. Men with all there qualifications, are found advocating the doctrine of '43,*HST March 29, 1843, page 32.12*

7. To make such objections of any force, it must first be proved that

this “theory” is “erroneous.”*HST March 29, 1843, page 32.13*

8. This argument is of no force at all, for as we are commanded to occupy till Christ come, and lawful secular business will not be suspended till He comes, if he does not come, it will not be suspended.*HST March 29, 1843, page 32.14*

9. If time should continue after this year, those who devote themselves with all their soul to this question, will find that they have not been losers, even in an *intellectual* point of view, to say nothing of the glory their *hearts* and *souls* have enjoyed, and the prospect of a glorious immortality.*HST March 29, 1843, page 32.15*

10 If so unsuitable, why did God ever reveal it in his word? When God deems it *suitable* to reveal it, shall man close that word and decide that God was unwise in such revelation?*HST March 29, 1843, page 32.16*

11. The excitement so much feared, is not on the part of those who are looking for their Lord; but it is those who are halting between two opinions, and who are afraid the Lord may come when they do not wish him, that are excited. But what will be their excitement when the Lord does come? and how will that affect their *bodily health*?*HST March 29, 1843, page 32.17*

12. Alas! The dignity of ministers is in danger. It has been shown that they are only men, whom it is unsafe to follow, only so far as they follow Christ; whose words are only good, when in accordance with the word of God.*HST March 29, 1843, page 32.18*

It has been found unsafe to take the opinion of any man without a self-examination of the Scriptures. This objection shows the cloven foot of Papacy; it is feared that man will read the word of God for himself, without going to his priest to know its meaning. The Bible has been scattered all over the land, and now we are told that it is an unintelligible book!! If it is so unintelligible, why not let rome one re-write it, so that man can understand it? The great reason however is, that it has been found that those who, like the noble Bereans, search the Scriptures daily to see if these things are so, *find that they are so*.*HST March 29, 1843, page 32.19*

13 So long as the name of this town is not given, this story will pass for what it is worth.*HST March 29, 1843, page 32.20*

14. The reason is, that more *instruction* can be obtained from a Second Advent believer than from an unbeliever. Out of the mouth of babes and sucklings God is perfecting praise.*HST March 29, 1843, page 32.21*

15. To take the word of God as it reads is certainly a “strange looseness” in its interpretation.*HST March 29, 1843, page 32.22*

16. We will let Peter answer that question. *2 Peter 3:8*. “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ‘If a day is with Christ as a thousand years, is there not some evidence that to-day and to-morrow are this thousand years and the next thousand years? and that the third day is with him the third thousand years?*HST March 29, 1843, page 32.23*

17. To let the Bible explain itself is what our opponents are afraid of.*HST March 29, 1843, page 32.24*

18. If the world were to continue and men did not become infidels, it would be no thanks to the want of confidence which the Anti Advent believers have in a thus saith the Lord.*HST March 29, 1843, page 32.25*

19. When it is thus made to appear, it will be in; season to reply to the arguments advanced.*HST March 29, 1843, page 32.26*

20. This is begging the question by wholesale after it has neither been proved that the theory is certain or that such are the evils of it.*HST March 29, 1843, page 32.27*

21. No necessity at all for such an assertion, as every sentence in the article shows it.*HST March 29, 1843, page 32.28*

Prayer.—“Watch ye and pray always, that ye may be accounted worthy to escape all those things, and stand before the Son of Man.” But who lays this injunction of the Savior to heart as they should? What a small portion of the professed children of God

come up to this duty in the spirit of watchfulness; how much worldly-mindedness fills the church; what eagerness for worldly glory and sensual enjoyments? The mind is suffered to rove and light on every subject but the near coming of Christ to judgment. And where is that holy breathing out of the same to God, which the scriptures enjoin so often and earnestly, and which is so necessary to the maintaining vital godliness in the soul. And yet what duty is so delightful and refreshing as communion with God? O Christians, pray. pray, pray. Like Jacob, wrestle with God, and you shall prevail and be called Israel."*HST March 29, 1843, page 32.29*

Letters

JVHe

from post masters, to march 25

Falmouth, Ms; N Troy, Vt; Derry, N H; N Ipswich, N H; Fall River Ms; No Springfield, Vt; Lyndon Centre, Vt; Hartford, Ct; Williamantic, Ct; Braintree, Ms; So Hero, Vt. $2; Sandy Hill, N Y; Trunbridge, Vt; Fairfax, Vt; Fair Haven, Vt; West Prospect, Me; Stonington, Ct; Windsor, Vt; New Ipswich, N H. Hartwick, N Y; Oswego, N Y; Lima. N Y, $50, credited Jan. 5, not $10; Colesville, N Y; Buckland Corner, Ct; Ware, Ms; No Fairfax; Salisbury, N H; Amesbury, Ms; Clapville, Ms; Natick, R I; Williamansett, Ms: Springfield, Vt; Portsmouth, N H; Epping; Meriden, Ct; Williamantic, Ct; Verseilles, Ky; Attleboro', Ms; Windsor, Ct; Maiden, Ct; Sandwich; New Hampton, N H; E Granville, Ms; Green River, Vt; Peterboro, N H; Norwich, N Y; Wales, Me; Half Day, Ill; Westfield, Ms; Charlestown 4 Corners, N Y; North Springfield, Vt; China, N Y; Bangor, N Y; W Springfield, Ms; Sutton, Vt; Perry's Mills, N Y; Proctorsville, Vt, $1; Ware, Ms; Jenksville, Ms; Jericho, N Y; Stillwater. N J; Woodstock, Vt; Hyannis, Ms; Berkshire, Vt; Camden, Me; East Medway; Norwich, Vt.*HST March 29, 1843, page 32.30*

individuals

JVHe

J C Forbush; Ira Dexter; T L Tullock, bundle; E Newcomb; J R Morse; M F Manter; D Burgess; Wins Thayer; Joel Spaulding; C French; S J Robinson, $3; O Ross; Morgan, O; Chs Friend; L E Lincoln; C A Parker; J C Cromack, Com'n; Stephen Parsons; R E Ladd, $5; P Jaques; J Stark weather, P C Richmond; J W Atkins; L C Collins; J P Trask; J G Blanchard; P Hough, $15; J Litch; W W Kone; G Atkinson; G T Stacy; T Freeman; J V H; F G Brown; S E Woodward; J Spear, Lydia Hale; L Wiswell; S & Park; M M George; R Plainer, $10, bal of acc't $8 61; W H Peyton, $10, charts sent; H Winchell 371 cts postage, and no use to us; S B Noble; S Hawley; A Font; Dan'l Campbell, $10; D F Reed; D S Niles; Friend. Salem, $5; J Weston; Simeon Cole; J H Shipman, $20, A Friend, Bolton, $10; Z Delano; Jacob Weston; C Green*HST March 29, 1843, page 32.31*

Bundles Sent

JVHe

2 boxes, 36 Park Raw, N Y; J W Spaulding, New Ipswich, N H; G S Miles, 101 Sou Pearl st, Albany; J Halkin, Wilbraham Depot, Ms.*HST March 29, 1843, page 32.32*

Signs of the Times

JVHe

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BOSTON. APRIL 5, 1843.

The End of the Prophetic Periods

JVHe

The evidence of the termination of the various prophetic periods in 1843, has been frequently given, but there has never yet been presented a harmonious termination of them on any particular day. The want of such harmony as to the *day* of their termination has been supposed to be in accordance with the declaration of our Savior, “Of that day and hour *knoweth* no man,” etc. Although that was then spoken in the present tense, and denoted that no man then knew the time, while they were to know that it was near even at the doors, when certain signs should indicate its approach, yet it has generally been conceded also to be prophetic, as to the *precise day* of the advent’s never being known by man, previous to the event. A moment’s consideration, however, will show us that if that denotes that man is not to know the day, it also denotes that neither angels nor the Son can know, as Mark includes the Son with men and angels; and then our Savior would not know the day of his advent until he gets here. That passage, therefore, cannot denote

that no man ever will know, but only that no man then knew, while the signs which were to denote the approach of that day were unseen.*HST April 5, 1843, page 33.2*

It may also be thought to be unwise to give the evidence which may point to any particular *day*, lest that day should pass by, and cause chagrin and mortification. The question "What shall we do if it does not come?" is only dictated by pride; and if Second Advent believers have any remnant of that commodity lurking in their hearts, it is high time it was all rooted out, and not a vestige of it left. Men who have sacrificed their reputation upon the altar of truth, who profess to be willing to have their names cast out as evil, for Christ's sake, and to be esteemed as the offscouring of the earth, should never ask such a question; and should be willing to encounter any reproach or mortification to which an honest expression of what they believe to be the truth, may subject them.*HST April 5, 1843, page 33.3*

The prophet Habakkuk seemed to look to consequences when he said *Habakkuk 2*. I, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and *what I shall* answer *when* I am reproved." But what said the Lord to him? 2nd verse, "And the Lord answered me and said "*Write the* vision *and make it* PLAIN upon tables,*that he may* run *that readeth it*." He was not to look to consequences, nor study an answer when reproof should come. His sole business was then to *make* plain *the* vision. The consequences he must leave with God; and why? 3rd verse, "*For the* VISION *is yet for an* appointed time, *but at the* end *it shall* speak, *and not lie: though it* tarry, *wait for it; because it will* surely come, *it will not* tarry." It may appear to man to tarry, but when the time appointed has fully arrived, it will *surely come*; at the end it will speak.*HST April 5, 1843, page 33.4*

God says by his prophet *Jeremiah 23:28*, "He that hath my word, let him *speak my ward faithfully*." We have therefore no right to hold back any part of the evidence which God has given us in his word and if we are inexcusable in withholding the evidence which points to the *year*, we are also inexcusable, if we withhold evidence that God has given us, which may seem to point to the *day*.*HST April 5, 1843, page 33.5*

The apostle commands us to exhort one another, and so much more as ye see the *day* approaching, *Hebrews 10:25*. And our Savior has said "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee, *Revelation 3:3*. These passages seem to indicate that the day and hour may be more clearly seen, as the time of the advent shall draw nigh.*HST April 5, 1843, page 33.6*

With these considerations, I will attempt a harmony of the termination of the prophetic periods, in the days of their fulfilment, giving the evidence upon which this opinion is based, and remembering our liability to err, when relying upon the strength of man's arm. If my opinion in this respect prove incorrect, I have only given my honest opinion in the fear of God, and from a sense of duty, being perfectly willing to encounter any contumely and reproach, to which faithfulness in the cause of God may subject me, knowing that no greater burden will be given me, than the grace of God will enable me to bear, or than it will be for my spiritual wellbeing to endure. And what I shall answer when I am reproved, I leave with God.*HST April 5, 1843, page 33.7*

While all the prophetic periods evidently terminate in A. D. 1843, yet two only—the 2300 and the 1335 days—seem to indicate the day of their termination. The 2300 days were to extend to the cleansing of the sanctuary, which was to be desolated till the consummation. These 2300 days were "to give both the sanctuary and the host to be trodden under foot." They therefore expire the moment those cease to be trodden under foot, and when is fulfilled the last event which is noted in the vision, and which was the exceeding great horn "*broken without hand*." This will be when the Stone *cut out of the mountain* without hands shall smite the image on the feet, and grind it to powder, when God's everlasting kingdom shall be set up. It will also be according to *Daniel 11*. and *12*., in which the vision of the 2300 days is more fully described, and where the kingdoms symbolized by the ram and he-goat are particularized more minutely, and the little horn that waxed exceeding great is delineated under its various manifestations—under pagan and papal supremacies, and then under the form of the atheistical beast, of which Bonaparte finally obtained the lead, and whose acts, therefore, were the acts of this horn, he having then the

supremacy. There it is said that he, i. e. this horn, “shall come to his end, and none shall help him,” or, as it was said in the vision, “was broken without hand,” This was the last event in the vision, and must therefore be the end of the 2300 days; and the angel proceeds o say, “And at *that time*, (i. e. when this horn comes to its end,) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” The 2300 days will therefore extend to the coming of Christ and the first resurrection, when the sanctuary and the host wilt no longer be trodden under; foot: and “then the sanctuary will be cleansed,” or, “then they shall cleanse the sanctuary,” when the days are ended.*HST April 5, 1843, page 33.8*

As the 70 weeks are cut off from the 2300 days, and are admitted to have been fulfilled in 490 years, the 2300 days can only extend just 1810 years from the end of the 70 weeks.*HST April 5, 1843, page 33.9*

The 70 weeks were cut off upon the Jews for the accomplishment of certain events, the last of which was the anointing the Most Holy. Of these 70 weeks, 69 were to reach to the Messiah, and he was to confirm the covenant with many for one week. It is admitted that the 70 weeks began B. C. 457, with the decree to rebuild Jerusalem, as given in *Ezra 7*.; the 69 weeks, or 483 years, which were to reach to the Messiah, would therefore extend to A. D. 26. According to the chronology in the margin of the Polyglot Bibles, this was the year when our Savior was baptized by John, and was first proclaimed from heaven as the Messsiah of the world. *Mark 1:9-11*, “And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”*HST April 5, 1843, page 33.10*

He also preached, saying, “The time is fulfilled;” and there was a fulfilment of no prophetic time but the 69 weeks. This, according to *Luke 3:23*, was when Jesus began to be about thirty years of age,

which was A. D. 26, he being born, according to an astronomical calculation of Ferguson, four years before the vulgar era.*HST April 5, 1843, page 33.11*

He was to confirm the covenant with many one week; “and in the midst, (or last half) of the week, he shall cause the sacrifice and oblation to ccase.” The sacrifice and oblation of the Old Testament must have ceased when the New Testament took effect, and took the place of the Old; and which must have been, according to Paul, on the death of Christ, *Hebrews 9:16, 17*: “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” *Colossians 2:14*: “Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” The crucifixion must therefore have been in the midst or last half of the week, in which he was to confirm the covenant with many, and before its termination.*HST April 5, 1843, page 33.12*

Christ was crucified A. D. 33; so that being born 4 years before the vulgar era, he must have been in his 37th year when he was crucified; and as he was about 30 years of age when he was proclaimed the Messiah, he must have confirmed the covenant with many about seven years, or one week, before the crucifixion, and after his resurrection forty days to his ascension. *Acts 1:3*: “To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”—He arose from the dead on the third day, and after forty days ascended to heaven. *Acts 1:9*: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of heir sight.” Then about 7 days, or 50 days from he crucifixion, when the disciples were with one accord in one place in prayer, the Holy Spirit came own like a rushing mighty wind, which was a confirmation of the last promise that he made to his disciples,—viz. that he would send the Comforter. *Acts 2:1-4*: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of

them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" Then also the Most Holy had been anointed—the last event of the 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his entering once a year into the Holy of Holies, to make atonement with blood for the sins of the people. The 70 weeks therefore seem to have terminated if not on or before the ascension, when the day of Pentecost was fully come—fifty days after the crucifixion.*HST April 5, 1843, page 33.13*

According to Ferguson, by astronomical calculations, our Savior was crucified A. D. 33, which is 1810 years to April 3rd, 1843.*HST April 5, 1843, page 34.1*

The difference between Old Style and New Style, was 11 days, which was caused by an addition of 11 minutes to each year, the year being 11 minutes too long, from the time of Julius Casar. In the last century this gradual variation had amounted to 11 days, from about the time of the Christian era, so that events that occurred on the 3rd of April in the time of Christ, were made to fall on the 23rd of March, 11 days previous; and what was then the 3rd of April should have been the 14th. To reconcile this discrepancy, in 1752, the 11 days which had been thus added since about the time of the crucifixion, were left out of the calendar; so that what would fall on the 23rd of March, Old Style, was carried forward to the 3rd of April, the same as it would have been had no such variation of 11 minutes each year been made, and therefore the anniversary of events which took place before the variation of 11 days was made, will fall on the same days of the month N. S. after the variation made since the events, is rectified.*HST April 5, 1843, page 34.2*

As therefore the crucifixion was April 3rd, A. D. 33, and the 70 weeks seem to have terminated within 50 days after, then the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23rd of May 1843, by which time the righteous have reason to expect to meet their Lord in the air. The 7 days before the day of Pentecost, when our Savior ascended to heaven, corresponds with the seven days before the flood, when Noah was told the very day of that event; and also with the half hour in *Revelation 8:1*, when there was silence in heaven on the opening

of the seventh and last seal. If it should prove that the 70 weeks terminated with the ascension of our Lord, when his ministry on earth ceased; then the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord, the saints may ascend to meet him in the air, and then the seven days to the day of Pentecost, corresponding with the seven days before the flood, and the half hour of silence in Revelation, would be a time of awful suspense to the wicked, till the Pentecostal day, when instead of the Holy Spirit being poured out, would be poured out the vials of God's wrath.*HST April 5, 1843, page 34.3*

When it is said in *Revelation 1:7*, that "every eye shall see him," "they also which pierced him" are included; and as they will not see him till the last resurrection, it may be that the wicked will only know that Christ has come, from the fact that the righteous and all the little babes are gone. When Daniel saw the Savior, his comliness was turned into corruption, and he retained no strength, also when John saw him he "fell at his feet as dead." It may therefore be that men will be unable to behold the Savior while in this mortal state, and that the righteous may not see him till they are changed, for the sight of him might strike all the wicked dead. If those who are not changed can see him, they would know the hour when he comes, but is said *Revelation 3:3*. "If therefore thou shalt not watch, I will come on the as a thief, and thou shalt not know what how I will come upon thee." It may therefore be that those only will be changed who are found watching. Hence the injunction. *Luke 21:34-36*. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to ascape all these things that shall come to pass, and to stand before the Son of man."*HST April 5, 1843, page 34.4*

How important it is then, that we should be continually watching; for as a snare will it come on all that dwell on the earth, or regard this as their home; but the righteous are strangers and pilgrims here below, looking for a city to come.*HST April 5, 1843, page 34.5*

Our opposers all have their eye on the 23rd of April; why no one

knows; for none of the Advent Believers have ever thought of that day. They have had their eye more on the 15th of February, and the 3rd of April—on the latter, because of the crucifixion of our Lord, when many supposed the 70 weeks expired; and on the former, because then the Pope was dethroned, which was supposed to be the end of the 1290 days. There is however no necessary connection between the 1290 days and the 1260, only that both terminate the same year. It however does not follow that they terminated at the same point in the year. But it seems to be necessary that the scoffers should have a time to rejoice, and the faith of the believers be tried. Such will be the case if the 23rd of April shall pass by. Then, high in air they will loss their ready cap, and feel that they can breathe freer: and then will they begin to scoff in earnest. Then will also be fulfilled what is spoken by the prophet *Ezekiel 12:21, 22*: "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, "The days are prolonged, and every vision faileth?" They begin to say it now, but then they will show it aloud. 23—25 verses: "Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, "*The days are at hand, and the* effect of EVERY vision." For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."*HST April 5, 1843, page 34.6*

When the *effect* of every vision has been seen, probation will be no longer delayed; and this is to be when they say that *every vision faileth*; and the vision may seem to man to tarry.*HST April 5, 1843, page 34.7*

26—28 verses: "Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel, say, *The vision that he seeth is for* many days to come, *and he prophesieth of the* times that are afar off. Therefore say unto them, Thus saith the Lord God; *There shall* none of my words be prolonged any more, but the word which I have spoken shall be DONE, saith the Lord God."*HST April 5, 1843, page 34.8*

They are already using this proverb, but they will also use it to perfection if the 23rd of April shall pass away. They may therefore have one short mouth to rejoice over a supposed failure of the time —the same as Belshazzar, according to the tradition of the Jews, had supposed that the 70 years predicted by Jeremiah were fulfilled, at the end of which the king of Babylon was to be punished and that nation.*HST April 5, 1843, page 34.9*

But the king, according to this tradition, had himself computed the time, and thinking the seventy years were fully expired, and that the prediction had failed, made a great feast to a thousand of his lords to rejoice over the supposed failure of the prophecy; and in the midst of the feast, while they were making merry, and praising the gods of silver and gold, the fingers of the hand were seen writing on the wall, filling their hearts with consternation; and in that night those seventy years expired. Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom. Even so may the enemies of Christ have an opportunity to rejoice over a supposed failure of the prophetic periods. We are however told that "*the triumphing of the wicked will be* short;" and to the righteous God says, *Isaiah 26:20, 21*. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." They may rejoice for a little moment, but soon the Lord will come to deliver his own; for a short work will the Lord make upon the earth, and he will cut it short in righteousness.*HST April 5, 1843, page 34.10*

The 2300 days therefore seem to terminate by the 23rd of May, so let us *now* look for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.*HST April 5, 1843, page 34.11*

The question then arises, when will all things be consummated, and all the redeemed come down upon the new earth wherein dwelleth righteousness. As old Canaan was divided by lot among the Israelites—the type of the Canaan to come.—some may suppose the new Canaan will be allotted and divided among its inhabitants,

who will then all stand in their place and lot at the end of the days. The 1335 days are in answer to the question, “What shall the end of these things?” In the 11th and 12th chapters, Daniel had been carried down in prophetic vision to the resurrection, and onward to the final state of the righteouss, when “they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever.” This must be when the righteous stand on the new earth. Then Daniel said, “O my Lord what shall be the end of these things?” *Jeremiah 8*—that is when the righteous thus shine on the new earth, where they are to be as the stars forever and ever: *verses 9-13*. “And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”*HST April 5, 1843, page 34.12*

Daniel is to stand in his lot at the end of the days. We read in *Matthew 27:52, 53*, that after Christ arose from the dead, “many of the saints arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many;” and who should be more worthy of a resurrection then, than the prophet Daniel? That he was then raised with the many saints that came out of their graves, is further confirmed from the fact, that the one who showed John the new earth, was one of his fellow servants, and of his brethren the prophets, and there is a striking resemblance between much of the Apocalypse, and the book of Daniel. When Daniel is to stand in his lot, would therefore seem to be not at the resurrection, but when the Lord my God shall come to the new earth, and all his saints with him, and which would also be the end of these things to which the 1335 days extend. They who wait and come to that period are pronounced blessed; and what greater blessing can be given any, than such a glorious inheritance?*HST April 5, 1843, page 34.13*

These days must therefore extend beyond the resurrection, a time sufficient for God to pour out the 7 last vials of his wrath upon the wicked, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time as shall seem good to him: but when we consider that the flood was forty days upon the earth and that that number of days is a memoorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.*HST April 5, 1843, page 34.14*

Thus Moses was in the mount 40 days, *Exodus 34:28*. The spies returned from searching the land of Canaan after forty days, *Numbers 13:23*. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year, *Numbers 14:34*. When Elijah was fed by an angel (*1 Kings 19*) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, *Ezekiel 4:6*. Jonah predicted yet forty days, and Ninevah shall be overthrown, *3:4*. Also our Savior fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.*HST April 5, 1843, page 34.15*

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508 to the time of the end, should be 1290 days; and in *Daniel 11:40*, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that blood—the anti-type of the Jewish high priests is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the Horn. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; which from the termination of the 2300 days by the 23rd of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as

the brightness of the firmament, forever, even forever and ever.*HST April 5, 1843, page 34.16*

If the above is correct, then truly the Judge stand-before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch. But the righteous can look up and lift up their heads, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.*HST April 5, 1843, page 35.1*

It is supposed by some that the 70 weeks did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says *1 Corinthians 15:8*, "And last of all he was seen of me also, as of one born out of due time."*HST April 5, 1843, page 35.2*

Others suppose "the midst of the week" in *Daniel 9:27*, denotes the middle the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down; and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for, as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.*HST April 5, 1843, page 35.3*

Looking for things that are Coming

JVHe

When the extra session of Congress was called some lime ago, a religious paper made the following remarks:*HST April 5, 1843, page 35.4*

The embarrassment in the financial concerns of the country, which has occasioned the present session of Congress, form one of the most remarkable events of the age:*HST April 5, 1843, page 35.5*

1. It proclaims the wisdom of the whole world to be foolishness. Could not all the wisdom of our keen sighted politicians, and all the financial skill of our merchants see and prevent this catastrophe?*HST April 5, 1843, page 35.6*

2. It proclaims the insecurity of all earthly possessions.*HST April 5, 1843, page 35.7*

3. It admonishes all benevolent men to employ their wealth in the cause of God, while it is yet with them.*HST April 5, 1843, page 35.8*

4. It tells the Christian church that now is the time for her to manifest the firmness of her purpose for the conversion of the world.*HST April 5, 1843, page 35.9*

5. It admonishes all by prudence and *Christian* economy to be prepared in the best way they can for *harder* times. Let us not trust in the counsel of the wise. There is some great design of Providence to be accomplished in this thing. We have been surprised to find in Pollok's Course of Time, a description of the period just before the millennium, in the following words:*HST April 5, 1843, page 35.10*

"The prophecy for confirmation stood,
And all was ready for the word of God;
The righteous saw and fled without delay
Into the chambers of Omnipotence,
The wicked mocked, and sought for erring cause
To satisfy the dismal state of things,
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The insurrection muttering in the streets,
And pallid consternation spreading wide.

And leagues, though holy termed, first ratified
In hell, on purpose made to under-prop
Iniquity, and crush the sacred truth."*HST April 5, 1843, page 35.11*

We can scarcely resist the belief that Pollok was led by inspiration to describe these very days.*HST April 5, 1843, page 35.12*

Priests and Rulers

JVHe

Ezra 8:15—"And found there none of the sons of Levi."*HST April 5, 1843, page 35.13*

John 7:48—"Have any of the rulers or Pharisees believed."*HST April 5, 1843, page 35.14*

It is constantly objected to the doctrines of the Second Advent that ministers of the gospel, doctors, and rulers do not receive it. This argument is thought by many to be unanswerable, and we feel that it is our greatest stumbling-block in the way of persuading sinners to escape the coming wrath. But let us not be discouraged, for when we look at history and Scripture testimony, we find that this class of men were not always the first in reformations and returns from captivity. In the days of Christ they were his most bitter opposers, and those of their number who believed, came to him by *night*. Ezra also tells us, that in his time, when he numbered the people who voluntarily set their faces to return to Jerusalem and the worship of their God, that he found "there, none of the sons of Levi." We would not, as the manner of some is, "rebuke our elders, but we would entreat them;" and also rejoice that there are some noble exceptions to this charge.—*Philadelphia Alarm*.*HST April 5, 1843, page 35.15*

Extracts Illustrating the Signs of the Times.—"The Catholics of Europe have a tradition that their present Pope is the last that they will ever have." "The Mahomedans have an impression that the world is about to be destroyed." "There is a general impression among Frenchmen that the present year will be fatal to France." "Many of the people of London, are expecting the destruction of that

city, within a very short time." "A pious Negro, recently a slave in Virginia, when asked if the slaves knew any thing about the coming of Christ, replied, that the pious slaves do, and they have been praying about it these ten years, but the whites knew nothing about it." How could they know it? They were taught by the spirit, as good old Simeon was, about Christ's first coming. Daniel says the wise, (that is the pious) shall understand.*HST April 5, 1843, page 35.16*

"Financial institutions of every grade are bankrupt, being robbed by the managers, while thousands of laborers, widows and orphans, are defrauded of their dues. Mob law rules many of our cities and villages." "Brothels disgrace our cities, and foul and licentious papers are scattered through community and find their way, even to little girls in the sabbath schools." "Bribery at elections has become so common that one man in a small town in England expended over $30,000 to gain his election; and we are informed that two late candidates in Fulton Co. New York for Congress, expended from 1,500 to 4,000 dollars each to secure their elections." The Register of Detroit stated, that a short time previous to the late presidential election, the leaders of one party in that city went to the Catholics and offered them a certain sum to vote their ticket, they agreed to do it, and were paid, and voted for the latter party, as they paid the best."*HST April 5, 1843, page 35.17*

The world has become one great Sodom, and soon, very soon, it will meet Sodom's doom.*HST April 5, 1843, page 35.18*

The Worship of Science

JVHe

Zodiacal Light and Comet.—For it now appears both have been discovered. This note, with Professor Olmstead's initial, appears in Saturday's New Haven Herald:*HST April 5, 1843, page 35.19*

Zodiacal Light.—As soon as the moon is absent from the evening sky, a favorable opportunity will be afforded for receiving this long known but mysterious phenomenon. It will be seen immediately after evening twilight, rising in abroad luminous triangle, from the western horizon nearly to the zenith, crossing the seven stars. It is

not, however, as some of the papers suppose, to be confounded with the “Comet,” but should the latter remain visible until the moon is gone, the two will be easily contrasted with each other. —*Ledger.*HST April 5, 1843, page 35.20

“No less
These prodigies, occurring day and night,
Perplexed philosophy. The Magi tried,
Magi, a name not seldom given to fools
In the vocabulary of earthly speech—
They tried to trace them still to *second* cause;
But scarcely satisfied themselves, though round
Their deep deliberations crowding came,
And wondering at their wisdom, went away
Much quieted, and *very much deceived*,
The people always glad to be deceived.”
Pollok.HST April 5, 1843, page 35.21

In this last age, the religion of science is that which is most worshipped by the world at large; and even professed Christians and ministers of the gospel of Jesus Christ, contribute largely to this modern god of the world. The light of science is a great blessing given us by God, and for which we should be grateful to him; but when we attempt to turn the gift against the Giver, and by it dishonor his Word, we are prostituting science to the basest purpose. Many are endeavoring to show by the “oppositions of science, falsely so called,” that geological indications show that the earth will always exist, and that the signs that God has given us of the Second Advent, are all accountable upon scientific principles, and are, therefore no signs. The star gazers, Astrologers, and monthly prognosticators, are atttempting to show that these signs have *always* been seen, and that all things continue as they were from the beginning of creation. Of such Isaiah speaks, *Isaiah 47:10-14*. “For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, I am, and none else besides me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and

with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."*HST April 5, 1843, page 35.22*

SIGNS OF THE TIMES

No Authorcode

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, APRIL 5, 1843.

Exposition of the 23rd of Jeremiah

JVHe

This portion of Scripture seems to be peculiarly applicable to these last days. It begins with a woe to the pastors, that scatter the sheep of the flock; 1st and 2nd verses, "Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith, the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord." This is said against those that feed the flock; and how is the flock at the present time scattered among all names and denominations—one saying I am of Paul, and another, I am of Apollos, etc. etc, and this because those who feed the flock, instead of giving them the sincere milk of the word, have contended about names, and creeds, and sectarian interests, until many of the simple truths of the Bible have been forgotten.*HST April 5, 1843, page 36.1*

It is when they are thus scattered, that they are to be gathered, and which is to be a final gathering, as they are then to "*fear* no more."

3rd and 4th verses: “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.”*HST April 5, 1843, page 36.2*

This gathering is also to be at the second advent. 5th and 6th verses: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”*HST April 5, 1843, page 36.3*

The house of Israel are then to be all restored to the “new earth wherein dwelleth righteousness.” 7th and 8th verses: “Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”*HST April 5, 1843, page 36.4*

The prophet then proceeds to describe the condition of the land previous to this restoration, and the wickedness of the inhabitants thereof; also how the prophets strengthen the hands of evil doers. 9—14 verses: “My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a

horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."*HST April 5, 1843, page 36.5*

In the 15th verse is predicted the punishment that will befall those who prophesy falsely: "Therefore thus saith the Lord of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land."*HST April 5, 1843, page 36.6*

The burden of the false prophets will be peace. No where in the Bible is it recorded that false prophets ever predicted the judgments of the Lord. Neither is there any judgment pronounced against those who warn the wicked, even when there is no danger. There is also no promise to those who cry peace, although peace may be in store for them. The cry of *peace* is therefore a sure mark of false prophets. But when men cry thus, we are told that out of their hearts they speak, and we are commanded not to hearken to them lest they make us vain. 16—18 verses: "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have *peace*; and they say unto everyone that walketh after the imagination of his own heart, *No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word*? *who hath marked his word and heard it*?"*HST April 5, 1843, page 36.7*

This is precisely what is said at the present time. In the face of so many and oft repeated indications that mark the time of the end, yet we hear the enquiry, "who hath stood in the counsel of the Lord?" They say, "How do these men know?" "Have they any special revelation?" "Are they wiser than our Doctors of Divinity?" "Where is the promise of his coming?" etc. 19th and 20th verses: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall

consider it perfectly." Here we learn the consequences of such preaching, and time—it is to be in the latter days.*HST April 5, 1843, page 36.8*

Such prophets are not sent of God. 21st and 22nd verses: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." It says, "if *they had stood* in my counsel," showing that they were once in the counsel of the Lord, but did not continue to stand there, having joined in the cry of "Peace," "*No evil shall come upon you*." The consequence is, that their preaching does not cause men to turn from their evil ways as does those who stand in the counsel of the Lord, and faithfully warn the wicked. 23—30 verses: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to, the wheat? saith the Lord. Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor." These prophets do not get their words from the Bible, but they find them in commentaries, and in the traditions of men. They steal their words every one from his neighbor.*HST April 5, 1843, page 36.9*

31st and 32nd verses: "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore *they shall not profit this people at all, saith the Lord*." How strikingly true is that of those who oppose the coming of Christ. They teach the fable of a

temporal millennium, and say that Christ will not come; and they allay the fears of the wicked. Thus they drive off all serious impressions, and "profit not this people at all, saith the Lord."*HST April 5, 1843, page 36.10*

Scriptural Suggestions.—A brother suggests that the 1290 days did not end when the pope was taken captive, but terminated when some formal act or law was enacted, superseding his authority. We have for a long time been unable to see any connection between the 1290 days and the overthrow of papacy, it was the 1260 days that were to mark the supremacy of papacy, and they expired when the pope was captured, A. D. Feb. 15th 1798. When the 1290 days are given, there is nothing said of the "little horn." This period was to reach till the "time of the end;" and in *Daniel 11:40*, we are told that "at the time of the end the king of the south (Egypt) shall push at him." The 1290 days were therefore to reach to the time that Egypt should push at such power as held the supremacy in the divided Roman kingdom. The 1335 days would extend 45 years beyond that time, and then Daniel is to "stand in his lot." Old Canaan the type of the new was divided to the Israelites by lot; and after the 2300 days are ended, Christ has come, the earth has been regenerated, beautified and glorified and the saints are all returned to it, and the inheritance given them, what can more appropriately express the state of Daniel, that to say that he stands in his lot with all the redeemed.*HST April 5, 1843, page 36.11*

These considerations induce us to believe that the 1335 days will not terminate till after the 2300 days, and that when they end, Christ will come and receive the saints in the air, and that when the 1335 days terminate, they will return, and Daniel and all the saints will stand in their lot in the new earth.*HST April 5, 1843, page 36.12*

The Time Near

JVHe

We call the attention of our readers to the first article in this paper. The argument there advanced to prove the time of the Advent near, is worthy the serious attention of all who are looking for this blessed hope. We know not that the argument can be evaded. If it cannot,

then it is truly near even at the doors. How important it is then, that all should watch, “lest coming suddenly, he find you sleeping,” *Mark 13:36*.*HST April 5, 1843, page 37.1*

At the request of a brother, who left for the west before our paper came out, an edition of it was struck off for him under the head of “Bible Examiner Extra,” which, in the hurry of the moment, as the brother was waiting for the edition, was printed without name, date, or place of publication It was written by Bro. Bliss, the junior editor of this paper.*HST April 5, 1843, page 37.2*

We have heretofore protested against pointing to any particular day, and our mind remains unchanged in relation to this subject. We look for this event to transpire sometime in the year 1843, according to a previous statement in Miller’s Synopsis. We do not look for the event on any particular day or month in the year, but we do look for it within the year, at the termination of all the prophetic periods, according to the apostle, *Ephesians 1:10*. “That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.” But the evidence presented in that article is so striking, that we feel it our duty to present it to bible students generally.*HST April 5, 1843, page 37.3*

Bro. Storrs: closed his lectures at the Marlbro’ Chapel, on Wednesday evening of last week. The truth he there promulgated was listened to by many a listening ear, and we believe that many souls were blessed through his instrumentality, and have learned to love the appearing of Christ. Bro. S. is now lecturing in Albany. May the Lord bless his labors until he shall appear.*HST April 5, 1843, page 37.4*

City subscribers can pay their subscription to brother J. Russel, the city carrier of this paper, or at our office, as is most convenient.*HST April 5, 1843, page 37.5*

Letter from Geo. A. Stirling

JVHe

To the Editors of the Signs of the Times:*HST April 5, 1843, page 37.6*

Gentlemen—Although unable to agree with you as to the year 1843, and the non-restoration of the Jews, still I have looked with admiration upon the boldness with which you have been enabled to hold up before an unbelieving and scoffing world, the solemn and glorious truth—the Son of man is near, even at the doors. For better than ten months I have proclaimed in the ears of all who hear me, that "something of unspeakable moment is at hand." I read these quoted words yesterday in your paper, and as they *are precisely the same ones* I have repeatedly used, and as I have not the least doubt that they sprang from deep and awful impressions made upon my mind by the Spirit of God, I am deeply struck by the coincidence of their being manifested in like manner to the Rev. Mr. Brown, as signified in your paper. What, my brethren, does this mean, but that the Son of man is now working deeply upon the hearts of his chosen children, preparing them, and teaching them to prepare others, for his immediate coming. This is the interpretation I have given to what Christ in his infinite condescension has done for me; and now that I discern precisely the same manifestations made to a brother clergyman in a far distant field, of whom I never before heard, and with whom I could have had no previous communion, my convictions are only deepened, and I am filled with a more awful awe of what is soon to come upon the world. "Blow ye the trumpet in Zion, and sound an alarm in all my holy mountain, and let all the inhabitants of the earth tremble for the day of the Lord cometh, for it is nigh at hand." Go on, then, my brethren, fear not what man can do, but rather fear him who can destroy both body and soul in hell. Christ is our shield, our refuge, and exceeding great reward, I speak but the truth when I affirm, were I to attempt to describe the course through which my master has taken my mind the last ten or twelve weeks, I could not use more explicit terms than those Bro. Brown has used, as expressive of his. To God let us give exceeding glory. I cannot but repeat that the coincidence is most marvelous and *expressive* in these days of darkness and unbelief. "Truly these are strange times." Strange because previously we have had so little faith, and now to be introduced so suddenly into that marvelous light in which Christ is closing up the scenes of these last days, fills us with as much astonishment as the young convert is filled when

he first tastes an omnipresent God—and we exclaim, notwithstanding our previous light, “What a Babylon, what a Babylon we are inhabiting!” Before, we were like little children sitting in a dungeon lighted up by a single candle, hence we could see but a little distance, and had not the most feeble conceptions of the depravities with which we were surrounded. But now the sun itself has come down in our midst, and Oh God! what sights do we behold. The valley of dry bones, and a church dead in the wilderness, are to us no longer figures of speech, but we see them as with the naked eye, and cry, O Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. Then said I Lord how long? A deep and awful revival of religion has been given to my church in the mean time. On the last Christmas eve, I preached the Son of man near. It was blessed by the Spirit immediately to the deep anxiety of a few, and the work has extended until it has embraced nearly every soul above 12 or 14 years of age, in fact all excepting a few who have shown an unwillingness to seek; hence to some considerable extent I have an additional testimony that it is a truth which Christ now especially blesses. I feel a strong inclination to express more particularly the course of the Spirit with me. The Monday evening following this proclamation—Christ at the door—I was invited to attend a union prayer-meeting, during which I rose and spoke, concluding with a strong declaration that now God was going to pour out his Spirit greatly. I thought of no such thing when I rose. And the firm determination with which I spoke could only have come, as I felt at the time it did, from the Spirit of God. The event has confirmed it. It was during this week that the Holy Ghost was given me in a new and glorious manner, and I was enabled to realize all that brother Brown does state, a mighty increase of faith, and love, and spiritual discernment, connected with an irresistible disposition and determination to proclaim, Lo, the Bridegroom cometh. Christmas eve I did it tremblingly, somewhat doubtingly—but now I was fully persuaded that my faith stood in the “power of God,” hence there was no hesitancy. The Spirit took of the things of Christ and showed them unto me. I was in a measure prepared for this by reading the Bible in connection with the writings of Bishop Newton, and other distinguished divines of the Church of England, who maintained the true doctrine of the soon pre-millennial advent of Christ, without setting the year, which latter they deem beyond the will of Christ to

man, although at the same time they say, that they see not but that all things are ready. For the views which I have thus been enabled to take, and the zeal and power with which I have moved amidst this work of God, I have been proclaimed crazy, both far and near; but thanks be to God, if I am beside myself, it is for Christ's sake; hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me, and to all who love his appearing.*HST April 5, 1843, page 37.7*

A few evenings since, I held a meeting for prayer and enquiry in my own house, and was filled with great surprise at the manner with which the Spirit came upon me when I told the hearers of Christ's soon coming—so much so that I made it known to all present. During the second week of the revival, I was called away about 40 miles to visit a sick brother. On the road I had no peace except proclaimed at public houses, and at all proper times, the Advent near, and in the mean time the Spirit brought to my mind *without any previous thought on my part*, the long neglected Scripture, "Is any one sick, let him call on the elders of the church," etc. I was filled with dismay—enquiring most diligently of Christ whereunto this would lead, and was soon composed, feeling that if now He was reviving one long neglected truth, it was not at all incredible that He should revive another, and that He should bestow it upon one whom He had formed by grace to fear neither man nor the devil. "Truly, these are strange times!" But only strange because we are now just waking from spiritual death, and coming of a sudden out of deep spiritual darkness—beholding the veil torn in twain which shut out from our eyes the full light of God, and the glory with which he will soon fill the earth. Let then the watchmen set upon Zion's towers, cry aloud and spare not; especially let them whom Christ has raised to the highest pinnacle, whose spiritual vision is most extended, let them too cry speedily of all things they can see coming on the face of the earth. Let him cast his eyes over the signs of the times, and proclaim them all, in one voice. Point to the water-wheel of the great manufacturer; show how it has ceased its roll; look to the once thronged exchange, and see how it is deserted of its worshipers—closed as it were and still as the temple of Janus, when Christ first came; point to the sailot sleeping upon the shrouds to pass away the unemployed hours of a prostrate commerce; let him look to the once rich forsaking their palaces for the humble

dwelling, exchanging the sumptuous dinner for the single potatoe. Amidst all this distress, see the poor beings looking to a sinful Congress for help—getting none. See how God is confounding their councils, making their boasted wisdom appear foolishness to all men. Crying that the country is dying of poverty, yet spending tens of thousands to recall in one session the foolishness of a previous one. Humanity finding no relief here, tell them of the next Providence—the raising up a body of men who proclaim from one extreme of this distress to the other, Lo, the Bridegroom cometh, go ye out to meet him. Ye have nothing else to do; look for this blessed hope, and glorious coming of the great God and our Savior Jesus Christ. He shall wipe away all tears from your eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. “Be patient, therefore, brethren, unto the coming of the Lord.”*HST April 5, 1843, page 37.8*

Yours, in the hope or the gospel,
George A. Stirling,
Minister of Episcopal Ch.

Huntington, Ct., March 24th, 1843.*HST April 5, 1843, page 37.9*

To Correspondents.—We have examined the questions sent us by brother Judd, but considering the shortness of the time, we do not see that the discussion of questions, having no immediate connection with the time or nature of the kingdom, will advance the cause of Christ or be interesting to our friends at this time. Let us leave all questions that do not immediately bear on the great question.*HST April 5, 1843, page 37.10*

An opposer in an exchange paper, says, that “the kingdom of God has been set up in this world, and that if historians bad been particular in giving the time of that event, it would have saved much trouble.” Daniel has given us the *time*. It will be at the end of the 2300 days.*HST April 5, 1843, page 37.11*

Prof. Whiting is expected to commence a course of lectures in this city soon. Notice will be given in our next.*HST April 5, 1843, page 37.12*

Sacred Melodies.—This beautiful little Hymn Book is now out, and ready for delivery. It contains all the most approved Second Advent hymns. 72 pages. Price 6 cts single, 50 cts per doz.*HST April 5, 1843, page 37.13*

Letter from Brother N. Billings

JVHe

Dear Brother Bliss:—With your permission I will give you a brief sketch of my labors for two or three months past, and in the columns of your paper I wish to record the memory of God's great goodness to so unworthy a servant. I will first refer you to the letters of our beloved brother White, published in the 22nd and 23rd numbers of the 4th volume of the "Signs of the Times." He there gives an account of a conference which was held in West Wrentham, Mass. and of the blessing which was, and has been since, poured down upon both pastor and people, in that place. I wish to thank and praise the name of the Lord, that he permitted me to visit that place and to labor with that people. Our beloved bro. Boomer the pastor of that church, during the conference, embraced the doctrine of the coming of the Lord in 1843, and has been truly an efficient laborer in that field. The amount of good which has there been done, eternity alone will unfold. Since the close of that conference, I have labored with brother White in different towns in the vicinity of Wrentham, Mass., till within about four weeks. Since that time, I have spent a few days at home, and have also visited Worcester, and spent some time with our beloved advent brethren in that place. From there, I was called to lecture in the town of Millville, near the Rhode Island line, where our brethren, Mears, Wetherbee and Follet, from Worcester, had labored some time since in connexion with the labors of several pious and devoted sisters from the same place. There also, God's blessing had been poured down, and sinners converted.*HST April 5, 1843, page 38.1*

On my arrival there, I found the revival had subsided. I however commenced lecturing there, a week ago last Thursday evening. The Sabbath following, as we could not occupy the meeting-house, (it being owned in part by the Restorationists,) I received an invitation to go to Smithfield, Rhode Island, a distance of about two and a half

miles. I accordingly went, and lecture in the morning and afternoon, speaking about five hours in two lectures, to a patient and attentive audience; at the close of the afternoon service a deep solemnnity rested upon the congregation, the Lord was there by his Spirit, and moving from heart to heart. It was a solemn time; several arose for prayers. In the evening there was a third meeting, and the power of the Lord was in the midst. In order to fulfil an appointment, I returned to Millville to lecture in the evening. But the meeting at Smith-field was attended by the power and presence of God in a remarkable manner, sinners came forward without invitation, and *besought* Christians to pray for them, and in a few hours were brought to rejoice in a Savior's pardoning love.*HST April 5, 1843, page 38.2*

The subjects of this revival were all young persons, numbering, in all, about ten or twelve individuals, and principally young men. This, my brother, was indeed the power of God. Never before did I witness any thing like it. These dear young persons are loving disciples truly, it gives them no trouble to tell them the Bridegroom is just at the door. They want to see him. And oh such an act of sovereign grace, it seemed to me the Lord came down in mighty power, and rescued these lambs from the jaws of the devouring lion, and left the rest to hardness of heart. Since that time, I have delivered several lectures in the same place, but there has been no more conversions to my knowledge. In this work I have been more than ever convinced that the Lord is just at the door, and that he is making a short work in the earth. Oh may God prepare us for the coming of the Bridegroom and the scenes of the judgment. But here I must come to a close, desiring earnestly the forgiveness of all men, but more especially the forgiveness of God through the merits of his dear Son, and a thorough cleansing from sin in the blood of atonement.*HST April 5, 1843, page 38.3*

Yours, truly,
Boston, March 23, 1843.

Important.—The more we fear God, the less we shall fear men. —*Mason**HST April 5, 1843, page 38.4*

Letter from David Bates

JVHe

Dear Brother Himes:—I improve a few moments to write a word to let you know that the doctrine of Christ's second coming is a subject, respecting which, I have been in the dark till within a few months since; but bless God that I attended the Chicopee Camp-Meeting; the subject of Christ's coming was then presented in a clear light. I came home, and as the Bereans did, searched the Scriptures to see if these things were so, and bless God, light broke into my soul as it never did before. I continued to search, and can come to no other conclusion, but that Christ is soon coming to call his ransomed people home. I commenced proclaiming the second coming of Christ, some began to feel on the subject, and providentially brother Nicholls from Three Rivers, came here and delivered a few lectures; we commenced a series of meetings and the Lord poured out his spirit in a powerful manner; sinners were converted, backsliders were reclaimed. Those that never attended meeting were the first to embrace the truth. Blessed be God, the Lord is doing wonders, blessed be his name. While some are saying my Lord delayeth his coming, and others are crying peace and safety, while the Bible plainly declares that sudden destruction cometh. Some, blessed be God, are looking for that hope of the glorious appearing of the great God and our Savior Jesus Christ. Who shall change our vile bodies to be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all thing to himself.*HST April 5, 1843, page 38.5*

It seems evident that we are living on the point of time. God's people are purified and made white and tried; the wicked are doing wickedly, none of the wicked understand, but the wise understand; they are trimming their lamps, are sounding the Midnight Cry, are seeking a full conformity to God's will in all things, knowing that without holiness no man shall see the Lord. They not only love the Savior, but love his appearing, knowing that when Christ who is our life shall appear, then shall ye also appear with him in glory. The time is growing shorter every moment, what we do must be done quickly; we have no time to spare; I hope the Midnight Cry will continue to be sounded till all our fellow men are awake to the subject, and prepared to meet the Bridegroom when he cometh.*HST April 5, 1843, page 38.6*

I must close, I *feel* on this subject, and I hope I may live so that when he comes I shall be ready. Praise Jesus. Respectfully yours.*HST April 5, 1843, page 38.7*

Blandford, Mass. March 20, 1843.*HST April 5, 1843, page 38.8*

Pres. Weethee, of Beverly College

JVHe

Beverly, March 17, 1843.*HST April 5, 1843, page 38.9*

Brother Himes:—I am a stranger to you, but bless the Lord, I hope we are children of the same Father. It is with difficulty that I give utterance to my feelings. Hope is my anchor: It springs up with the freshness of youth, and the vigor of manhood. My soul is full of Divine love. Oh, that the world would but give earnest heed to the last wooings of the heavenly Dove. For more than six months I have been closely examining the subject of the second advent of the Savior, and am persuaded that "my Lord" will *not* "delay his coming." Nature is uttering the sentiment in its most impressive language: and the inspired page sets out in bold relief the startling truth, "Surely, I come quickly." May every Christian heartily respond, "Amen, even so, come, Lord Jesus." But, Oh, my God: Is there not reason to fear, that many great men, from Church and State, will be consumed at the Marriage Supper of the great God, as the enemies of the Bridegroom?*HST April 5, 1843, page 38.10*

I am in a land of opposers to the doctrine of the second advent near; yet I feel it my duty to preach the truth, come what may. I dare not do otherwise. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." *Ezekiel 33:6*. God forbid that I should be stained with the blood of lost souls at the judgment. I know that my worldly reputation will suffer. This is a matter of no consequence, if I can but please my God. I have been called a fool already; I am willing thus to be counted, for Christ's sake. Why, I ask, is there such an array of persecution? Is it from a tender love of the truth? Have the selfish, the Deists, and

Atheists, so deep a solicitude for the honor of bible truths!!!? Who are the opposers? Are they the zealous, the anti-sectarian Christians? Are they those who have prayerfully investigated the subject? I fear not.*HST April 5, 1843, page 38.11*

Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." *Proverbs 18:13*. And yet, how many are saying "It is all a humbug," who have scarcely ever re d a chapter in the Bible. I have, for many years, discarded the common idea of the spiritual reign of Christ: but I had disconnected the first resurrection from the judgment. I looked for the converison and return of the carnal Jews. These sentiments I am now convinced are unscriptural; and I cannot look for any other great event before the judgment. It gives me unspeakable pleasure to hear of the glorious triumphs of the gospel. I am desirous of doing all the good I can, as the time is short. I am so engaged, during five days in the week, in the Institution, that I cannot preach as much as I could desire; yet, I intend to be industrious during the remainder of my time. I have more calls to preach upon this subject than I can fill. I commenced a series of sermons on the second advent, within ten miles of this place, on the 24th inst. We have but little information through the country on the second coming of our Lord, but it is beginning to spread, and no power on earth can hinder it. I should be glad that you could send me the best of your works on this subject, and likewise your paper. As I am in the midst of such opposition, I wish to be able to give the people the reason of my faith. You can send the price with them, that I may remit the money. Please send them immediately, that they may reach me by the 28th of this month, as our vacation then commences, and I shall be absent, in Athens county, during the month of April. I should rejoice to see you all. Cannot some of you come to this part of the country? The New York Observer circulates all through this region, and Dr. Weeks is in every mouth.—A lame production, indeed. His 41st Chronological mistake is a most singular one, indeed. "Mr. Maccabees," a chronological error, truly!! And yet, it is one of the "sixty." If he keeps on, he will make *some* Millerites, at *least*.*HST April 5, 1843, page 38.12*

Our moments are flying rapidly. The work we have to perform is momentous;—the last sands are dropping from the glass of time;—

the great time-bell is about to toll the hour of midnight;—and shall we sleep? Shall the ark leave time's shores, and souls be left to perish through our neglect? If we err, let us err on the safe side. Yours in the bonds of the gospel. J. P. Weethee. *HST April 5, 1843, page 38.13*

President of Beverly College.*HST April 5, 1843, page 38.14*

To the House of Israel

JVHe

Ye house of Israel,—of whatever country, creed, color, or condition, as many as the Lord our God hath called, who have wrestled with God and prevailed by the faith of Him to whom all the promises were made, and in whom they are all "yea" and "amen"—look up; lift up your heads and rejoice, for KNOW of a surety that your redemption draweth nigh. Be assured, beloved brethren, that the time of our sojourn is just running out, that the times of our dispersion (*Leviticus 24*.) which the God of our Fathers, Abraham, Isaac and Jacob, and *our* God, foreshowed by the hand of Moses should come, and continue upon us for the sins of our Fathers, are waneing to their very close, consequently the time has arrived for us to look for the fullfilment of the pledge of our return,—of our gathering,—and everlasting settlement in the land promised to our Fathers—yea rather *given* to them by the most solemn covenant, and which the immutably faithful Jehovah confirmed unto our Father Abraham by an oath; which "land" cannot, by any stretch of modern transcendental theology, scoffing or sophistry, be made to be *this earth*, which bringeth forth thorns and briers, which is nigh unto cursing, whose end is to be burned. This earth reserved unto fire against the day of judgment and perdition of ungodly men; but the "world to come" whereof the prophets spoke; the angels sang; Jesus, our risen Brother, taught; and for which all our house have looked with confidential hope (hope, assured by God's own faithfulness,) and by faith embraced with joy so ardent, that confering not with old Adam's flesh and blood, they cheerfully endured tortures and ills unnumbered and unnamed, not accepting deliverance that they might obtain a better resurrection. Which pledge we find for one instance, and one is all sufficient, in the

same scriptures as foreshowed our dispersion. See *Leviticus 26:40---42*. “If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me, and that I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised (*Romans 2:28, 29*,) hearts be humbled, and if they accept of the punishment of their iniquity; then (i. e. of course when we have been punished for our iniquity by being reigned over by our enemies 7 times or 2520 years) will I remember my covenant with Jacob, *Genesis 35:9---12*, and also with Isaac, *Genesis 26:3, 4*, and also with (*Genesis 27:7, 8*.) Abraham will I remember; and I will remember the land.*HST April 5, 1843, page 38.15*

Now, ye elect of God; ye children of promise; ye household of faith; ye branches, abiding in the true and living vine, which is Jesus the righteous branch of David; Abraham’s promised seed; who 1810 years ago brought in everlasting righteousness, and has since been waiting at the right hand of the majesty in heaven until these *times* should be fullfilled; even Christ the Son of God; let me freely speak to you of the assurances which our everlasting God hath given us of the prompt fulfillment of the afore-quoted pledge.*HST April 5, 1843, page 39.1*

One assurance (*Genesis 15*.) was enough for our Father Abraham. His faith staggered not when the same God required him to immolate his son, his only son “in whom” said he, “shall thy seed be called:” accounting him faithful who had promised, although it should be necessary to raise him from the dead. Are we of the faith of Abraham? then, if our faith be not weakened by the multiplicity of the assurances, that we have, as beacons o brightest glory, so refulgent with the blaze of clearest truth; that compared with all the light the patriarchs had, ‘tis like the noon day sun. And as from day to day we tread the fire doomed soil of this benighted land, our way thus lit with glory beaming from our desired haven, we each may mount some eminence, like Pisgah, now and then, and count the spires and precious stones of Zion; and, lest we should grieve our Holy guide with an impatient reverie, we are constrained to pray for perfect patience.*HST April 5, 1843, page 39.2*

As sure as we were begotten again to a lively hope by the resurrection of our Prince from the dead, as sure as the Father condescended to prove it by the gift of the Holy Ghost to witness with our spirits that we are his children by adoption; so sure are we that our king will come to perform “THE COVENANT” this year! We have assurances enough for Abraham’s faith. He who will not believe with the assurances we have, would not though one rose from the dead. So believe, your humble brother in the Lord.*HST April 5, 1843, page 39.3*

J. Walstenholme, Jr.
Providence, R. I. March 12*th*, 1843.

Mistakes of Dr. weeks

JVHe

In glancing at No. 3 of Dr. Weeks’ “Mistakes of Millerism,” I have learned that the Doctor himself is not quite infallible. For instance, the Doctor gives us the following paragraph.*HST April 5, 1843, page 39.4*

61.“One mistake is considering all Daniel’s vision’s but one vision; when they were several distinct visions, seen at the distance of several years from each other—Mr. Miller says, p. 52, “We learn that the angel Gabriel was sent to instruct Daniel, and make him understand the *vision*. You may enquire what vision? I answer, the one Daniel had in the beginning, *for he has had no other*.’ I think this a mistake, for he certainly had four; one, a vision of the four beasts, in the first year of Belshazzar; another, of the ram and he-goat, in the third year of Belshazzar; another, in which he is instructed as to the 70 weeks, which was in the first year of Darius; and another, five years later, in the third year of Cyrus, in which he receives the explanation of the ram and he-goat. It is a mistake, then, to represent Daniel as having had but one *vision*.”*HST April 5, 1843, page 39.5*

Now the question is, has not Dr. W. either mistaken or misrepresented Mr. Miller? When the latter uses the phrase, “for he has had no other,” is it not qualified by the preceding phrase, “the

one Daniel had in the beginning?" Look at *Daniel 9:21*—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning," etc. Compare this with *chapter 8:16*, "And I heard a man's voice between the banks of Ulai, which called and said, Make this man to understand the vision." It is worthy of notice, that this is the very *first* instance in which Gabriel is mentioned in the book, and as the very next is the one noticed in *chapter 9:21*, common sense requires us to connect this last passage with that in *chapter 8:16*. Perhaps one of the learned might have added to the sentence used by Mr. Miller, "for he has had no other," the following one—"in which Gabriel is mentioned"—and yet without this addition, the sense is too obvious to cause any difficulty even with an unlearned reader—yes, so obvious, that when the Doctor gravely brings it forward as one of the "Mistakes of Millerism," We can hardly persuade ourselves that he acts in good faith.*HST April 5, 1843, page 39.6*

If poor Mr. Miller, who does not pretend to understand any language but English, should occasionally make a mistake by following our common version, he must be held up to censure as one who is *profoundly ignorant*. What shall we then think of a Doctor of Divinity, who claims an acquaintance with Greek and Hebrew, if he commits a gross philological, blunder while laboring to prove that an unlearned man has erred? As an illustration we quote the 62nd paragraph:*HST April 5, 1843, page 39.7*

62."To impress the idea more deeply, that Daniel had but one vision, he prints the words *the vision* in italics, a great number of times, as though the word *the* was particularly emphatical. He does this no less than seven times on the 57th page of his lectures. And when Mr. Dowling had referred to one of the texts so rendered, and had objected that there was no *the* in the Hebrew of that text, Mr. Miller replies, not by giving up the argument, as he ought to have done, since, if the word *the* had been emphatical it ought to have been expressed in the Hebrew; but, since Mr. Dowling had referred to a different verse from that on which Mr. Miller most relies, (*Daniel 9:23*.) he says, (Views, p. 186,) 'He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dares not say the word *the* is not in the 23rd and 24th verses, *to seal up the vision*. etc.' And Mr. Miller adds, 'you see, my dear reader, how your

ministers will stoop to the meanest subterfuges to deceive you, and cry peace.' He thinks, then, that the argument is sound, and that the words *the vision* are to be considered emphatical, and may be relied upon to prove all Daniel's visions to be one.—But since he refers particularly to the words *the vision* in the 23rd and 24th verses, and dares any one to say *the*, is not in them, I have looked at them both, and find the word *vision* in the Hebrew, in both cases, entirely without the article *the*, or any other thing to render it emphatical. And Mr. Miller may be assured that this is not a mean subterfuge intended to deceive. It is sober earnest. It is Mr. Miller who has made a mistake."*HST April 5, 1843, page 39.8*

The practice of omitting to *write* the Hebrew article Hay, where it would be preceded by the prepositions Beth, Caph, or Lamed, is the *general* one, in this language, yet the points show that the article *is understood*. In the very instance noticed by the Doctor, in the 23rd verse, we have two specimens of this practice." "The matter," in Hebrew, is Baddabar. The article Hay is not written, but its appropriate point, Pattah, is placed under the preposition Beth, ("in," etc.) which loses its own point, Sheva. Every tyro in this language, sees that the article is understood. Let the word be written fully, and it would be Behaddabar. For the Hebrew rule on this subject, we refer the Doctor to the grammar of Hyman Hermitz, a learned Jew, formerly a teacher in this country. On the 35th page of the 5th London edition, he will find the following words: "To express the relations described by the letters Caph, Beth, *deffinitely*, either Hay; (with Pattah) is annexed as Behaddabar, or which is more usual, the Hay omitted, and its vowel point is placed under those respective letters, thus Baddabar." In this same 23rd verse, the words "the vision," are, in Hebrew, "Bammareh," with the article *understood*, instead of the fuller method of writing Behammareh. The Doctor's criticism in this case would find a parallel in our own language, were he to contend that the letter *e* is not understood in the word *talk'd*, though every school-boy would insist that the *apostrophe* showed the contrary. Suppose we test the Doctor's theory respecting the article, by the passage before us: "Therefore understand matter and consider vision!" However luminous such a sentence might be for the Doctor, I frankly confess that with others, whose "ignorance (in his own words) is *most profound*," I should be sadly puzzled. If the Doctor will take the

trouble to look at the earliest version of the Scriptures, the Septuagint, he will find that the translators have used the article in this case—Kai ennoetheti en to semati, hai sunes en te optasia.*HST April 5, 1843, page 39.9*

In the twenty-first verse, the article is understood, notwithstanding what Mr. Dowling has said, or even the Doctor himself. “In the vision,” is, in Hebrew, Bechazzon; the preposition Beth having the point Segol, which it takes from the omitted article and employs, instead of its own point Sheva. This word, written fully, would be Behechazon. The rule for the use of the point Segol (instead of Pattah) is thus given in the grammar which I have quoted: “Hay with Segol is used before nouns (not being monosylables) beginning with Ayin or Cheth, having Karretz, for their vowel.”*HST April 5, 1843, page 39.10*

In short, the English version is perfectly correct in employing the article in v. 21, 23, and even in v. 24, where we find our translators have rendered *Chazon* the vision, although in this case the article is not written, nor is there a preposition. As the Doctor may think that I am mistaken in this instance, with others whose “igno ance is most profound,” I venture to suggest, that if he will examine his Hebrew Bible carefully, he will discover that the practice of expressing the article (either by writing it or using the point of a preposition, to show that it is understood) is by no means as *uniform* in this language as in our own. Hence it does not follow, that the *omission* of the Hebrew article (or its substitute) proves that it should not be employed in a translation. We have a case in point in this very verse, where “Kodesh Kodashim” is properly rendered the “most holy,” (literally, the “Holy of Holies”) although there is nothing to express the article in Hebrew.*HST April 5, 1843, page 39.11*

At a future time, I may examine some other mistakes which the Doctor has made. Yours, etc.*HST April 5, 1843, page 39.12*

Cotheb.

Scoffers Self-Condemned

JVHe

The Lord has always fulfilled his word, but he has never satisfied cavilers and scoffers. Every prediction relating to his first coming, was accomplished, and THE TIME*was fulfilled*, as be said himself, yet only a few obscure persons were looking for him.*HST April 5, 1843, page 39.13*

While he fulfilled his ministry, he spoke familiarly of his second coming, and said, “when the Son of Man cometh, shall he find faith on the earth?”*HST April 5, 1843, page 39.14*

But two marks are given to designate the scoffers who live amidst the fulfilled signs of the last days:—1. They shall walk after their own lusts,—that is, live for selfish gratification, and, 2. Shall overlook or despise all God’s signs, and say, “all things continue as they were.”*HST April 5, 1843, page 39.15*

We can have neither the signs or the scoffers more manifestly than they are now. For one illustration of both these facts, read the following from last Saturday’s Daily Plebian.*HST April 5, 1843, page 39.16*

MIllerism—the Comet—signs and wonders—Never was a sect more fortunate—never a hypothesis sustained by a more singular coincidence of extraordinary events. The prophets of Millerism seem born to good luck. To sustain their theories and induce a belief in their predictions, we have a perfect rush of signs and wonders. There are wars and rumors of wars in every portion of the world. One day a hurricane strews the shores of ocean with the wrecks of navies. Then come a series of earthquakes, shaking half the globe, burying towns and cities, destroying thousands of people, agitating the vast sea, shaking the hills, and sinking whole islands beneath the waves. There is a hole just now, in the bed of the Mississippi river, down which the wreck of one steamboat has sunk, and where the waters are running in a whirlpool. The whole valley of the Mississippi rolls and trembles as if it reposed on a great ocean of melted lava.*HST April 5, 1843, page 40.1*

As if this were not enough, here is the comet, blazing across the sky, spreading terror with its strange radiance and its fiery tail. * * **HST April 5, 1843, page 40.2*

Every age has had its prophecies and its impostures, Millerism is but a revamped humbug. It is a piece of gross assumption in these men to pretend that they understand the prophecies and their interpretation, better than the churchmen of so many centuries. Have the theologians of all ages been in darkness, that the light should burst upon this Miller?*HST April 5, 1843, page 40.3*

Since the earth began it has *always* been subject to convulsions, volcanoes have blazed, earthquakes have engulphed, storms have wrecked, pestilence has desolated, wars have destroyed, and comets, meteors, and atmospheric phenomena, have diversified at times the aspect of the heavens.*HST April 5, 1843, page 40.4*

Letter to N. Hervey

JVHe

Dear Brother Hervey:—On my return from New Jersey, I found a very good letter from you; my gratitude to God for his goodness to me, as well as you, in expressed by my writing;—but Oh, how can I write the feelings of my heart! The blessed SEARCHER of hearts, alone knows them. Human language is too poor to express them, even though it were entirely at my command. O, it seems as it never did before, that God has *my whole heart*. BLESSED be his holy name, forever, and ever, amen!*HST April 5, 1843, page 40.5*

If my heart were magnetized iron, and the Holy One the magnet, (excuse the figure) it could hardly draw more powerfully than my Lord seems to draw out my soul after himself.—Yes, my heart, my whole heart is drawn away from earth—from all trust in myself or in man. The Spirit leading me, I cannot, dare not, resist; yet my understanding was never more clear; never more disposed to consider well, every thing my *heart* believes and loves. My interest in the Second Advent began with a very sweet and holy, yet strong and melting influence, which inclined my mind to inquire into it, in August last. From that time my mind has been inquiring, and my heart somewhat restless. Indeed, neither has my intellect or heart been satisfied on those portions of Scripture relating to this doctrine, since I left Newton. Now my whole intellectual and moral nature *reposes* as if the truth is indeed *seen*. If this sentiment need

illustration, let me say that, on the subject of atonement, justification by faith, believers, baptism, etc. my mind is at rest. As it is written, "we who have *believed* do enter into *rest*," the heart reposes in a full belief of pure truth, as does a weary head on a pillow of down. ERROR never gives such peace as this. It may lull a person to sleep in *sin* and leave him as destitute or devotion, as of the Holy Ghost. "Hereby we know the spirit of truth and the spirit of error." I have seen some believe the Bible doctrine of the second coming of Messiah at hand, and they have been bathed with devotion. "*Baptized with the Holy Ghost*" But others, of whom I enterta ned an equally good opinion in disbelieving, have lost all comfort in prayer, and been constrained to admit that they had yielded to the devil. This is a fact, whether my reasoning concerning it, be right or not. But when I see such facts, in apparent illustration of established Scriptural principles, it is impossible for me to treat them lightly. You may see what truth I suppose to be explained by these facts, by reading *1 John 4:1-3*. The principle applies to the second advent as obviously as the first. To believe just what God says, as little children, is to be blest,—truly blessed with the good spirit. To disbelieve, is to grieve the spirit, and sin against God. Nay more, to yield to the spirit of anti-Christ.*HST April 5, 1843, page 40.6*

I am too weary to write much, especially as it is late on Saturday evening. It was my purpose to have come to N., to see all I once knew, and tell them how great things the Lord has done for me. My desire is to see brother N. and S., for whom I entertain a strong affection—Lord Jesus, bless them, and "open to them the scriptures," that their hearts may "burn within" them. If it be possible, I shall be there, Lord willing, soon. Your name is announced in N. Y., can you not come this way? do, and write me as long as possible before hand.*HST April 5, 1843, page 40.7*

How plain and pregnant with meaning is the leading petition in our Lord's praying, "*thy kingdom come*" This I never understood till now. It is the kingdom seen by the prophet Daniel in vision, that will be the millennium, not of the imagination, but of God, and gloriously beyond conception. The millennium which human imagination aided by a spiritual interpretation of plain scripture, has framed and comprehended the man of sin and the devil and death,—more or less of all the ills which sin has originated, and then instead of

losing itself in the brightening glories of eternity, of the end of the 1000 years, (as does the millennium of the Bible,) it makes provision for the almost triumphant reign of satan. O Lord, deliver us from such a millennium, thy will and not mine be done. When I went to New Jersey, I left my big Bible open so that the eye of Mercy might see what I wished to be prayed continually, “come Lord Jesus, even so *come quickly*, Amen! Grace be with thee; Amen! Yours in hope of the better resurrection. J.B.Cook.*HST April 5, 1843, page 40.8*

Middletown, March 10th, 1843.*HST April 5, 1843, page 40.9*

Note.—The above was a hasty letter to brother Hervey, and not intended for publication; but it is too excellent an epistle to be lost, and we trust brother Cook will excuse its publication.*HST April 5, 1843, page 40.10*

The Cause in Canada

JVHe

Its success—the wants of the people with an Appeal in their behalf-addressed to those in the States that love the appearing of Christ.*HST April 5, 1843, page 40.11*

Dear Brethren and Sisters:—The cause in the Canadas is advancing, the Midnight Cry is echoing through those cold regions and is attended by the blessing of that God who is the author of it.*HST April 5, 1843, page 40.12*

The efforts made in the Canadas have been few, compared with what has been done in the States. The duties upon books are so high that but few have been distributed among the people,—and while the States are favored with hundreds of lecturers—there have been but a very few in the Canadas. In the month of January last, some of the friends of the cause in the states and Canadas, parted with a portion of their property and placed it in the hands of brother H. B Skinner for the purpose of establishing a paper in the Canadas. A paper called “The Faithful Watchman,” has been published weekly since that time, (edited by brother Skinner,) and

has been the means of waking up thousands, and leading them to consider upon their ways—to prepare to meet their descending Judge. The entire populations are in a state of excitement. The anxiety to hear and read upon this subject is rapidly increasing. The prospect of doing good was never more encouraging. (Brother Skinner has published one thousand copies of the paper weekly since the middle of January last—making about ten thousand copies. The greater part of these papers have been given away. They have been scattered broadcast over both provinces, and in the Providence of God they have done much good. The paper has effected more good, than the same amount of money expended in any other way could have done.*HST April 5, 1843, page 40.13*

This paper has been sustained principally by friends in the states. There are not one hundred and fifty paying subscribers. Money is plenty in the states when compared with the Canadas. Multitudes of individuals who wish to read the paper, and who are in possession of large tracts of land, cannot raise money enough to pay for a paper. Brother Skinner has thus far been enabled to pay his printer weekly, but now his funds are very low, and unless he receives help *immediately* the paper must stop.*HST April 5, 1843, page 40.14*

Dear Brethren and Sisters, what shall be done? Shall the paper stop? Shall we hold with an iron grasp our earthly treasures, and let the Faithful Watchman that is now doing so much good, cease to speak? Shall the Canadas perish for the want of light when we have the means of giving it to them?*HST April 5, 1843, page 40.15*

They are now alarmed, and shall we permit them to relapse into a state of indifference? Shall they be shrouded in their death-like slumbers again, to sleep on until they are aroused by that awful trumpet that shall start the very dead from their graves?*HST April 5, 1843, page 40.16*

No Brethren, never; The efforts you are willing to make for the States, warrant me to expect, that as soon as you learn the wants of the Canadas, you will hasten to supply them. I need say no more. The paper *must*, it *will* be sustained. Let earth and hell unite to hush its voice, and all their efforts will fall as powerless as the moon-beams on the snows of Nova Zembla. It is “The Faithful Watchman

—it *will* speak, and speak the *present truth*. It will "cause the widows heart to leap for joy as it enters her lonely cottage. It will cause the heart of the poor brother (who like his Savior has no where to lay his head,) to beat with heavenly emotions as it speaks to him of the heavenly country.*HST April 5, 1843, page 40.17*

It will cause men's hearts to fail them for fear, as amid the deep snows, and piercing winds of those cold regions, its voice is heard in deep toned thunders, crying "Behold the Bridegroom cometh." Brother—Sister—do your duty in sustaining "The Faithful Watchman," and though the world curse you, "thou shalt be recompensed at the resurrection of the just "Yours in hope of the glorious appearing of the blessed Savior *this year*. "Amen, even so, come Lord Jesus." Columbus Greene*HST April 5, 1843, page 40.18*

Colchester, Vt. March 21 1843.*HST April 5, 1843, page 40.19*

P. S. Let those who can assist in sustaining the paper send their money, to J. V. Himes, Boston, Mass, and it will be sent immediately to the Canadas.*HST April 5, 1843, page 40.20*

C. G.*HST April 5, 1843, page 40.21*

Note.—I heartily concur in the above statement and appeal, and hope our friends will duly consider it. We are grateful for recent assistance to this noble enterprise, and trust the future will be provided for. J. V. Himes.*HST April 5, 1843, page 40.22*

Letters

JVHe

from post masters, to april 1 1843

Windham, Me; E Baldwin, Me; N York Mills, N Y; Greenwich, N Y; Hadley, Ms; Johnson, Vt; Woodstock, Vt; Blacks, Me $1; Meredith Centre, N H; Boothbay, Me; Patterson, N Y; Woodstock Vt; Westboro, Ms $4; Durham, Me $2; West Charlton. N Y; New Ipswich, N H; Burnt Hills, N Y; Perrysburg, O; Monson, Ms;

Templeton, Ms; Monmouth, Me $1; Falmouth, Ms; North Scituate, R I; South Truro, Ms; Walpole, Ms; Bangoi, N Y; Stow, Vt; Meriden, Ct: Bridgeport, Ct; Three Rivers, Ms; Sugar Grove, O; W Haven, V $1; Dayton, III; New Market, N H; Portsmouth, N H; Weare, N H Westminster, Ms; Alton, III; Stillwater, N Y: Westfield, N Y $1; Oneida Lake, N Y; Cuttingsville, Vt; Charleston, Me; E Corinth, Me; Hebron,Ct; Watersville, Vt; Colchester, Vt; Ware, Ms; Middletown, Ct; Wells, N Y; Winchendon, Ms.*HST April 5, 1843, page 40.23*

individuals

JVHe

A. M. Averill; Books received, balance of account $2,12; J. H. Lonsdale; J. H. Reynolds; R. H. Ford; A. Way; P. A. Olmstead; D. Chase; “A Wanderer,” Gorham, Me; M.W. Burlingame; John How, Carroll, NH; 11. Patten and Co. $50; J. Litch, 139, 72, Bill. E. H. Jr. 40, 60; E Shepherd; Mary L. Hunt V. H. Randall; D. Plumb $10; W.H. Peyton $2; F. Gale; W. S. Miller; W. W. Miller, etc. Reynoldsburg, O; A. Judd; H. Moulton; Spencer Horn; H V. Davis; Henry S. Allen; D. Burgess; E. Ferguson, books sent; W. L. Phipps; A. M. Billings. “C” Haverhill, Muss; W. W. Farnsworth*HST April 5, 1843, page 40.24*

Bundles Sent

JVHe

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April 12, 1843

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Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

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THE SIGNS OF THE TIMES

No Authorcode

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, APRIL 12, 1843.

Prophecy and the Jews

JVHe

By Henry Dana Ward.*HST April 12, 1843, page 41.2*

J. V. Himes: *Dear Sir*,—I have this day received yours, covering a note signed, “Many Inquirers,” dated last October, and addressed to you, respecting some interesting prophecies relative to the Jews, and I lose no time in responding to your request, as far as I am able, “to reply to above note.”*HST April 12, 1843, page 41.3*

1. The note purports to be an extract from some history of the Jews, as follows: “The scattered remnant of Judah and Israel are *to return*, and seek the Lord their God, and David—the Beloved—the Messiah—their king, and shall fear the Lord and his goodness in the latter days. And this was to take place, not after the seventy years’ captivity; for on their return from Babylon, they waxed worse and worse, and crucified the Lord of glory. But it shall take place after the children of Israel shall have been “many days without a

king, without a prince, and without an ephod, and without a teraphim." (See *Hosea 3:4, 5*.*HST April 12, 1843, page 41.4*

2. "Hence they shall be converted to the Lord Jesus Christ. This is fully established and illustrated by St. Paul, in the 11th chapter of his epistle to the Romans. "The withered branch will be lifted up, and grafted into the trunk." It is also to be believed that the Jews will be restored to their own land, which was possessed by their fathers, and given by the covenant of Abraham to them forever. (See *Genesis 13:14, 15*.*HST April 12, 1843, page 41.5*

3. "The only plausible objection is, that those promises of Israel's restoration are referable to their return from Babylon's seventy years' captivity. In *Deuteronomy 29 and 30*, we have the clearest demonstration, that their restoration is yet to come. They were to be gathered out of *all nations under heaven*. This cannot apply to the captivity of Babylon: they returned only from that single country. "If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God *gather* thee and from thence *fetch* thee. And the Lord thy God *will bring thee into the land*, which thy fathers possessed, and thou shalt possess it." (*Deuteronomy 30:3, 4*.)*HST April 12, 1843, page 41.6*

4. "And then when they are at home in their father's land, they shall be converted to their Beloved, their David, the Messiah; for it is added: "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love thy God with all thy heart, and with all thy soul, that thou mayest live." (*v. 6*) Now we repeat it, this was not fulfilled after their short captivity; for instead of being made holy as a people, they waxed worse and worse, until they as a nation rejected their true Messiah. Hence it refers to what is yet to come, after the present long captivity. See Bishop Newton on this point, in his Dissertations on the Prophecies; Dr. Mede, in his reply to Dr. Swift's Letter Fourth, and Mr. Frey's Joseph and Benjamin, Vol. ii. Let. 3."*HST April 12, 1843, page 41.7*

This ends the note which I have divided into sections, and numbered for convenience of reply.*HST April 12, 1843, page 41.8*

Reply to the Note.*HST April 12, 1843, page 41.9*

1. So *shall* they return, even the scattered remnant of Judah and Israel; and the prophecy remains to be even now fulfilled. The return from Babylon was but a type of it. But who constitute that scattered remnant? Is it the scattered ones, or their offspring of a single age? It may be either, or both together. If it be taken for those of a single age, then all previous ages have no part in the promise, which may seem hard, for the many ages past. If, on the other hand, it be taken for both those of a single age and of every age, then the dead must be raised, which the most renowned Jewish expositors expect, for the fulfillment of the promise; and this is a work the Lord will do, no less surely than he will restore the Jews. He will raise the dead, and judge them too; and the righteous shall inherit with Abraham not Palestine only, but the world to come. “For the promise that he should be the heir of the world, was not to Abraham or his seed, through the law,” (that is, by natural descent as Jews,) but through the righteousness of faith. (*Romans 4:13*.) The inheritance is by faith, and it belongs to the faithful, out of every kindred, tribe, and tongue under heaven. The faithful are “a scattered remnant” in every land. God will raise them from the dead. They will return and seek the Lord their God, and the Messiah, David, their king, and shall fear the Lord and his goodness *in the latter days*, when he shall sit upon “the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end.” (*Luke 1:32, 33*.) These things are yet to come to pass, they will come to pass, and when they come, they seem to fulfil the measure of the prophecy according to the divine fulness in Christ; while the interpretation that limits the measure to the natural Israel, is worthy only of the circumcision of the flesh.*HST April 12, 1843, page 41.10*

2. The eleventh chapter of Romans contains matter, with all Scripture, to humble and confound the hasty commentator, and the confident expositor. It certainly seems to teach some special favor to the natural Israel, as distinguished from the Gentiles; and yet, if I am not greatly mistaken, that favor will be manifested in the resurrection of the dead, (*Romans 11:15*) when the times of the Gentiles are fulfilled and ended, *Luke 21:24*; *Romans 11:25*,) when the fulness of the Gentiles comes in, together with the second coming, “out of Zion the Deliverer,” who “shall turn away ungodliness from Jacob,” “and so ALL ISRAEL shall be saved.”

(*Romans 11:26*.) Whether born of Abraham, or not, according to the flesh, they are of Christ: “And, if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (*Galatians 3:29*.) No Jew is a better son of Abraham than this; and when all Israel *are* saved, such will not be lost, or forsaken, or left out, although we have a Saxon father according to the flesh. And thus it is plain, that the receiving again of Israel, is, as the Apostle interrogatively asserts, nothing “but life from the dead;”(*Romans 11:15*,) which literally means nothing but the resurrection of the dead. And so the second head falls under the first head of this reply.*HST April 12, 1843, page 41.11*

3. From what has been said, it is plain, that a weightier objection to the interpretation favorable to the natural Israel, is found in giving the fulfilment of the promise to the resurrection of the dead, than to the return from Babylon. Were the question to lie, as the note supposes, between the fulfilment by the return from Babylon, or by a still future return, we should decide at once with the note, it is a future return. But when we inquire into the nature of that future return, we humbly think it belongs to the resurrection, and not to flesh and blood; which is a view of the subject which does not come into the eye of the note. Possibly if it had, the author of the note would have liked it even better than the notion of the Jews’ return and supremacy according to the flesh and blood. That “branch” is of all others most “withered,” which is dissolved into ashes, and to lift up and ingraft that “withered branch” into the trunk,” is a work of the resurrection which the Lord will certainly perform, whatever his pleasure is respecting the Jews. And then the passages from *Deuteronomy 29 and 30*, are demonstrative not only of the futurity of the return, but that every one of the scattered remnant of Israel, who has read and believed the sure word of the prophecy in every age, shall himself also be returned. As it is written: “If *any* of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.” (*Deuteronomy 30:4*.) Now, multitudes have been thus scattered, and they lie scattered in all lands. They will ruturn, in new bodies, to the land which their fathers possessed, a land of the living and not of the dead, in the new earth wherein dwelleth righteousnes,” and not sin nor death.*HST April 12, 1843,*

4. “And then, when they are at home, in their father’s land,” they will obey David, the Beloved, for it is witten; “And the Lord thy God will circumcise *thy* heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all *thy* soul, that *thou* mayest live.” (*v. 6*.) “This was not fulfilled after their short captivity:“in this world it cannot well be fulfilled; for when any heart is so far circumcised of God, as to love the Lord God with all the heart and soul, not only will that man live, but he will not die any more: he becomes sinless, according to the covenant when God takes away their sins. (*Romans 11:27*.) And after their sins are taken away, God is not unjust to pay them the wages of sin: death can have no more dominion over them. As it is written: “Repent ye, therefore, and be converted, that your sins may be blotted out, *when the times of refreshing* (resuscitation) shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you.” (*Acts 3:19*.) So it is plain that a time of blotting out of sins is coming, and also a time when ungodliness shall be turned away from Jacob: and these events occur at the same time, to wit: when out of Sion shall come the Deliverer, and God shall send Jesus Christ, which before was preached unto you. It occurs also at the same time with the *resuscitation*, which St. Chrysostem says means “the *resurrection*,” and the context requires it: and that falls in with the *fulness* of the times of the Gentiles, and of all time.*HST April 12, 1843, page 41.13*

So that I perfectly agree with the note in saying these promises “refer to what is yet to come after the present long captivity;” but I see a way to fulfil them that is not of this world. What the Lord will do with this world, he has told us: he reserves it, not for the Jews—no, no; but for the “fire, against the day of judgment and perdition of ungodly men. (*2 Peter 3:7*.) Let no one be deceived; the times and the seasons are in the Father’s own power: with them I am not at liberty to intermeddle, only *always to watch*: but the purposes of God will stand, and though a thousand years elapse before the end, the Man of Sin may hate the dominion, but never the natural seed of Abraham. What promise they have is in, through, and with Abraham: and that promise was of a city that has foundations, and of a better country, even an heavenly, as the reader may find

recorded in the 11th of Hebrews.*HST April 12, 1843, page 41.14*

In conclusion, I will only say that notwithstanding the promises are given to the children of Abraham, it is not the children of the bond-woman, which is Hager, answering to the Jerusalem that now is, and is in bondage with her children; but it is the children of the free-woman, answering to the Jerusalem above, which is the mother of us all, (*Galatians 4:25, 26*,) the people of God in Christ and heirs of Abraham's promises. The promises are made to the seed of Abraham, "which is Christ." (*Galatians 3:16*.) The natural seed are a sign of Scripture verity to the latest generation: and the Lord's counsel respecting hem, that shall stand. Bishop Newton, Jos. Mede, and Mr. Frey are men of renown, mighty in the Scriptures. They hold the views of the Note.—Those views may be true, but it seems to me they are weak, partial, carnal; while the view taken in this reply is spiritual, powerful, comprehensive, Christian, not *Jewish*; neither temporal nor worldly; but celestial, like the promises, and eternal;*HST April 12, 1843, page 41.15*

"Glory to God in the Highest; peace on earth, [the new earth] and good will to men;" the children of God in Christ, whether born of the lions of Abraham or Japhet, manifested to be the sons of God "with power, according to the spirit of holiness, by the resurrection from the dead." *Romans 1:4*.*HST April 12, 1843, page 42.1*

H. D. W.*HST April 12, 1843, page 42.2*

P. S. As a shadow of good things to come, the carnal Jews may return, much Scripture favors it, but the substance is "Jesus and the resurrection;" from which let no shadows withdraw our devout attention.*HST April 12, 1843, page 42.3*

This pebble from out of the brook, the Lord send and direct, when it is most due.*HST April 12, 1843, page 42.4*

On the 24th of Matthew

JVHe

Dear Bro. Bliss—Before I speak of the above-named passage, I would gently reprove your typographer for a few mistakes in my

last, which utterly destroy the meaning; such as *exports* for *reports—all* for *we*, etc., hoping that if I shall occasionally report myself in your paper, he will not be disposed to export me for it in future.*HST April 12, 1843, page 42.5*

There seems to be a little want of harmony of views among the advent brethren on the 24th of Matthew; and it strikes me that in these times when our opponents are as badly confounded in their opinions as the builders of Babel were in their language, we ought to guard ourselves against giving the slightest occasion for a similar charge.*HST April 12, 1843, page 42.6*

Allow me simply and concisely to give my views on the above portion of scripture, and if I am not correct I shall be happy to be set right.*HST April 12, 1843, page 42.7*

In 3rd verse two distinct questions are asked; the one, touching the desolation of Jerusalem, threatened by our Lord in the previous *chapter 23:38*: the other, the end of all things at his second personal coming. From this to the 14th verse inclusive, our Savior gives a synopsis of the events which must precede his coming; of which events he speaks more at large afterward, beginning with the destruction of Jerusalem and carrying us down to the end of time. In his synopsis or exordium, 4—14, he passes over the destruction of Jerusalem—the first thing mentioned is the appearing of false Christs, or those pretending to be Christs, come the second time, of which history gives account—24 in number, between the beginning of the 2nd and the end of the 17th century. He continues to speak of events in the order in which they were to appear. No false Christs appeared till after the commencement of the 2nd century. Next in order would appear “wars, and rumors of wars,” of which were none of any note prior to the siege of the Romans against Jerusalem; nor did our Savior probably allude to that at all, but to events of a later date: but the end would not be yet: for there should be, (7th verse,) great national commotions, famines, pestilences, and earthquakes, in divers places. These were, (8th verse,) the beginning of those unparalleled, desolating, persecutions, which the church must experience under paganism and papacy, (9th and 10th verses:) during which period false prophets should arise, viz. Mahomedan and Romish priests, who would deceive many. Then, (14th v.,) he

mentions the last great event in the catalogue, which should immediately precede his coming; the preaching of the gospel for a witness to all nations; then, says he, the end shall come.*HST April 12, 1843, page 42.8*

Now our Lord begins back, and gives his disciples a more explicit and minute account of those things of which he had just given them an outline. In the 15th verse he gives them signs by which they shall know when Jerusalem is about to be destroyed, that they may have time to escape. The 15th and 20th verses inclusive, relate to this event. A writer in the Signs of the Times not long since, attempted to show that this portion of this chapter had reference to the desolating persecutions of papacy against the church; but this view must be erroneous; see *Luke 21:20*, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." It will not do for literalists to depart from their own rules of interpretation. This must be understood literally. It was to this that the angel referred, *Daniel 9:27*, from which the Savior quotes. Now, 21st verse, the subject of pagan and papal desolation is mentioned. "For *tote*, then, afterwards, after that, upon that, shall be great tribulation, such as never was, and such as never shall be. If this tribulation was that experienced by the wicked Jews, whom our Lord had denounced, then a contradiction would ensue between the words of the Savior and the angel, *Daniel 12:1*: "At that time, i. e. at the terminus of the before-mentioned events, Michael, i. e. Christ, shall stand up for the deliverance of his people; but upon the wicked there shall be a time of trouble, when the seven vials shall be poured out, such as never was since there was a nation even to that same time. The 22nd verse corroborates this interpretation; for the elect's sake those days were to be shortened. Who are the elect of God here? the wicked Jews, denounced, scattered, scathed, and cursed forever, unless they repented? Nay; they were given up to blindness, to believe a lie that their souls might be damned. Not so: these tribulations which must be shortened, were the whole series of persecutions experienced in the church by paganism and papacy. These were shortened that the gospel church might not become extinct. The 29th verse confirms this opinion; "*eutheos*, immediately, forthwith, instantly, at once, after the tribulation of those days, other great signs should appear; i. e. *immediately* after the greatest severity of the storm of

persecution had passed, these signs should begin to appear. If these tribulations were experienced at the desolation of Jerusalem in A. D. 70, we could not say that the dark day of 1780 immediately followed them. Then, 23-26 verses inclusive, then, i. e. after these tribulations begin to appear, and onward, false Christs should appear, of which, (5th verse,) he had told them before. If it be said, "Behold, he is here, or there, believe it not; then a sign (27th verse,) is given by which the coming of our Lord shall be distinctly marked and recognized; this, it strikes me, may be the sign of the Son of man in heaven, mentioned in the 30th verse. Furthermore, "Wheresoever the King of glory shall be, when he comes, (28th verse,) there will his followers be gathered." Glory be to his name, we shall not go into the desert or wilderness to find him then, but shall be caught up to meet him in the air.*HST April 12, 1843, page 42.9*

Yours in the bonds of Him that cometh quickly.
Lowell, April 10, 1843. L. B. Coles.

Proof from Opposers

JVHe

Dear Bro. Bliss—Our opponents are giving us proof in every movement that truth is on our side—that the event, the approach of which makes us rejoice, and the unprepared to fear and quake, is even at the doors. The ridicule of professors of religion, the sneers of ministers, and the scoffing of those who hate the appearing of Christ, all show us that they are entirely destitute of sound argument to base their opposition; and that they are conscious of their lameness: for they would never degrade themselves by the mean, puerile, ungenerous course they take to put an end to the doctrine of the immediate advent, if they were not driven into straits too narrow for them. I cannot but regard the unparalleled scoffing of the ungodly, as among the most striking fulfillments of prophecy concerning the last days. The unsanctified ingenuity of men and devils is tasked in this matter to the very uttermost. No doctrine that has ever excited the public mind, either on religious or secular matters, has ever probably, till now, drawn from its enemies such unrestrained, vulgar, blasphemous representations. We are

distressed for the consequences which they must soon feel; but we are strengthened in our faith by their conduct. Their scoffing adds greatly to the testimony that we are in the last days, while their diabolical blasphemies prove conclusively that the ground occupied by the opponents of the second advent, is the devil's ground, and not the Lord's. If God saw we were in an error, he would of course be opposed to our doctrine; and the devil would be for us and try to drive us onward; but is it so? Nay; whether the Lord is on our side or not, one thing is certain—the devil is against us; and he musters all the help he can get: not only from the ranks of common opposers of religion, but from among its professed friends. He has a motley group of soldiers, from the famed D. D. down to the loafing vagabond. Popular, temporising orthodoxy, fatal errorisms and infidelity harmonize together to make war with their common foe. Evangelical backsliders, Universalists, Sabbath-breakers, swearers, blasphemers and Christian idolators, unite together, "hail fellows, well met," under one common banner, and lovingly blend their influence, to bear down and trample in the dust those who are now looking for the appearing of their Lord. Is it difficult to decide whether the Lord or the devil is on their side of this subject? The flimsy objections, too, that are urged, show that if they had better timber for the construction of a shelter from the perils of the advent doctrine, they would never be seen building such cobwebs. The same fearful consequences, which are so much anticipated from a failure in our expectations, might be urged with equal propriety against vital godliness, from fear that religion would finally prove a delusion. We look for no evil consequences in either case. The truths of religion, and of the advent, are both written legibly in the word of God, and both indelibly imprinted on our hearts. We never shall doubt the reality of either till by actual demonstration it proves to be false. Such forebodings we cannot indulge, till we find a failure in the promises of God. If I harbor a doubt on this subject, it is wholly gratuitous—I know not an inch of ground on which I can base a single misgiving. The testimony, internal, external, written in the word of God, and in signs of the times, all goes on one side—all tells me, in accents too plain to be misunderstood, that my Lord is about to "make the place of his feet glorious."*HST April 12, 1843, page 42.10*

Yours truly, L. B. Coles.

Lowell, April 1, 1843.

Letter from J. Weston

JVHe

Dear Bro. Himes—I have just finished a second week of lecturing at Athol, Mass. At the end of the first week I was obliged to return home in consequence of sickness in my family. But I returned as soon as I could, and the Lord was with us. Many of the dear brethren and sisters had from day to day a delightful foretaste of the heavenly Canaan.*HST April 12, 1843, page 42.11*

Many impenitent sinners from Athol and the neighboring towns, came to the meetings careless and indifferent, but went away rejoicing in hope of soon seeing that Savior who had pardoned their sins and sanctified their hearts.*HST April 12, 1843, page 42.12*

I preached my last discourse to show from *Revelation 3:11*: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." It was a delightful and refreshing season to all our hearts.*HST April 12, 1843, page 42.13*

I learned from a good brother who had been lecturing in a neighboring town that a *Universalist minister* the other Sabbath, went into his pulpit and told his people that he should not preach that day, but read Mr. *Colver's* lectures to them, as they would do much good. Said the Universalist minister, "Mr. Colver and I do not think alike in some points, but he is a very good man, and I admire his lectures!!" Yours etc. J. Weston.*HST April 12, 1843, page 42.14*

New Ipswich, N. H., March 10, 1843.

The Cause in Washington

JVHe

Dear Bro. Himes—Your readers will perceive by Bro. Litch's letter from this place, that I was to remain for a few days and continue, my lectures. I have been treated in the most cordial manner by the

Rev. Daniel Collier, and the Society of which he has the charge, (viz. the Methodist Protestant Society,) they have exhibited a great desire to hear and examine the matter, and as is usual in such cases, the Lord has revived his work, many souls have been converted to God, and are looking for the speedy coming of the Lord. Many of the brethren are firm in the belief that he will come in 1843, and I think I can safely say that nearly all the church, besides many others, are convinced that the day is near, even at the doors, and that it is the next event spoken of in the prophetic word. Many who supposed that there would be a temporal millennium, and that the carnal Jews would return to Palestine before Christ *could* come, have given up their notions, and now say it can not be so.*HST April 12, 1843, page 42.15*

I have met with some opposition from those who profess to be the friends of Christ, but the Lord is with us, and the truth is gaining ground every day.*HST April 12, 1843, page 43.1*

The Rev. John C. Smith, a Presbyterian minister, in this city, a man of high standing, has commenced a course of lectures on the Second Advent of Christ. I am informed by a brother who was present at his first lecture, on Sunday morning, that he told his people to be ready, that the signs of the times indicated that some great event was at the door, and it was no time to cry peace and safety.*HST April 12, 1843, page 43.2*

The Bible has once more become the standard with many in this city, by which to lest the truth of any sentiment that may be advanced, and wherever this spirit prevails, the cause in which we are engaged must prosper.*HST April 12, 1843, page 43.3*

I feel that I can now leave this city with a degree of satisfaction that I did not feel when Bro. Litch left. I close my lectures in this city this evening. I expect to leave for Virginia to-morrow.*HST April 12, 1843, page 43.4*

Yours in the hope of the speedy coming of the Lord. John J. Porter. *Washington, March* 27, 1843.

“Men’s hearts failing them for fear.”

JVHe

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon, and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming." And when they hear some evil servant preach "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trouble that will be But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will he "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them: and the everlasting kingdom of God will be set up and the saints of the Most High, the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye slumbering virgins, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!*HST April 12, 1843, page 43.5*

Yours in hope of speedy deliverance,
H. H.

Infidelity protesting against Christian intolerance

JVHe

One of the most striking features in the history of the times in which we live, is the virulent and vindictive spirit manifested by professed

Christians against the doctrine of Christ's speedy coming. Indeed, to such extremes do many of them carry their opposition, that even open and avowed infidels—those who are seeking if possible to extinguish the very name of Christianity—are obliged to pause, and to step aside from their usual employment, and from the innate principles of common justice and humanity to remonstrate against the wanton misrepresentations and malignant aspersions of those *Christians* who are persecuting their brethren for believing the Bible. We must believe that the better judgment of all candid men will be convinced, that that spirit which is sufficiently reckless and cruel in its persecution of Second Advent believers to oblige infidelity to cry out with astonishment, cannot be the Spirit of love. The following, from the Investigator of March 15, illustrates the propriety of the above remarks:—*HST April 12, 1843, page 43.6*

INCONSISTENCY OF CHRISTIANS

JVHe

The inconsistency of the preaching and the practice of Christians is an observation so true and so trite that it is almost idle to allude to it. But there is another kind of inconsistency in their character which is not so often considered. We allude to their propensity to condemn both the Infidel on the one hand, and the believer on the other hand who expects the present actual, fulfillment of the Christian prophecies. Just observe the scorn and hatred with which Christians in general regard Miller and his disciples, for no other reason in the world than because they have assigned a definite period for the Scriptural predictions to come to pass, and are expecting their fulfillment during the present age. The Christian clergy, in general, have too much of the subtlety of the devil, to place the time of the fulfillment of a Scriptural prophecy within a specified period, more especially during that period which the living generation would be likely to outlast. No; they are too cunning to put the Scriptures to any such dangerous test. And when a man arises, like the Rev. Mr. Miller, who ventures to give dates to the fulfillment of the prophecies,—dates, too, which most of his hearers will in all probability live to witness—lo! the Christian clergy immediately fall foul of him and persecute him with all the vengeance with which they pursue an infidel.*HST April 12, 1843, page 43.7*

They accuse Miller of bringing the Bible into contempt, and call him a hypocrite, an impostor, an Atheist! Yet, his doctrines are founded upon Scripture, and if they tend to bring the Bible into contempt, it is only by bringing it to a positive test. The clergy, however, are for the most part determined that the Bible shall not be brought to such a test. They know that the prophecies will never be fulfilled; and hence, the only orthodox interpreters of prophecy are those who prove that all have been fulfilled except those whose fulfillment must take place at some period at a very great distance in the future. All orthodox interpreters are, to use a political phrase, *non-committal*. They use the prophecies as *humbugs*; and those who, like Mr. Miller, consider them *serious predictions which must have a literal fulfillment*, are regarded as enemies of religion, who wish to bring the Bible into contempt!*HST April 12, 1843, page 43.8*

St. Thomas, Feb. 18, 1843.*HST April 12, 1843, page 43.9*

Messrs. Editors:—I send you a slight account of one of the most awful visitations which have as yet been enrolled in the pages of history.*HST April 12, 1843, page 43.10*

In the island of Gaudaloupe, it is well know, there has from time immemorial existed a volcano, which has been quiescent for a long period. However, on the 8th instant, at about half past 10 o'clock, when all nature appeared hushed in repose, it commenced—gently at first—and continued for about 15 seconds, when about one quarter of the city fell. But the final shock, which buried the whole city in ruins, no mortal can describe.*HST April 12, 1843, page 43.11*

As the buildings crumbled, *subterraneous fires burst forth*, and the devoted city was entirely consumed. By a miracle, of which I can give no account, I escaped with my son; and I believe that the whole of the inmates of the hotel where I was then breakfasting met with a miserable death. The earth opened and shut, discharging volumes of water. To estimate the total loss of life and property is impossible; but supposing the population to be 20,000, at least one half have perished.*HST April 12, 1843, page 43.12*

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene. Some persons, after having been almost extricated from the

rubbish, were necessarily abandoned to their fate, on account of the approach of fire. The cries of the people buried under the ruins were heard for several days, and a large number were dug out in a mutilated and suffering condition. The stench from sulphur, and from the decaying bodies, which had I been exposed for two days, was intolerable.*HST April 12, 1843, page 43.13*

Four thousand bodies had been dug out of the ruins by the sailors in the harbor, and taken out to sea in boats in order to prevent a pestilence.*HST April 12, 1843, page 43.14*

The American consul was buried in the ruins, and dug out with both legs shockingly injured—he underwent an amputation, but died immediately after. Of a regiment of soldiers, 800 strong, 70 only were left alive.*HST April 12, 1843, page 43.15*

The massive fortifications were a heap of ruins, and the mouth of the harbor, was completely choked up by rocks *forced from the bottom of the sea*. It was feared that the vessels in port would never be got out.—*Ledger*.*HST April 12, 1843, page 43.16*

Letter from Michigan

JVHe

Dear Brother Himes.—Permit me, although a stranger to you, to address you on a subject of all others the most interesting to me and important to a wicked world, *The Second Advent of our Lord Jesus Christ*. For a number of years my mind has been led to the subject as one of importance, and for the last year I have endeavored to give it that candid and prayerful attention which its importance demanded at my hand. I have read all within my reach pro and con on the subject, and am fully convinced that our Lord's Second Advent is near even at the doors, and that we are now to expect him till be shall establish his kingdom and reign forever. With this view of the subject, I have as far as my ability would permit for a number of months past, where I have labored on the Sabbath, presented the subject to my congregation as one of the greatest importance, and invited examination as to its merits. Last Sabbath evening, by the politeness of brother Fitch, who kindly relinquished

to me his right to the pulpit, I spoke for nearly two hours to a very large and attentive congregation, and endeavored to press its claims to their serious attention. I am promised the house again, and if the Lord will, shall improve it. Although I stand *alone* as its *public* advocate in this place, yet I rejoice that there are many who believe with me, and are waiting for their Lord. In other sections of the state there are several lecturing and preaching on the subject, and in all places I learn the Lord blesses their labors in the conversion of souls.*HST April 12, 1843, page 43.17*

I have like all others to contend with the prejudices and preconceived opinions of the people, and at every corner, have to meet the oft repeated objection that “No man knoweth the day nor the hour,” “My Lord delayeth his coming.” I however am fully resolved to sound the midnight cry until I am called home or see my Lord come. Yours in hope of a speedy and full salvation.*HST April 12, 1843, page 43.18*

S. B. Noble.*HST April 12, 1843, page 43.19*

Ann Arbor, Mich. March 11*th*, 1843.*HST April 12, 1843, page 43.20*

Joys of the Holy Ghost.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate sacred deposit, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense even the most lawful of them are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the spirit ennoble and enrich it.—*Cecil*.*HST April 12, 1843, page 43.21*

Vain Dream.—“They indulge themselves,” said a venerable and erudite man, “in a vain Dream, not to say insane, who think, pray and hope, contrary to the whole sacred Scripture and sound reason, the promised felicity of the Church on earth, will be before the Lord Jesus shall appear in his kingdom.” What a multitude of such dreams exist in these days!*HST April 12, 1843, page 43.22*

SIGNS OF THE TIMES

JVHe

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, APRIL 12, 1843.

Throwing Away the Key.—The seventy weeks of *Daniel 9:24* have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B.C. 457 to A.D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it. Even those expositors of these last days, who have departed from the *universal opinion* of most standard protestant commentators, and deny that the days of Daniel are, in prophecy, years, yet they have never dared to deny that the seventy weeks are weeks of years. The seventy weeks however have been so conclusively shown to be the key to the 2300 days, that the only way to avoid the conclusion of those days terminating in 1843, has been to show that "*the key does not fit the lock*." Those who have thus labored have however been so unsuccessful in disconnecting the 8th and 9th of Daniel, that they have been tempted to throw away the seventy weeks.*HST April 12, 1843, page 44.1*

Professor Stuart found the seventy weeks in his way, when he wrote his "hints." He there calls them a "*locus vexatisimus*," and virtually admits that his own exposition is unsatisfactory to himself. Although scripture was given for *our learning*, and is *profitable*, yet if Professor Stuart is correct, this portion of scripture must be an *exception*, for he says it would require a *large volume to establish an exegesis which can stand*. "Hints" p. 104.*HST April 12, 1843, page 44.2*

The Christian Watchman, a paper that will not devote a column to give an argument in favor of the second coming of Christ, contains an article of nearly three columns, which attempts to prove that the time of Christ's first coming is not contained in the Bible. The article in question was written by the Rev. Calvin Newton, whom the Watchman calls "a very *sensible man* and a *ripe scholar*." The result of his *sense* and *scholarship*, is shown in this attempt to nulify one of the clearest prophecies in the word of God.*HST April 12,*

1843, page 44.3

According to Mr. Newton's exposition, the seventy weeks are a very small affair. He says "the *anointed* PRINCE was Shesh-bazzar, or Zerubbabel, called the prince of Judah;" and that "from the time when Cyrus published his decree from the throne of Persia, before the Jews in Chaldea could rally under their prince Shesh-bazzar, it would *necessarily be about seven* literal weeks." The sixty two weeks he *supposes* must have been the last sixty two weeks of the reign of Cyrus, which he *think* was a time of trouble, and which must therefore have been about eight years after the seven weeks. The MESSIAH that was cut off he says was Cyrus who died precisely at the end of the last sixty two weeks of his reign! The last week he claims was fulfilled some eight years after the sixty two weeks ended, and was a festival of *seven days*, at the close of which "a multitude chose themselves rulers, and went up to Jerusalem rejoicing." "Thus" he says "one week confirmed a league with many." And he says "in the *midst* of that week" every thing remained in confusion. "The abomination spoken of by Daniel the prophet," he says, "means *no more* than an abomination of desolation *like* that spoken of by Jeremiah the prophet when Herod slew the infant children of Judea." "The end thereof shall be with a flood," he says was fulfilled when "Smerdias the Magian was wounded by his own sword and suddenly died." The "anointing of the most holy," he says was the holy of holies in the new temple.*HST April 12, 1843, page 44.4*

He thus makes the seventy weeks fulfilled in *isolated parts*, and scattered over a space of fifteen or twenty years. He says nothing about finishing the transgression, making an end of sins, making reconciliation for iniquity, sealing up the vision and prophecy, or bringing in everlasting righteousness; but yet, he trusts that his "view, though novel, will yet be considered as *plausible*, and worthy the attentive examination of the candid."*HST April 12, 1843, page 44.5*

If "very sensible men and ripe scholar's can only avoid the conclusions of Mr. Miller by such an exposition as the above, we may rejoice that God has raised up men "*mighty in the scriptures*" who make no pretensions to *scholarship*.*HST April 12, 1843, page*

44.6

Peace and Safety.—The Rev. Asa Cummings is again making an effort to prevent people from awaking to a preparation to meet their God. Worldly-minded editors are delighted to see ministers taking such *soothing* positions. The Portland Bulletin, in which paper Mr. Cummings' articles appear, says of his last effort:*HST April 12, 1843, page 44.7*

"We give to-day a strong article from the Rev. Mr. Cummings, on the subject. This reverend gentleman, at least will not have it to reflect upon that he has been remiss, in this particular. As a warder on the walls of Zion he has sounded the trumpet long and loud to warn those who are sleeping on their arms, of the approach of the enemy—as a leader among the forces of the church militant, he has done manful and effective battle in the great cause—and his antagonists have learnt to fear and respect him."*HST April 12, 1843, page 44.8*

Our Savior has given us for signs of his approach, the darkening of the sun, and moon, and the falling of the stars. Joel has also told us that before this day came there should be seen in the heavens, blood, fire, and pillars of smoke. And our Savior says, *Luke 21:28*: "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." It is joy to the Christian to know that Christ is near. But how is it with Mr. Cummings? He calls upon Christians not to be dismayed, and quotes *Jeremiah 10:2*:—"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Also *Isaiah 47:13*: "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." He then attempts to show that it is *heathenish* to be *admonished* by the signs that God has required us to observe, and scorns the idea that all things continue not as they were from creation.—As a specimen of his article we give the following extracts:*HST April 12, 1843, page 44.9*

"We should not be at all surprised to find, in the disclosures of a future day, that those are pre-eminent among transgressors, who

shut God out of his own world, and ground their predictions of woe on the “signs of heaven;” and make these “signs” oracles of “dismay” to myriads on myriads of the human family. It is a ‘heathenish’ custom, as old as idolatry itself. Babylon of old had her astrologers and star-gazers,’ who as often as the moon changed, foretold from the phases it exhibited, the events of the month. But this kind of sorcery was not peculiar to the Babylonians. Most, it not all heathen nations, looked to the heavens for good and bad omens. They gazed at the heavenly bodies, not with joy and adoration, as exhibiting the handy works of God; but with slavish anxiety and trembling, as if the phenomena at which they looked, were big with their own fate, and the late of nations. An unpropitious omen put an end, for the time being, to all business; a meditated enterprise, however important, was delayed, or broken off, in the midst. Not sights only, but sounds, exerted a similar control over their conduct, and filled them with equal dismay. ‘If it did but *thunder on their left hand*, they were almost as if they were thunderstruck.’*HST April 12, 1843, page 44.10*

“It is ‘the way of modern heathen’ to be ‘dismayed at the signs of heaven.’ “*HST April 12, 1843, page 44.11*

“Let it be distinctly known and remembered, by all exposed to their influence, that these modern prognosticators, who deduce their auguries from the ‘signs of heaven,’ [given by the Savior himself,] are following ‘the way of heathen,’ and teaching their followers and adherents ‘the way of the heathen,’ which God himself expressly commands them not to do. It does not affect the claims of God, whether the world’s dissolution is to come next week, or five thousand years hence.”*HST April 12, 1843, page 44.12*

“We say further to our fellow men, be not afraid of any of their ‘tokens.’ Fear not comets, lurid lights, eclipses, fear not earthquakes, fires, or floods: and if any attempt to alarm your fears, by referring you to strange sights in the air, as boding ill to yourselves or the world, be not affected by so heathenish a motive, but keep in mind the solemn command of God.”*HST April 12, 1843, page 44.13*

Such articles as that from which the above are extracts, carry with

them their own antidote, and among considerate and holy minds will do more good than hurt, but on the wicked will be deleterious."*HST April 12, 1843, page 44.14*

Preparation for the Lord's coming.—In the investigation of the great question of the time of the Advent, we are anxious to approach it in a calm, dispassionate manner. We wish to look at all the evidence on every side; and to trust alone in the evidence of the word of God. We place no dependence whatever in *dreams, visions,* or *impressions*.—These may *seem* realities to some of our brethren, but so many of them have been *mistaken* in their *impressions*, that we ought to be exceeding modest in the expression of our opinion. And as none can be more sanguine of their impressions being of God, than have been those who have given publicity to them and failed, we think none can be justified in giving more confidence to their *impressions* than to the word of God. Again there is such a diversity of argument among those who fancy they are thus taught of the Lord, that we know not which to believe, or which to reject. We believe that the word of God is a full and sufficient testimony, and that we should be careful how we add to it, or subtract from it.*HST April 12, 1843, page 44.15*

As far as *prophecy*, in connection with history, presents evidence that may point to any particular time, it is our duty to consider it faithfully, but we have no right to be dogmatical respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the *earliest* appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may *occupy till he come*.*HST April 12, 1843, page 44.16*

Mr. Miller,—Convalescent.—He was so far restored to health that he was taken on his way home, by his son, on the 30th of March. We learn by a friend from Fort Ann, N. Y., that he dined in that place on the 31st, and that he stood his journey better than was expected. Strong hopes are now entertained that he will soon be in the field again. But God's will be done.*HST April 12, 1843, page 44.17*

A clergyman of this vicinity made the following remarks in the

presence of several other clergymen, to which the others responded, Amen. We give it as a specimen of the spirit that actuates many. It was noted down by a brother who was present at the time:*HST April 12, 1843, page 45.1*

“I consider any man that will be humbugged at this day by Millerism, half a dunce; and if the interpretation which Storrs gives of the Scriptures proves false, he ought to be rode on a rail through Washington street; and if Millerism proves true, I had as lief own Tom Paine’s Age of Reason, as the Bible, except for its morality.”*HST April 12, 1843, page 45.2*

Editorial Correspondence

JVHe

Brother Bliss—Brother Whiting is not yet recovered from his three weeks sickness, so as to endure the fatigues of a journey, and constant lecturing. He must take care of himself, and lecture moderately near home, till he is restored, which we hope will be soon, when he promises to come to Boston. J. V. Himes.*HST April 12, 1843, page 45.3*

New York, April 6th, 1843.*HST April 12, 1843, page 45.4*

Chronology.—A late work on Egyptian literature by Geo. R. Gliddon, late U. S. Consul at Cairo, gives the various periods which have been given by different chronologists as the length of time from creation to the birth of Christ. Among 120 different opinions he admits that the Hebrew Text gives us 4161 years.*HST April 12, 1843, page 45.5*

The Christian Advocote and Journal contains a long article in which an attempt is made to show that Mr. Miller has made several mistakes, contrary to his statement that he has never found any mistake in summing up his calculations. This statement of Mr. Miller however only had reference to the result in 1843, and not that he had never found occasion to vary his opinion on any minor point: for while he was first investigating this question, new light was continually beaming upon his path until he saw the truth clearly. The

article in question therefore is fitted to deceive and mislead by showing minor points respecting which he saw fit to vary his conclusions while discovering the true termination of the prophetic periods. But in the grand result he has never yet found an error, nor has an error ever yet been pointed out by his opponents; and where they have made such an effort the sophistry of their reasoning has been clearly unravelled.*HST April 12, 1843, page 45.6*

Labor Lost.—Our opponents are laboring very hard to point out the "*Mistakes of Millerism*."—Well, suppose we were to admit, (which by the way we do not admit.) that they had fairly shown five hundred *real* mistakes in Bro. Miller's calculations, still the grand result concerning the termination of "the vision" this year, is totally unaffected by the admission.*HST April 12, 1843, page 45.7*

"*The vision*" is declared by the *word of God*, (not Mr. Miller,) to be 2300 days long. Four hundred and ninety days were to be cut off from the 2300 for certain specified purposes. This also is declared by the *word of God*, (not Mr. Miller.) The most important event that has transpired since the creation of the world was named *beforehand*, as a distinctive mark to show when 490 of the 2300 had passed, to give a rule by which the *length* of the days should be measured, to set the seal of truth to the whole matter, and to guide the wayfaring man to a right understanding of his whereabouts en the prophetic voyage. All this the word of God has settled. That WORD makes no mistakes. Neither can men's mistakes affect it. The word of God, then, (and not Mr. Miller,) must be shown by our opponents to be mistaken, or "the vision" will expire and Daniel stand in his lot this year. For it must be admitted that the word of God sets up the mile-stones on the great road of prophetic history. The word of God gives the precise number of stones thus set up. The word of God describes the spot where the *first* stone was set: i. e. at "the going forth of the commandment to restore and to build Jerusalem." But, lest there should be dispute about the exact locality of that stone, it selects a most *remarkable spot*, familiar to all the world, removing all ground for dispute, and then says, *at that very spot shall stand the* 490*th mile-stone*! Does it require a very profound mathematician, or even a Doctor of Divinity, to calculate how many more stones we must pass ere we reach the *last one*, seeing there are but 2300 in all? The word of God states the sum,

gives the rule by which it is to be worked, and than, that we may not mistake, works out the answer. And now we only wait for the very last figure of the proof to be added, to make the work complete. As our eye follows the heavenly Pencil, we are overwhelmed with admiration at the wonderful accuracy of the prophetic numbers, and at seeing them keep such exact and even pace with prophetic events! Faith *looks, watches*, and *hopes*. Patience *suffers, endures*, and *waits*; and when the last figure shall have been brought down, Victory will about, and Joy will sing! The "Mistakes of Millerism" affect not the truth of the living Word; and there is abundant proof in the latter to show the teachable spirit, and the lowly mind, the *beginning*, the *middle*, and the *end* of "the vision." Yea, "he may run that readeth it." O. S.*HST April 12, 1843, page 45.8*

Texts for the Times

JVHe

The prophet Ezekiel: "Son of man, *What is that proverb that ye have in the land of Israel, saying*, The days are prolonged, *and every vision faileth*?"—"Tell them therefore, Thus saith the Lord God, *I will make this proverb to cease*, and they shall no more use it as a proverb in Israel; but say unto them, *The* days *are at* hand, *and the* effect *of* every vision." *Ezekiel 12:22, 23*.*HST April 12, 1843, page 45.9*

St. Peter: "There shall come in the *last days* scoffers, walking after their own lusts, and saying *where is the promise of his coming*? for since the fathers fell asleep *all things continue as they were from the beginning of the creation*." *2 Peter 3:3, 4*.*HST April 12, 1843, page 45.10*

Illustration of the above.—Parsons Cook: "well, *the third day of April*—the day fixed upon by many of the Millerites for the catastrophe of this world's termination—*has come and* GONE, *and* '*all things continue as they were from the beginning of the creation*.'"—N. E. Puritan.*HST April 12, 1843, page 45.11*

The "Boston Satirist" also unites with the Puritan in rejoicing that the 3rd of April is past, as does also the Herald, the organ of the Come-

outers.*HST April 12, 1843, page 45.12*

Erratum.—We regret that a mistake was made in our last, which materially affected the sense of the first article in the paper, headed, "The end of the Prophetic Periods." The first line on the 35th page should have been the first line on the 34th page. It will be seen by the reader to have been a typographical error.*HST April 12, 1843, page 45.13*

An Incident.—Dr. Sharp and Hosea Ballou met a few days since in front of the Tabernacle in Howard street, "Well," said Dr. Sharp, "this won't amount to much." "No it won't," responded Mr. Ballou.*HST April 12, 1843, page 45.14*

To Correspondents.—We have received a lengthy communication from the Rev. J. Sabine. The Senior editor is now absent: on his return he will consider it.*HST April 12, 1843, page 45.15*

Watchman! What of the Night?—The watchman said *The* morning *cometh and also the night: if ye* will inquire, *inquire ye*: return, come.*HST April 12, 1843, page 45.16*

When the above question is put to one of our watchmen, what is the reply? They say we know nothing about it; you have no bnsiness to inquire about it; when the sun is risen you will know it; it will be time enough to awake then; so till then you need not disturb the sleep of any.*HST April 12, 1843, page 45.17*

We however believe that before the sun can rise, the day must dawn and the day star arise, so the faithful watchman may know when the day is near, Therefore, Watchman *what of the* NIGHT?*HST April 12, 1843, page 45.18*

Canada.—*Brother Leonard Billing*, of Claremont, N. H., contemplates visiting Canada, to aid brother Skinner, and other faithful laborers in that region. We hope he will be heartily received, and do much good among them.*HST April 12, 1843, page 45.19*

Depot *of Second Advent Publications in Claremont, N. H*.*HST April 12, 1843, page 45.20*

Brother *A. M. Billings*, has opened a depot, at Claremont, where all our publication may be obtained. Friends in that vicinity will call upon him.*HST April 12, 1843, page 45.21*

New Work.—"An Exposition of the 24th of Matthew, in which it is shown to be a historical prophecy, extending to the end of time, and literally fulfilled." By S. Bliss. Boston, published by J. V. Himes, 14 Devonshire st.*HST April 12, 1843, page 45.22*

Letter from Brother Chittenden

JVHe

Dear Bro Bliss.—I received your letter while at Sharon; it did me muck good. I should have been very happy to have seen you, but thus it was not to be; my labors in Sharon and Salisbury were abundantly blessed while there, and I was informed this morning by a gentleman that a powerful revival is in progress in both places. God has blessed wonderfully my feeble exertions in various places, owing no doubt to the prayers of the brethren which have followed me. Brother Stevens a young man from Yale College, has been lecturing here with great acceptance. He has left College, and says all of the honors of old Yale at his feet would not induce him to go back. He with others gave their whole attention to the subject a number of weeks, and the result was as usual. They became convinced. In consequence of brother Litch's letter in the Signs of the Times, I have concluded to go to Pittsburgh; I start this afternoon, not expecting to return in the flesh. Please direct me the Signs of the Times to that place until further notice. I have no time to write, as I have but a short time to prepare for my departure. I will try to keep you informed of my progress, until the Lord comes; but I am no hand to write letters, and consequently never promise, and never write without I am obliged to. Yours in the blessed hope. H. A. Chittenden.*HST April 12, 1843, page 45.23*

Hartford Ct. March 30*th*, 1843.*HST April 12, 1843, page 45.24*

We hope brother C. will not forget us, but will let us hear from him occasionally, and may God continue to bless his labors with abundant success.*HST April 12, 1843, page 45.25*

JVHe

In the last days men shall be unthankful. A political paper gives the following “chapter for the times:”*HST April 12, 1843, page 46.1*

Text.—In the midst of the greatest plenty that ever fell to the lot of any country, we are crying our eyes out for distress; and the National Cow with a swimming pail full of milk under her, seems determined to kick it all over—*Coleman*.*HST April 12, 1843, page 46.2*

Comment—When, where, and on what occasion, the above was spoken, does not now occur to us; but a truer saying was never uttered, especially as conveying to the mind an idea of the state and condition of things in this country at this time.*HST April 12, 1843, page 46.3*

Amidst the numberless blessings which an allwise Providence has seen fit to shower upon this ungrateful people, we are wont to listen to nought save bitter complaints and pitiful wailings as to the hardness of the times.*HST April 12, 1843, page 46.4*

The fields, from the shores of the Atlantic to the valleys of the Rocky Mountains, groan with superabundant “crops,” and yet, forsooth, no one appears satisfied, thankful or happy.*HST April 12, 1843, page 46.5*

Had there been a famine in the land, it could not, in this respect, have been much worse.*HST April 12, 1843, page 46.6*

But again: it is not many days since we read of a poor woman, in one of our populous cities, died from actual starvation! This, too, within the sight of overloaded storehouses, and snips full freighted with the products of the earth, begging for a market.*HST April 12, 1843, page 46.7*

It is difficult to reconcile these things satisfactorily to the mind: yet who doubts that they exist in the varied and strange inconsistencies in which we have represented them in this brief commentary?*HST*

April 12, 1843, page 46.8

The ingratitude of man deserves to be often rebuked.*HST April 12, 1843, page 46.9*

The Great Oppressing the Small.—*The Marquesas*. France seem resolved to make sure work in the Pacific. Two armed vessels have been ordered to the Marquesas, to carry warlike stores, arms, artillery, and 600 soldiers to constitute a permanent garrison.*HST April 12, 1843, page 46.10*

Tahiti.—Letters have been received from the American Consul at Tahiti communicating the important information that the French Admiral, Dupetit Thouars, arrived there on the 8th of September, and demanded $10,000 in reparation for alleged abuses, and as a pledge of future good conduct. The surrender of the sovereignty was immediate negotiated. Nine chiefs acquiesced, and, although the queen at first opposed, it was supposed from appearances that she had yielded.*HST April 12, 1843, page 46.11*

Thus the Society Islands are following the example of the Marquesas, and becoming provinces of France. Great Britain on the one side, and France on the other, are roaming up and down the highway of nations and securing to themselves all the important points.*HST April 12, 1843, page 46.12*

The Baptist Advocate says this is a warfare of the strong upon the weak, and exposes the actors in it to “the just vengeance of the Mighty Ruler of Nations.”*HST April 12, 1843, page 46.13*

More Distress in Haiti.—At the last accounts there was an insurrection in the southern part of the island.—Four or five thousand men were under arms, and demanded a change of government. Business was generally suspended. The Evening Post says: “The last report represents the whole island to be in a state of civil war. It will be a bloody and brutal affair, whether the Government or the insurgents prevail.”*HST April 12, 1843, page 46.14*

Great Flood—*Loss of Life*.—We learn from the New Orleans Picayune that there was a most extra-ordinary flood in the Brazos

and Clororado rivers lately. Many lives were lost, great quantities of cattle and other property.*HST April 12, 1843, page 46.15*

Faith

JVHe

Yes, He will come, though Pharisee,
And learned doctors disagree;
Though many wise and great oppose,
And fearless rally with his foes.*HST April 12, 1843, page 46.16*

For it hath ever pleased the Lord
That such should stumble at his Word;
While babes and humble souls receive
His Spirit's teachings, and believe.*HST April 12, 1843, page 46.17*

Then fear not; He will surely come,
And take his waiting servants home;
While those who hope his long delay,
Unwilling, shall believe that day.*HST April 12, 1843, page 46.18*

Then heed them not, though now awhile
The wavering soul they would beguile;
But closer to the Scriptures cling,
From which alone true faith can spring.*HST April 12, 1843, page 46.19*

The Bible, now what glories shine
In its unvarnished truths divine!
Though long in sackcloth shades concealed,
Its myst'ries are at length unsealed.*HST April 12, 1843, page 46.20*

And we rejoice, with joy untold,
To see its latest signs unfold;
For now we know the summons near,
And hail the glorious Advent here.*HST April 12, 1843, page 46.21*

The Rich are in Danger.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field,"

withont a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man "hastening to be rich," the difficulty is infinitely increased; with a profusion,of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sord d selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the burning sun of prosperity. Intimately ho was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed,—"Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*HST April 12, 1843, page 46.22

Searching Query.—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the *labor* of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?HST April 12, 1843, page 46.23

Signs.—The Millerites are well supplied with signs, such as earthquakes, comets, meteors,—and *scoffers*. The only drawback is, that these things have been of frequent, and some of them of constant occurrence, from time immemorial. How are they more significant now than they were 2000 years ago? The ancients had eclipses also to frighten them—These are now omitted from the catalogue of portents, thanks to the light of science, which not only shows their course, but reveals in advance, the dates of their occurrence.HST April 12, 1843, page 46.24

The weak and credulous, who stand gaping for prodigies and wonders, will be sure to find them.—What is lacking in reality, will be supplied by imagination.—*N. Y. Jour, of Commerce.*HST April

12, 1843, page 46.25

Good Effect.—An intelligent thinking man in Brooklynn, N. Y. recently called at the Second Advent office for publications. He said he had considered our views all delusion till he saw what great efforts Dr. Weeks made to oppose them, and he wished to examine for himself.*HST April 12, 1843, page 46.26*

Immense and Sudden Fortune.—The York, Pa. Press, says, that a "family, part of which resides in that borough, has fallen heir to property situated in a central part of London, valued at $10,000,000!"*HST April 12, 1843, page 46.27*

This fact has excited great interest, but we know of a richer inheritance offered to every one who will accept it. It is Daniel's inheritance which he will enjoy at the end of the days. All earthly possessions would be too poor to buy it. No conquer. or can seize it —no intrigue can procure it, and it, will not come to you by chance, Submit to Jesus: take up the cross and follow him with your whole heart, and it shall be yours forever.*HST April 12, 1843, page 46.28*

Magnanimous.—The N. Y. Observer, after publishing that Mr. Shortridge had been made crazy by Millerism, and that it had resulted in his death, has acknowledged that he not only is living, but that he has been insane for years. It says:*HST April 12, 1843, page 46.29*

"A paragraph has been going the rounds of the, papers, stating that Mr. Shortridge had been killed by falling from a tree, to the top of which he had climbed, wearing a long white robe. Letters have been received from Portsmouth, N. H., (Mr. Short-ridge's former residence,) which say—'The report of Mr. Shortridge's death is without foundation." He has been insane for years, but the report of his death has been contradicted in the Portsmouth Journal, and has since been proved false by a letter from the man himself."*HST April 12, 1843, page 46.30*

The following extract from a letter of G. W. Bates, is from Zion's Herald. Mr. Bates is a clergyman of the Methodist church, and his father to whom he makes reference, is one of the oldest preachers of that denomination, and a man of influence with them:*HST April*

12, 1843, page 46.31

“Some of us are looking for and expecting Christ to make his second advent into this world in a few months; and it would be a satisfaction to me to have it recorded in Zion’s Herald, and published to the world, that I believe that all the scenes of the final Judgment will be past in a few months, and. the Millennium will be ushered in by the coming of our Lord and Savior Jesus Christ, and the raising of the saints. I lately received a letter from my father, in which he says, “I am satisfied there will be no millennium before Christ comes. I am sounding the midnight cry. It is past midnight, but I am too happy to sleep, and almost too happy to write. Glory to God in the highest.”*HST April 12, 1843, page 46.32*

2 Peter 3:3, 4: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”*HST April 12, 1843, page 46.33*

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.*HST April 12, 1843, page 46.34*

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune*.*HST April 12, 1843, page 46.35*

Mr. Editor.—It is painful to notice the entire want of honesty now manifested by editors whom we have heretofore supposed to be governed by principles of common integrity. In the wont of better arguments, they appear to seize upon any report, however groundless or absurd, to stigmatise with infamy the unoffending class of religious persons who honestly understand the scriptures to teach the coming of Christ this year. They seem to have found the direct cause of all insanity, suicide, and imbecility, in this belief, for every thing of the kind is now attributed to its influence. We have traced out several of these complaints, and have found them in

every instance to be groundless.—Midnight Cry.*HST April 12, 1843, page 46.36*

Review

JVHe

Of Rev Dr. Weeks' Lectures against the Chronology of Wm. Miller.*HST April 12, 1843, page 47.1*

by I. d. flemming.*HST April 12, 1843, page 47.2*

I have been induced to make a brief Review of Dr. Weeks' Lectures, lately delivered in the Third Presbyterian Church in Newark, N. J. not from any substantial reasons which he has adduced against the arguments on Which are based the expectations of Christ's speedy coining, but because many suppose that nil the Dr. says must be *just so*, because he is a I man of reputed learning; therefore they take for granted all he says, without examining the matter for themselves. But I must say, that I have seen no formal effort made to oppose the claims of the Advent doctrine, that possesses less point, or is more vulnerable, than the positions assumed by Dr. Weeks.*HST April 12, 1843, page 47.3*

Were it not entirely throwing away time, to no If useful end, I should here proceed to show that Dr. Weeks has made *just as many men of straw*, as he accuses Mr. Miller to have made mistakes, which, after he has reared them, he has gone to work to tear them to pieces. And O! how he has made the straw fly; but not a drop of blood; for Mr. Miller's arguments remain untouched. The Dr. has laid down in the very commencement false premises, which have produced a tissue of blunders from beginning to end, I in his lectures on the chronology. This being the case, the work of a review will be short For if I can show that his premises are false, the issue must be false of course.*HST April 12, 1843, page 47.4*

The Doctor makes the following extract from the introduction of Mr. Miller's Chronological Table, as I published in the Daily Midnight Cry, No. 5, from I which he lays down his premises, which premises are utterly false: "The world will be 6000 years old in 1843, if we

reckon its age by the common chronology, except in the book of Judges; and for that time follow the plain reading of the book (of Judges) itself." After making the above issolated extract, the Dr. says, "This implies that Mr. Miller has followed the common chronology, meaning the chronology printed in the margin of the common English Bible, except in the book of Judges. But it is not so. I have discovered several instances in which he differs from it."*HST April 12, 1843, page 47.5*

It is proper to remark, that the little article from which selection is here made, was written by the junior editor, in the haste required for issuing a daily paper. In giving the substance of the article for the weekly paper of Jan. 27th, it was written thus, as it should have been originally:*HST April 12, 1843, page 47.6*

"The world will be six thousand years old in 1843, if we reckon its age *mainly* by the common chronology, except the time from the death of Moses to the building of the temple, and then follow the Bible in its plain reading."*HST April 12, 1843, page 47.7*

The paper containing this corrected paragraph was sent to Dr. Weeks before he delivered his first lecture on chronology, and if he had noticed the insertion of the word "*mainly*," which was carelessly left out when the paragraph was first written, he would have been saved the trouble of pointing out a great many unimportant things, which, to the deceiving of his readers, he has magnified into great mistakes. But let us look at the original paragraph, 'and see if he was justified in trying Mr. Miller by Usher's standard.*HST April 12, 1843, page 47.8*

"Bible Chronology.—Two things are generally impressed on the public mind: first, that the world is but 5,849 years old; and, second, that it must continue about 6000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to *appeal* FROM*Archbishop Usher*, (the great standard in chronology) TO the Bible."*HST April 12, 1843, page 47.9*

I ask, *does* the above, "imply that Mr. Miller has followed the common chronology?" Dr. Weeks says so. But so far from it, *it says*,

"He (Mr. Miller) resolved to *appeal* FROM *Archbishop Usher*," etc Why did the Dr. thus misrepresent facts? Let him give us a solution, *if he has one*! Dr. Weeks says Mr. Miller has essayed to follow "the chronology found in the margin of the common English Bible, *except* in the book of Judges," while the article from which he tries to prove it, says the very reverse of that. Mr. Miller *appeals* from the common chronology, to the Bible, but the Doctor tries him by the common, Usher's chronology; and in every instance where Mr. Miller differs from Usher, the Dr. sets it down as a mistake. Thus the Dr. proceeds, comparing Mr. Miller with Usher, Josephus, Rollin, Jahn, Ferguson, etc., and whenever he finds a difference between them and Mr. Miller, he sets it down as a "*mistake*."*HST April 12, 1843, page 47.10*

Now, that the reader may be prepared to judge of the true merits of the Doctor's pretensions and arguments, it will be necessary to state Mr. Miller's *true* position, on chronology. His chronology is gathered from the Bible, and out of more than 70 collected items, he has given the proof from the Bible in *every instance* but *five*. He has quoted Josephus *once* and Rollin *four* times. In every other instance he has given *book, chapter* and *verse* of the Bible. And Dr. Weeks in making out his sixty errors in Mr. Miller's chronology, has pretended to find but few in relation to the Bible; one or two of which, perhaps, claim a passing notice.*HST April 12, 1843, page 47.11*

The fourteenth ERROR in the Doctor's numerical order, is, that Mr. Miller "leaves out Samson altogether," etc. Now did not the Dr. *know*, that Samson's time is included in the forty years given to the Philistines? If he did know it, he is in fault for representing it otherwise; and if he did not know it, it is high time he learned it, as he might by reading the following verse: "and he judged Israel, in the days of the Philistines, twenty years,"—*Judges 15:20*. The days here mentioned are doubtless those forty years, (*13:1*,) in which the children of Israel were "delivered into the hands of the Philistines," as the history of Samson clearly shows they were during his life.*HST April 12, 1843, page 47.12*

In *error* sixteen, the Dr. finds fault because Mr. Miller gives only five years to Jehoram, when it should have been eight, according to *2*

Kings 8:17, where it is said, “He reigned eight years in Jerusalem.” Jehoram began his reign in the 5th year of Joram, king of Israel; Jehoshophat being still king of Judah, *2 Kings 8:16*, Joram, king of Israel, began his reign in the eighteenth year of Jehoshaphat, *1 Kings 3:1*. Jehoshophat’s whole reign was twenty-five years, and the fifth year of Joram must have been nearly three years before they ended. Jehoram, therefore, reigned but five years alone, and three with his father. The Doctor could not have been ignorant of this fact. Why, then, does he make an ERROR out of what he evidently knew to be CORRECT?!! But so it is.*HST April 12, 1843, page 47.13*

Error twenty-six is made from Mr. Miller’s giving to Joshua, twenty-five years, while Jahn gives but seventeen. Now, when Joshua came out of Egypt, he was a young man, *Exodus 33:11*; he could not have been more than forty-five, which would make him eighty-five when he entered Canaan, and one I hundred and ten when he died, leaving twenty-five years after entering Canaan. See *Joshua 14:7 and 24, 29*.*HST April 12, 1843, page 47.14*

Now we would very respectfully ask our reader, if they can imagine any smaller business for a D. D. than trying to prove Mr. Miller mistaken, *because he does not agree with Jahn*, when he does agree with the Bible? The chronology on the margin of all the Bibles we have consulted, gives Joshua twenty-four or twenty-five years. Thus Mr. Miller is right, according to the Doctor’s own standard, and yet ye sets up what he acknowledges a false standard, and because Mr. Miller does not agree with it, sets that down as an error.*HST April 12, 1843, page 47.15*

Respecting Jahn, we have only to remark, that as he had made Biblical antiquities his study, his authority stands high among theologians, on points where he had the means of getting authentic information. When, therefore, he says the Jews of China, who probably never heard of Paul’s testimony, (and would have given it no weight if they had heard it,) agree with Paul in making the period of the Judges longer than the common chronology, we consider that an important item of confirmatory testimony. But because we take Jahn’s testimony as to a fact, must we be compelled to take him every where *in opposition to the Bible*? Our remarks respecting him,

as being “of the highest authority where the Bible leaves us in doubt,” were intended to refer to his standing among theological writers. We regard the authority of none of these rabbies, professors or doctors, *when they merely give us their opinions*. We appeal to the Bible, on all points where it gives us light.*HST April 12, 1843, page 47.16*

The following extract faom a letter received, a few days since, from Elder I. C. Goff, shows that other minds have arrived at a conclusion similar to brother Miller’s, that the world is six thousand years old.*HST April 12, 1843, page 47.17*

“One circumstance which I understand has contributed to an interest in the Lafayette College at Easton, it may not be amiss to mention. Some months since, the Chronology of the World by Mr. Miller was put into the hands of & student in that Institution, by his father. As the chronology is understood to be collateral evidence in the conclusions to which Mr. Miller and others arrive, in reference to the events of the present year—it was decided that it should pass through a rigid examination. Some days subsequently, I saw a letter from a gentleman connected with that Institution, stating that the chronology ‘did not suit them at all.’ Amongst other things, it was objected that Mr. Miller had made no account of fractions of time—which might make a difference of thirty or forty years or even more: he had no doubt a correct chronology could be made out—that is, within seven or eight months. This task undertaken, and resulted in a difference from the calculation’s of Mr. Miller, of three, years and seven months. Appended is a note, admitting that Samuel might have ruled some years longer than they gave him. hut not to exceed four. As their calculations fall short of Mr. Miller’s, their admission *covers the whole ground*.”*HST April 12, 1843, page 47.18*

This examination covers the ground of one of he Doctor’s strong objections—viz., on the fractions of years,—and still corroborates Mr. Miller’s chronolgy.*HST April 12, 1843, page 47.19*

It would be diverting to take notice of the Doctor’s mode of multiplying *mistakes*, which, in a number of instances, is done by *repetition*, if it were not for their evil tendency on those who

regarded the number of items in his catalogue, instead of the nature of those items. For instance, "*Mistakes*" No 16, 26, 37, and 48, are all based upon what the Doctor calls a mistake of Mr. Miller, in giving Jehorarn five years instead of eight. Out of that *one item* the Doctor makes *four mistakes*.*HST April 12, 1843, page 47.20*

Mistakes 10 and 52, are the same thing, i. e., he makes *two* mistakes out of *one* item. Mistakes Nos. 17, 18, 19 28, 30, 43, and 45, are all made out of the *one* disputed passage in *1 Kings 6:1*. Thus the reader will readily perceive how the Doctor has managed to beget such a progeny of "*mistakes*."*HST April 12, 1843, page 47.21*

We might exhibit multiplied examples of the Doctor's *modus operandi*, in this respect: but this is sufficient to give the reader a sample; and if any one has the curiosity to see the whole *tribe* of "*mistakes*," of precisely this character, they will easily net a full view of them, by reading and comparing the reputed *mistakes* in the Doctor's lectures with each other.*HST April 12, 1843, page 47.22*

By reading the first part of the Doctor's second lecture, one would be led to suppose, that Mr. Miller had based his chronology almcst entirely on the testimony of Josephus. The use he there makes of Josephus, is just calculated to make such an impression; when the act is, Mr. Miller has quoted him but in one single instance. The course the Doctor has adopted, in reference to this author, to say the least, is calculated to give a wrong impression, and prejudice the minds of the people. A Professor of Theology has just called on us, who says he understood from Dr. Week's articles that Mr. Miller alternated between Josephus and the Bible, for testimony, as it suited his convenience.*HST April 12, 1843, page 47.23*

"When the Jews said of Christ, 'He hath a devil and is mad, why hear ye him?' they did it to prejudice the people, and close their ears against him. When modern scribes called Mr. Miller an ignorant fanatic, it is for a similar reason. Dr. Weeks quotes Mr. Miller as referring to what 'Maccabees tells us in his first book.' This was written by Mr. Miller many years before he undertook to make out a chronology, but it is No. 41 of the 60 mistakes, and the only one which Rev. S. I. Prime, the editor of the Observer, refers to, as

if that settled the question. Suppose, in the hurry of writing, I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove Imetobe ignorant or careless, in that expression, for we have no epistle of Timothy on record. But it would not weaken the truth of the Scripture I might thus quote, nor would it be impossible for me *ever afterwards*, to quote Scripture correctly. But such is the tenor of the argument. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed *Maccabeus* [*the hammerers*] but no such explanation is given in any part of the Bible and Mr. Miller made the above mistake in his language in referring to them. Some years afterwards He enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, an referring to the best histories which record the facts not settled by the Bible, and among these authotities the books called the Maccabees are *not mentioned*. But the proofs are all nulified by the fact that *Mr. Miller once made a mistake*! We have ofter observed school-boys sneering at a companion's mistakes, and have seldom failed to find the conceited boy soon making some gross blunder, but we did not expect to find such a glaring proof of ignorance as we perceive in Dr. Week's first article.*HST April 12, 1843, page 47.24*

See our remarks above, on what Doctor Weeks calls mistake No. 1. The Doctor makes a display of correcting the style, and shows that he did not understand what he was about.*HST April 12, 1843, page 48.1*

"What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Maccabees, he says:*HST April 12, 1843, page 48.2*

"This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was pot trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how utterly disqualified he is by his ignorance, to be an expounder of prophecy."*HST April 12, 1843, page 48.3*

"Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belongs to *time exclusively*?

Have we not had a deafening blast of trumpets about Dr. Weeks' "*learned*" articles, "demolishing Millerism," to use the modest language of the Evangelist?"*HST April 12, 1843, page 48.4*

"The quotation which Dr. Weeks refers to on page 247 of Miller's Lectures, is from Ferguson, the celebrated astronomer, who, by an astronomical calculation, has shown that Christ was crucified in the year 33 of the common era. We have recently heard of two astronomers, one in Connecticut, and one in New Jersey, who have revised the calculation and declare it to be accurate."*HST April 12, 1843, page 48.5*

"Thus, we have an astronomical measuring-rod, reaching back 1810 years to the death of Christ, where his cross stands as a fixed monument, from which springs the prophetical arch of 70 weeks, covering all the uncertain space between Malachi and Christ, and extending back precisely to the commencement of the prophetic periods. Having these fixed points concerning all the important periods, why should we trouble ourselves in looking after Dr. Weeks, who has lost himself in a labyrinth, and sunk in a quagmire among the Kings and Judges beyond?"*HST April 12, 1843, page 48.6*

So much for Dr. Week's Lectures on the Chronology. In the close of his second lecture, the Dr. says:*HST April 12, 1843, page 48.7*

"I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is this present year, 1843. I think the Scriptures have purposely left it in uncertainty," etc.*HST April 12, 1843, page 48.8*

Now, if the Doctor does not know what is the right computation, how, I ask, does he know what is wrong? This is certainly an anomaly. If a man accuses me of using false scales and weights, he cannot prove his assertion true, unless he has a perfect standard to try them by. And in just such a dilemma is the Rev. Dr. Weeks. He protests that Mr. Miller is *wrong*, and confesses that he himself does not know what is right.*HST April 12, 1843, page 48.9*

It certainly could not be expected that a man of the talents, learning and erudition of Dr. Weeks, would have been so *perfectly*

vulnerable in all his positions, had his cause been a good one. Such are the feelings of many, who were opposed to Mr. Miller's views, but since hearing Dr. Weeks, express themselves as constrained to think the claims of the Advent Doctrine are strong. God will even make "the wrath of man to praise Him."*HST April 12, 1843, page 48.10*

Death of Bro. Chauncey E. Dutton, of Utica, N. Y

JVHe

Dear Bro. Himes—Our dear brother, Chauncey E. Dutton, "sleeps in Jesus" the "first resurrection." He died on Sunday morning, the 19th inst., after an illness of about 48 hours. He had been long afflicted with a scrofula affection of the lungs and throat, which sometimes prostrated him, attended with violent pains of the head. The attack with which he died, was one of uncommon severity, and baffled all exertions to coun teract it. So extreme was his suffering, and so suddenly did he depart, that he said but little in his last hours.*HST April 12, 1843, page 48.11*

As it respects testimony to the truth and power of the religion of Christ, he had no need to speak on a death-bed; his life was a "living epistle, read and known of all men." Br. Dutton was a man "full of faith and the Holy Ghost." For about 10 years he was an experimental witness of the perfect love of God.*HST April 12, 1843, page 48.12*

A little more than a year ago, having had his attention directed to the Lord's Advent nigh, he commenced, with his brother-in-law, H. Patten, the reading of William Miller's Lectures. One Sabbath morning, while reading at their separate residences, and without each others' knowledge, they both became impressed with the truth of the doctrine of the coming of Christ in 1843. Br. Dutton went immediately to the house of his brother Patten, and asked him what he thought of Mr. Miller's argument. Br. P. then told him his exercises, and the convictions of its truth that had been wrought on his mind. Br. Dutton responded that his own mind had just undergone similar exercises and convictions; and they embraced the truth then and there together.*HST April 12, 1843, page 48.13*

Br. Dutton, however, did not come out in the advocacy of the *time* until the visit of Br. Storrs to this city last September. From that time he proclaimed the coming of the Lord in 1843, with great boldness and power, till he “ceased at once to work and live.” several weeks just previous to his death he was engaged in excessive labors, proclaiming the midnight cry, and winning souls to Christ. In the town of Floyd, through his and Br. Patten’s labors, it is believed that at least 150 souls were brought to the Savior, and the work has been going on, since they left, with great power.*HST April 12, 1843, page 48.14*

But a few days before his death he returned from a week’s hard labor in an adjoining village with his physical nature exhausted, which immediately sunk under the power of death in the manner already noticed.*HST April 12, 1843, page 48.15*

At the request of the friends, on Tuesday the 21st, the day of his burial, I delivered a discourse to a large audience, as appropriate to the death of a *son of Abraham*, on *Hebrews 11:13*: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” It was a season of deep solemnity to all, but especially of holy inspiration and joy to the dear disciples of Jesus, who are looking for their returning Lord to put them in possession of the Abrahamic inheritance with all the children of promise. We sorrow not, therefore, as those without hope, but are daily looking for the glorious consummation, when we expect to meet our brother in the New Jerusalem, where “there shall be no more death.”*HST April 12, 1843, page 48.16*

Yours in the Abrahamic faith,
David Plumb.
P. S. Midnight Cry please copy the above. D. P.

Obituary

JVHe

Departed this life, at Boston, on the 28th day of March, Mrs. Polly J.

—consort of Dea. John Emerson, aged 36 years.*HST April 12, 1843, page 48.17*

Sister Emerson was born in Piermont, N. H., and was the eldest daughter of Nathan and Meriam Bean.—She experiencad religion about 12 years since; but did not make a public profession of religion till after she removed to this city: when she was baptized by Elder J. Y. Himes, and united with the Christian Church in Boston. She has ever adorned her profession with a Christian deportment; and her amiable and philanthrophic disposition has endeared her to all her friends and acquaintances, who universally feel deeply to mourn the loss of her society. *But they sorrow not as they that have no hope*.*HST April 12, 1843, page 48.18*

Her funeral was attended on the 30th ult., and on the Sabbath following a Sermon was preached on the occasion of her death by the writer.*HST April 12, 1843, page 48.19*

E. B. Rollins.*HST April 12, 1843, page 48.20*

Boston, April 3*d*, 1843.*HST April 12, 1843, page 48.21*

Brother John Pearson, of Portland, Maine, writes us that “we have great opposition here from the clergy; cold-hearted professors, and the most abandoned and profane characters all united against The coming of our Lord, but we are daily expecting that Daniel’s people will be delivered. The cause is advancing gloriously in the country Towns.*HST April 12, 1843, page 48.22*

A Correspondent suggests to the believers in the Second Advent, not to have their spirits stirred within them by the scoffing and malicious attacks of an unbelieving world, but continual prayer be offered; that each one may continue in that sweet and holy frame of mind which is necessary, that we may be found of him in peace, and fit us for that kingdom, where the meek only inherit.*HST April 12, 1843, page 48.23*

Notice.—The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him at No. 14 Devonshire Street, Boston, in care of J. V. Himes. N. Billings.*HST April 12, 1843, page 48.24*

Answer to brother George W. Whiting. We suppose that *Revelation 18:4* has reference to Papal Rome.*HST April 12, 1843, page 48.25*

Letters

JVHe

from post masters, to april 8, 1843

Lebanon, Me $1; W Newfield, Me; Middlebury, Vt; Pleasant Valley, N Y; New Providence, N J; Windham, Me; Flagg Creek, Ill; Rockford, Ill; Mattapoisette, Ms; Towndsendville, N Y; Detroit, Mich; Hydepark, Vt; W Millbury, Mass; Smith Ford, S C; Schenectady, N Y all right; Panton; Tariffville, Ct well, let it go; G S Davis, Middletown, Ct $1 for J. Barnes; Holmes Hole, Ms; Masena, N Y; Greenwich, N Y; Cambridge, Vt all paid up; Pembroke, N H; Derby, Vt; Braintree, Vt; Blairsville, Ia; Marshfield, Vt; Gilford, N H; Bridgeton, Me; Monroe, Miss, books sent; Tullerville; North Chelmsford, Mass; Alton, N H; Dayton, Ill; W Newfield, Me; Great Falls, N H; Wakefield, N H; Pomfret, Ct; Rutland, Vt; W D Tuller; Chk; Essex, Vt; E Washington, N H; Claremont, N H; Culpepper, Va; West Hartford, Vt; Mattapoisette, Mass $1; Woodstock, Vt; Colebrook, N H; Vermont, N Y; Lebanon, Ct; Deerfield, N H; Smith's Landing, N J; Middletown, Ct; 1 over, N H; Woods Hole, Mass; E Roxbury, Vt; Williamsport, O; Wolfboro, N H; Springvale, Me; East Berkshire, Vt; West Braintree, Vt; Sugar Hill, N H.*HST April 12, 1843, page 48.26*

individuals

JVHe

Saml E Brown, Portland, Me; J Pierson, $44; C Wines, $20; G S D Jno Dudley; A C Woodworth; J Weston, $10, $30 March 13; J J Peters; W Lincoln; J Kimball, Ackworth, N H papers sent; E Shepherd; J F Randall; C Dubois; A Friend, Fort Ann, N Y; C Green, $64; Bal. due $62,20; A Way; J H Lonsdale; E Mitchell; T F Oakes; Wms Thayer, $5; J S White; Mary Dutton; R Montague; John Myers, $5 the bill was not receipted, but now stands charged

to you; J Sabine; Cephas J Kee; A Ward; A Clapp; C Field, Jr, account balanced with books sent; Geo Storrs; S F Bradley; E C Ross; J Braley; H Palmer; D Burgess; G F Cox; L B Colles; S Haight and others; G W Bates; C A Anderson; Geo W Whiting; J C Forbush; A A Sawin, $4.*HST April 12, 1843, page 48.27*

Bundles Sent

JVHe

C Wines, Vergennes, Vt; Rev J Litch, Philadelphia, for H B Pratt; Jno Pearson, Portland, Me; F B McNamra, Shaftsbury, Allegany Co. Pa; Box 36 Park Row, N Y; Rev J Sabine, Bethel, Vt. (by mail;) C G Miller, Dayton, Ill; C Field, Jr. Ashfield, Mass.*HST April 12, 1843, page 48.28*

Signs of the Times

JVHe

Is published weekly, at No. 14 *Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed*.*HST April 12, 1843, page 48.29*

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April 19, 1843

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Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST April 19, 1843, page 49.1*

THE SIGNS OF THE TIMES

No Authorcode

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, APRIL 19, 1843.

Little Horn Prevailing

JVHe

Daniel 7:21, 22. “I beheld and the same horn made war with the saints and prevailed against them: until the Ancient of Days came and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom.” In these last days, when thousands are aroused from their slumbers by the Midnight Cry, the following question is often asked—If the Papal power lost its dominion over the saints in 1798, how does it make war and prevail against them at the present time?*HST April 19, 1843, page 49.2*

In throwing light upon this point, I would direct the attention of the inquirer to the Sandwich Islands. With the mission in those islands many have felt a deep interest—they have watched with joyous hearts their prosperity, and they have mourned as they have witnessed the inroads of the Man of Sin among these islands. A brier statement or the introduction of Papacy into those isles, and

the assistance which has been rendered them by the *French* there, and at other places, will show in part, how the little horn *now* makes war and prevails against the saints.*HST April 19, 1843, page 49.3*

The following is compiled from the Missionary Herald of 1840, March No. From that periodical it appears that those isles were free from papacy until 1826. In that year three papal ecclesiastics and six seculars, sailed from Bourdeax in France, and arrived at Honolulu in the summer of 1827—the chief ecclesiastic however, having died on his passage. The government was unwilling that they should stop on the islands, but the Captain of the vessel made it appear that he was short for provisions, and in view of this, they were permitted to tarry. The priests devoted themselves to the. study of the Hawaian language—while the seculars labored as mechanics. Near the close of 1831, the principal men of the islands discovered that their influence had been very injurious, and the government of the islands deliberately determined to send them away. A vessel was prepared, and the two priests were carried to a port on the coast of California. For about five years the islands were freed, from their pernicious influence. In the spring of 1837, they returned in a British vessel to Honolulu, but were compelled by the king of the islands to leave in the same vessel. It seems that this greatly enraged the little horn that has eyes like a man: But what could be done? He had no armies at his command: He had lost his dominion over the saints, so that notwithstanding the islanders were disposed to reject him, he could not wear them out. In this dilemma he looked to the king of France for aid, and it was not in vain. In about two years after the priests were compelled to leave in the same vessel that brought them, the French frigate L'Artemise, sailed for the Sandwich Islands, and in the month of July, 1839, cast anchor in the harbour of Honolulu. The commander of the frigate, Capt, Laplace, addressed a manifesto to the king of the islands. A few extracts will show that the king of France had espoused the cause of the pope. In the commencement of the manifesto he says, "His majesty the king of the French, having *commanded* me to come to Honolulu, *in order* to *put an end* either by *force* or *persuasion*, to the *ill-treatment* of which the French have been victims at the Sandwich Islands, I hasten, etc. etc."*HST April 19, 1843, page 49.4*

1st, Capt. Laplace was *sent* by the *king* of France.*HST April 19, 1843, page 49.5*

2nd, The object was to *put an end* to the *ill-treatment* which the *French*, (Catholic priests,) had been victims at the Sandwich Islands.*HST April 19, 1843, page 49.6*

3rd, It was to be accomplished by *force* or *persuasion*. If the king of the islands would cower before him, and suffer Romish priests to sow the seeds of death in the islands, he should not be harmed; but if he should refuse, Capt Laplace declared "*war* will *immediately* commence." In this manisfesto, Capt. Laplace speaking of the French nation says, "In fine they will comprehend that to *persecute* the *Catholic religion*, to *tarnish* it with the name of *idolatry*, and to repel under this absurd pretext, the French from this archipelago, *was to offer an insult to France, and to its sovereign*." Those that had been expelled from the islands, were expelled because of their *pernicious influence*, and *not because* they were *Frenchmen*. The king of the isles saw that they were corrupting the people, and as a friend to the people that he governed, he banished them from the isles. Capt. Laplace speaks of the *French* being banished; there were but two banished and *one* of them was an *Irishman*. The truth is this, they were *both Catholic priests*, and to expel them as such "was to offer an insult to France, and to its sovereign." After stating the grievances of France, he proceeds as follows: "Consequently I *demand* in the *name* of *my government*.*HST April 19, 1843, page 49.7*

1st "That the *Catholic worship* be declared free throughout all the dominions subject to the Sandwich Islands, etc.*HST April 19, 1843, page 49.8*

2nd. That a site for a *Catholic church* be given by the government of Honolulu, etc.*HST April 19, 1843, page 49.9*

The third article pre-supposes that the king of the islands had Catholics there in prison, and demands their liberation. (This was untrue, the Catholics had not been imprisoned by the king of the islands.)*HST April 19, 1843, page 49.10*

4th. That the king of the Sandwich Islands deposit in the hands of

the Capt. of the L'Artemise, the sum of $20,000 00 as a *guarantee* of his *future conduct toward France*, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.*HST April 19, 1843, page 49.11*

The fifth article required that the treaty signed by the king of the isles, with the $20,000, should be conveyed on board the frigate by one of the principal chiefs of the islands, and that the batteries of Honolulu salute the French flag with twenty-one guns, which should be returned by the frigate.—"These" said Capt. Laplace, "are the *equitable conditions* at the price of which the king of the Sandwich Islands shall *conserve friendship with France*."*HST April 19, 1843, page 49.12*

At the same time an official letter was addressed to the British consul, affording protection to him and his compatriots on board the frigate. A similar communication was addressed to the American consul with an addition, of which the following is a part. "I do *not*, however, include in this class the individuals, who, although born it is said in the United States, make a part of the *protestant* clergy of this archipelago."*HST April 19, 1843, page 49.13*

This language shows plainly that the king of France had no sympathy for the *protestant* clergy—no protection for them in time of danger. On the other hand he had espoused the cause of the pope, to make "war with the saints." The king of the islands complied with the unjust demand of the French government, and on the 17th of July, 1839, a treaty was signed by the king of the islands and tracts.*HST April 19, 1843, page 49.14*

1st. "The *French* shall be *protected* in an *effectual* manner, in their *persons* and *property* by the *king of the Sandwich Islands*."*HST April 19, 1843, page 49.15*

2nd. "No *Frenchman* accused of *any crime whatever*, shall be tried *except* by a jury composed of *foreign* residents, *proposed* by the *French consul*, etc."*HST April 19, 1843, page 49.16*

3rd. "*French merchandises*, or those known to be French produce, and *particularly wines* and eaux de vies (brandy,) *cannot* be prohibited, and shall not pay an import duty higher than five per

cent, ad valorem."*HST April 19, 1843, page 49.17*

These extracts show that the treaty signed by the king of the islands, not only secured protection to *Romish priests*, but it secured the importation of *ardent spirits*, which is one of the most efficient means that the Catholics have used at the Sandwich Islands, to lead souls astray.*HST April 19, 1843, page 49.18*

In the annual report of the Sandwich Island mission, published in the Missionary Herald, of 1842, pages 95, 96, we find the following:*HST April 19, 1843, page 49.19*

"The assiduous efforts of the papists to gain a footing have not failed of success, painful to every benevolent mind. Their motto appears to be death or victory. Their plans are deeply laid, and their resources probably large, besides the fact that at the present, they are backed up by a French consul *in the name of his nation*."*HST April 19, 1843, page 49.20*

The king of France does grant the pope aid in other parts of the world, as the following will show. In a letter from Doct. Grant, to the Missionary Board, published in the Missionary Herald of 1842, page 459, speaking of the papists among the Nestorians, says, "who stand ready to penetrate the Nestorian, the moment existing obstacles are removed, *supported* by a new French consul, and with overtures in which they confide to bring over the *whole church to the papal see*."*HST April 19, 1843, page 49.21*

In another letter from the same place, (Mosul,) published in the Herald of 1842, page 497, we find the following:*HST April 19, 1843, page 50.1*

"The papists appear to be concentrating their forces upon this region. The French consul who has recently arrived is a bigoted papist, and *acknowledges* that the *great object* of his coming to Mosul, is, to *protect* the *papist* and the *cause* of the *Roman church*."*HST April 19, 1843, page 50.2*

In the Missionary Herald of 1842, page 52, we find the statement of a pious lady residing at Bagdad; speaking of Catholicism she says, "The Roman Catholics carry the day in every way. There are many

priests who have been educated at the propaganda at Rome, possessing all the subtelty of Jesuits. The French consul *supports* them and *fights* for them in all their mundane concerns."*HST April 19, 1843, page 50.3*

The above extracts show *how* the little horn *now* makes "war with the saints."*HST April 19, 1843, page 50.4*

The Papal power not only makes war with the saints by the sword of the king of France, but by its *craft*. In the Missionary Herald of 1841, pages 357—359, we find the following:*HST April 19, 1843, page 50.5*

"Since the triumph of the French over the Sandwich government in July, 1839, (this was in behalf of popery,) the moral aspect of things at the islands has been deepening with gloom. The repeal of the law prohibiting the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article. * * The consequences were disastrous. The formerly quiet town of Honolulu, became a scene of revelry and noise, and the resort of the vicious never before surpassed. Many members of our churches also, were drawn into the vortex, and were cut off. * * * * By the most *deceptive arts* they (the priests,) are *enticing* to their embrace this simple people. * * * * Their most efficient coadjutor is *alcohol* under the names of brandy, gin, wine, etc. This is the *spirit* which accompanies them to these islands; and this is the spirit which aids them in their work of converting the natives."*HST April 19, 1843, page 50.6*

In the Missionary Herald of 1842, pages 345—349, we find a description of the character of the Romish priests in the Sandwich Islands. "They use their wiles, throw open their yards and their doors—spread them with good things, and invite the children to eat with them, and then ask them if I ever treated them in this way. And when they are riding on horseback and chance to behold a group of children by the way, they will dismount and take up some of the smaller ones and put them on their horse and give them the privilege and pleasure of riding a short distance, and then ask them if I ever showed them such kindness"*HST April 19, 1843, page 50.7*

After the inhabitants of the islands had acquired an appetite for

intoxicating drinks, they commenced manufacturing them as the following will show.*HST April 19, 1843, page 50.8*

"Some of the people soon commenced fermenting articles of intoxication, such as apples, melons, potatoes, sugar cane, tiroot and awa; from all of which they intoxicated themselves, till not less than *two thirds* of the *entire population* of the two districts in this station, had been *repeatedly inebriated*."*HST April 19, 1843, page 50.9*

The priests inculcate the following sentiments.*HST April 19, 1843, page 50.10*

"Rum and awa drinking are no fault.*HST April 19, 1843, page 50.11*

"*Adullery* becomes a fault *only* when *detected*. Gambling—card playing—horse riding, etc. are not criminal on the Sabbath. These last have been done by the *priests themselves, in order to show that they are not sins*."*HST April 19, 1843, page 50.12*

The priests ingratiate themselves into the affections of the people by making them presents, pictures, beads, articles of clothing, etc. This however, is not the only means that the Catholics have in operation to purchase the affections and services of mankind, as the following testimony will show. It is taken from the Missionary Herald, 1842, page 497.*HST April 19, 1843, page 50.13*

"*Two thousand francs* have recently been sent here (Mosul,) from a papal society in Lyons, for distribution among Independent Nestorians, and *three thousand more* for the villages around Mosul. It should be *remembered* that *this* is *not* for the *support* of *missionaries*, but to be distributed as bribes among the people."*HST April 19, 1843, page 50.14*

to be continued.*HST April 19, 1843, page 50.15*

Letter from Maine

JVHe

Dear Brethren Himes and Bliss: I believe with the Apostle that the

end of all things is at hand—I desire to be sober and watch unto prayer. The doctrine of the second advent of our Lord, is a blessed doctrine to my soul. It is what I perceive and fully believe to be plainly taught in the bible—and were there not a prophetic number from which calculation could be made, I should be drawn to the conclusion that we are now living on the last crumbling sands of time, from the fact that we are so far down the stream of time designated by the divided state of the Roman kingdom; also, that the gospel has been preached in all the world for a witness unto all nations; again that six thousand years have about expired, which Bishop Usher would have shown had he not made a mistake of 153 years from the death of Joshua to Samuel the prophet. Again there never was a time when the blessed bible was so clearly understood; the vision is made plain, that he that reads may run—never such an increase of knowledge. Again earthquakes in divers places, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Again never such a time of strengthening the hands of the wicked, by the cry of *peace and safety*. Never did evil servants not only say in their hearts my Lord delayeth his coming, but resort to such means—and beat or smite their fellow servants, and eat and drink with the drunken as now—never such *caricatures*, such mocking and scoffing at the idea of the return of our heavenly Nobleman. Brethren, seeing all these things according to God's immutable word, may we not, indeed, look up and lift up our heads, for our redemption draweth nigh. I find that some of our dear second advent friends have had, and probably may still have, their minds on some particular month and day when our Lord may come. I have thought myself that inferences might be drawn from the scripture to favor his coming the first part of the year, but not strong enough for a full *reliance*. I find that the prophetic periods, or numbers, all that bring us down to 1843, have no fractional parts, such as hour, day, month, as was the case in *Revelation 9:15*; on which brother Litch gave an exposition some two years before events, prophesied of, proved his exposition true to the very letter. Therefore, as the year is only brought to view in prophetic vision, I think no satisfactory calculation can be made on the month or day. But glory to God, I should not be surprised if we should see the sign of his coming at any moment. Therefore, beloved brethren, let us give up the loins of

our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ. I will just say, to the praise of God, that he has wrought a great work in this town, and also in Wakefield, N. H. through the instrumentality of faithful laborers in the second advent cause. Where the preaching of the world's conversion, Jew's return and the like, had lulled both church and people into a stupor, that nothing apparently would awake, but the blessed doctrine of Jesus and the resurrection.*HST April 19, 1843, page 50.16*

Your's in hope of heaven,
Daniel Waldrow.
Acton, Me., *April* 7, 1843.

Letter from Illinois

JVHe

My Dear Brother,—You will pardon me I am sure, when you see my object is, the advancement of the all-absorbing cause of the glorious advent of our Blessed Redeemer at hand.*HST April 19, 1843, page 50.17*

I was sent to this state seven years since by the American Bible Society, as agent for Illinois. I labored in their service between four and five years; at the end of this service, I took an agency for the Baptist Illinois State convention one year.*HST April 19, 1843, page 50.18*

Some three years since, I read a book written by William Miller, but with little interest, as I did not, from the hasty perusal, comprehend its import. Last fall I providentially listened by to a lecture on the second advent by William Clark, a lay brother of the presbyterian church who had been to Boston. My curiosity was excited, and I procured a copy of Miller's Lectures and commenced a candid examination.*HST April 19, 1843, page 50.19*

On reading the third lecture my mind received convictions. I then examined the numbers in Daniel's visions, pen in hand; on this part I spent three days before I could fully comprehend the whys and

wherefores—at length all was clear—and here, my dear brother, came my trial. If I believed so important a doctrine, how could I withhold it from my perishing fellow men? And yet could I breast the storm? A most solemn and critical pause ensued. Could I bear the frowns, the sarcasms, and contempt of my brethren and especially my brethren in the ministry?—They were near and dear, but God enabled me, I trust, to feel that the Saviour and his cause were far more precious than all the world beside. Never before did I feel that I could die for the Saviour and his precious cause. Never before could I comprehend how primitive disciples felt when they were willing to suffer martyrdom for Christ's sake.*HST April 19, 1843, page 50.20*

At this time I knew of no minister in the state, favorable to the doctrine of the second advent nigh at hand. After my first effort I was extremely happy—I felt that I had acted worthy of that dear Saviour that had suffered so much for me. I was astonished, too, at the power that seemed to accompany the word preached. I have often remarked since, that people listen from one to two hours, as if (as a brother remarked,) "they were nailed to their seats."*HST April 19, 1843, page 50.21*

The Lord has now given me two excellent efficient brethren in the ministry to strengthen my hands, and finally, the whole country in this region is alarmed; many believe, and sinners are being converted under the sound of die Midnight Cry. I saw last week a brother Pease from your city, who gave me some handbills and books—a brother Brunson from Rochester, N. Y. in company, sounding the alarm to all. I live five miles from Upper Acton. Upper Acton is the location of Shirtleff College. At this place I obtained liberty to lecture with some difficulty. Being a member of the church and an owner in the house—otherwise I should, no doubt, have been shut out. I think I may say the cause is rapidly advancing in this vicinity.*HST April 19, 1843, page 50.22*

A few remarks more and I have done. I have had the privilege through the kind liberality of friends, of reading the Signs of the Times, father Miller's and some other works, which have been of great benefit in strengthening, and preparing my mind for the great work before me.*HST April 19, 1843, page 51.1*

I have often thought it would be a great consolation to meet those dear brethren who have labored so prominently in the cause. This, however, I shall not probably be permitted to do till our Redeemer comes “in his own glory, and his Fathers, and the glory of the holy angels.”*HST April 19, 1843, page 51.2*

I feel very thankful for the instruction I have received from brother Miller’s writing, and the writing of others. I read the prophesies with much more pleasure than formerly. And now my dear brother, may the Saviour guide you into all truth, and sustain you amidst all your arduous labors till his appearing. I am yours very truly, “looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ.”*HST April 19, 1843, page 51.3*

R. Kimball

P. S.—Our brother Clark lectures to very good exceptance, and has been the cause, under God, of waking up the whole region.—How much good can even a lay brother do if faithful. I have heard of a number of ministers of late who are about convinced. The Midnight Cry *must* and *will* be made, for the mouth of the Lord hath spoken it.*HST April 19, 1843, page 51.4*

Upper Alton, *February* 21, 1843.*HST April 19, 1843, page 51.5*

Letter from G. S. Davis

JVHe

Dear Brother Himes,—I gave but little attention to the subject of the second advent, when brother Miller’s lectures were first published, for this reason, that many of the clergy opposed it. But I could not feel satisfied, as the most of their arguments consisted of *unbelief* And believing the Bible our chart, which would show us plainly when we are near the port, I commenced in good earnest to search the Bible for myself, the more I read and compared scripture with scripture, the more I was convinced of its truth. I made use of all the means I could for correct information. I read my Bible with many prayers and tears; and was in June last fully convinced of its truth. I received then a license to preach, and began; in some places to

sound the Midnight Cry. In September, 1842, I took the charge of a circuit for a few months. I endeavored to lecture some on the subject, but had a man-fearing spirit and lost much on that account. I gave up the charge of the circuit in February, and have endeavored from that time to devote myself wholly in sounding the Midnight Cry.*HST April 19, 1843, page 51.6*

I meet with considerable opposition, many that profess to love the Lord cannot endure it, I question their love, many think they shall be much better off before he comes. Brother F. cries out, it is all speculation; a collection was taken up somewhere for something he does not know. (This is an argument.) Brother W. knows nothing about it and, of course ought not to say anything; he is to be pited, as a watchman on the walls of Zion in this enlightened age. Brother J. has no faith in Millerism, and I do not know as he has in anything else. It is a fact, those that are willing to hear the doctrine are generally the most devoted; and those that believe it are living souls. In many places it is received, and those that believe it declare publicly, that they feel as if they were newly born of the spirit. The work will prosper, thank God, it must prosper. And I hope and pray that our clergy may attend to the subject immediately; their flocks are looking up to them expecting to receive much, and get little. O Lord save me from such a responsibility.*HST April 19, 1843, page 51.7*

Yours in the expectation of seeing Christ soon.
GEORGE S. DAVIS.
Cornishville, *March* 24, 1843.

Letter from J. S. White

JVHe

Brother Bliss,—I have for a long time been astonished at the course pursued by the enemies of the second advent of our Lord.—There is no very marked difference between the world, and many professors of religion, except in some instances, the latter exceed the former in their manifest infidelity of heart, and disposition to scoff at the most solemn subjects. Such terms as moon-shine, fanaticism, humbug, nonsense, have become too tame for their

purpose They now say. it is the work of the devil, man of sin, has the mark of the beast, etc. etc. They call the believers in the Second Advent crazy, hypocrites, money makers, deceivers, disturbers of the peace. All this, and much more comes from those who profess to love the Lord. The readiness with which they hear, circulate, and seem to believe the thousand foolish stories, which they or others have put in circulation, is unaccountable, if we admit it possible, that they love the Saviour.*HST April 19, 1843, page 51.8*

And where are our religious papers, so called? They have joined hands with the scoffers, in their hue and cry of *Millerism*.—Nearly all I have seen in the Christian Watchman and Reflector, in relation to the appearing I of our Lord, has been such as the infidel would subscribe to, with this exception; he might have too much regard for his character as a man, to approve of all their sneering and scoffing. In one instance, at least, I believe this has been true. The editor of the Investigator, as I learn, refused to publish an article in relation to ascension robes, but the Watchman has since that inserted a letter from a professed minister of Christ, containing the same subject. But few weeks since we had in the above religious papers, a peace of the greatest scoffing and blasphemy, over the signature of "Country Pastor," that I ever heard or read from any known infidel whatever.—Surely we have fallen upon strange times.—What can the poor sinner think who is candid and somewhat concerned about his salvation? Above all, what must the Lord think of men professing godliness, and in high places? Is it not true, that the time spoken of by Peter, has fully arrived? "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" They cannot find any promise of his coming in the Old Testament; that part of the Bible, say they, mostly belongs to the Jews; and they tell us that nearly all the book of Daniel was fulfilled, when the Jews heard that *Antiochus* was dead; and the remainder, when the Romans destroyed Jerusalem. They find no promise in *24 Matthew* that the Lord is yet to come; that, they say, was fulfilled in the calamities which fell on the Jews. No promise can they see in these words of Christ, "I will come again and receive you to myself." This, say they, is fulfilled when a Christian dies. In like manner do they dispose of almost every thing in the Bible, which relates to the coming and kingdom of Christ. They say the Lord will not come until a great many thousand years

have passed away; and to prove this, they refer us to *Isaiah 2:4*. —"How he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now if they will look at the third verse, they will see that they are doing just what the Lord said they would do, in the last days. "And many *people* shall go and say" etc. This is a prophecy of what the *people* would *say*, and they are now saying it, and therefore, showing, that what the Lord said they would say, is now fulfilled. Now if they will read the sixth verse they will see that the Lord calls them soothsayers.*HST April 19, 1843, page 51.9*

Though the above course is in itself to be regretted, yet it is resulting in good; for it is leading many who were once looking to a would-be great man. to know what they should believe and practice, to the Lord, and to his word—to the law and to the testamony. Hence they are obeying the command, *Isaiah 2:22*, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."*HST April 19, 1843, page 51.10*

Yours for the truth,
J. S. White.
North Wrentham, *April* 1*st*.

Letter from Upper Canada

JVHe

The truth in Upper Canada prevails with many souls. Perhaps about 200 have turned to God in about two months past, under the labors of two of the weakest instruments. And among professors of religion the cry has aroused many a sleeping virgin. Dear reader, pray for us in this region, before you take your eyes off this brief article. The end is just upon us. A few instruments have been raised to help sound the midnight cry. To God and his Christ be the glory. Amen.*HST April 19, 1843, page 51.11*

The Lord has blessed the labors of brother Huff and Devrell in this region. Daniel Campbell.*HST April 19, 1843, page 51.12*

Dayton F. Reed.
Bellville, U. C, March 17, 1843.

From G. W. Bates

JVHe

The Lord is with us in this place, more than two hundred souls have recently been converted, in this town. The whole region is moved, and some of those old professors, (who in every petition, pray for the carnal Jews to return to Palestine, because they are God's peculiar people,) are very fearful lest the people will think these extensive revivals are the result of sounding the Midnight Cry, so they pray longer and louder for the Jews, and repeat nearly all of the eleventh chapter of Romans. Yours in hope of seeing Christ this year.*HST April 19, 1843, page 51.13*

G. W. Bates.
Winchester, March, 31*st*, 1843.

SIGNS OF THE TIMES

No Authorcode

BOSTON, APRIL 19, 1843.

Predictions of the End Days Past

JVHe

It is often said by the opponents of the advent, as evidence that the present is not the "Midnight Cry," that similar expectations have been frequently entertained in every age since the first promulgation of the gospel: and in proof, various dates are given when it is *said* such has been the belief.*HST April 19, 1843, page 52.1*

It is however one thing to *say* that individuals entertained such views, and that it was believed in certain times long past: but it is another thing to *prove* by *ancient* books or records, that such was

the *fact*. When any one asserts that a certain man at a certain period predicted a similar event, it is useless to attempt to disprove it; for to prove a negative is impossible. The whole proof of most of the instances adduced, of predictions of the end of the world, are based entirely upon mere newspaper *assertions*, a mere *say* so, being the only proof offered.*HST April 19, 1843, page 52.2*

Now unless such assertions can be substantiated, by indisputable proof, by reference to the chapter and verse of authentic histories, written in the times when those dates and persons can be authenticated, it will follow that no weight whatever can be attached to them. These considerations at once show us that but little confidence can be given to the greater number of the instances enumerated of such predictions. This reduces the actual number of such predictions to a very small compass.*HST April 19, 1843, page 52.3*

Of actual predictions which have been made at various periods and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world *before* the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in *time*, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in *this world before* the resurrection. The same was also held by the *Cocceians*, a sect founded by *Cocceius*, a professor of theology at Bremen in Germany, and who died A.D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events and not of the end of the world; so that the catalogue of such instances is still

further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief; or at most had extended in a very small circle, and were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfillment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private *impressions.* They have guessed, judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.*HST April 19, 1843, page 52.4*

The above remarks have respect to particular predictions of the end, and not to the universal looking for the coming of Christ, which has been in all ages since his first advent till *these last days*. Our Savior commanded his children to live continually *watching* for his coming: and we find that in accordance with this injunction, his followers have from that day to the preaching of a temporal millennium, continued to live in accordance with such an expectation, without having their eye on any particular time. Even the twenty-third article of the Saybrook Platform, adopted by the churches of Connecticut, A. D. 1708, teaches us that we should "shake off all carnal security, and be *always* watchful," and "be *ever prepared* to say, come Lord Jesus come quickly; and with this agree the Savoy confession of faith and the Westminster, which were the basis of the congregational churches of New England. Also Joshua Spalding, of Salem, who wrote in 1796, testifies that "as late as the great earthquake in N. E. many Christians were looking for the second coming of Christ; and with this expectation, they arose and trimmed their lamps Many Christians were then in the exercise of faith like that related of the Rev. and godly Mr. P—, who, awakening from sleep, said to his consort, "My dear, the Lord has come; let us arise and go forth to meet him." Mr. Spalding further states that he had the testimony of elderly people who were alive in his day, that they remembered when the doctrine of a

temporal millennium was *first*, preached: so that till the last century, Christians were continually looking for the coming of Christ, at any time; but this continual expectation is not to be classed with predictions of particular times for that event.*HST April 19, 1843, page 52.5*

After deducting from the list of predictions in days past those which have reference to other events, were instances only of individual or a limited belief, or are not supported by reference to any work written at the time when such predictions are reputed to have been given, it will be found that the entire catalogue itself has almost vanished. Indeed it is doubtful whether more than three instances can be produced, well authenticated, where a particular period for the consummation has been a general belief. Viz. soon after the days of the apostles, in the eleventh century, and at the present time.*HST April 19, 1843, page 52.6*

The primitive church believed that this world would terminate at the end of six thousand years from creation. St. Barnabus, Papias, Ignatius, Polycarp and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six thousand years immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.*HST April 19, 1843, page 52.7*

Again, at the end of the tenth century, a belief prevailed that when our Savior was crucified satan was bound, that the one thousand years of *Revelation 20*. then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon the army of Otho became unmanageable, and hid themselves in cellars, etc.*HST April 19, 1843, page 52.8*

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will

also fail, for never before has the belief been based upon an array of evidence as at the present time.*HST April 19, 1843, page 52.9*

Our Savior says, *Luke 12:35-38*, “Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”*HST April 19, 1843, page 52.10*

As he did not come at the first watch immediately after the days of the apostles, or at the second watch in the eleventh century, and as only three watches are referred to by him, let us be ready, so that when he comes at the third watch, we may be found of him in peace,*HST April 19, 1843, page 52.11*

Letter to Charles Fitch

JVHe

My Dear Brother. Fitch.—After a long delay, I now take my pen to address you. The delay has not been for want of affection for you, or interest in your work in the West; but from incessant labors, and having nothing to write of importance to the cause, except what I was giving weekly in the “*Signs of the Times*;” and “*Midnight Cry*.” I deeply sympathize with you in your labors, and sacrifices, in a new field, with the world and church, against you. But we have the consolation always, and every where in this cause, of triumphant success. It may be said, in *deed*, and in *truth*, of the doctrine of the personal Advent of Christ in his kingdom, nigh at hand; “great is truth, and mighty above all things, and *will prevail*.” We have no need to be concerned at all, only for the faithful and efficient discharge of our whole duty, in giving the alarm.*HST April 19, 1843, page 52.12*

I am perfectly satisfied that our’s is no “*false alarm*.” Its fruits all go

to demonstrate that it is the true voice of warning. Besides, the blessing of God is with us in the work, and richly attends our labors in waking up the church from her slumbers, reclaiming the backsliden in heart, and in bringing thousands of stout-hearted sinners to the feet of Jesus. Our opponents cannot show better, or more abundant fruits. In this matter then, we are sure we are right; let us then be firm, bold, and unflinching in our work of gathering souls to Christ, against the great harvest now just at the door. The "*times*," the "Prophetic times," which we believe will be filled up in the present year, and terminate the day of probation, and bring the day of glorious triumph to the whole Israel of God, are more clear and certain to my mind than ever. My faith has been increased by a review of the scriptural evidences. I cannot see how it can be otherwise, than that the 2300 days end in 1843; and so of the rest of the periods, on which we rely for the time of the "cleansing sanctuary." My faith has also been increased by the utter failure of o u r *learned* opponents in their attempts to overthrow the theory.*HST April 19, 1843, page 52.13*

Mr. Dowling, (who claims much learning at least) has failed, even in the estimation of those who oppose us. If Mr. D. *finished* the work, why did Mr. Colver make the attempt at a refutation? and not only refute in his own estimation Mr. Miller, but Mr. Dowling also! They can't both be right. Professor Stuart, also demolished us altogether, in the estimation of *some* of his own party, and many of the Universalists: but Prof. Pond has entirely overturned Prof Stuart's theory of the little horn in the 7th of Daniel, and of the days in that chapter as being *literal*. For he shows them to be *years*. But they cannot both be right. Well, in all these *opposing efforts among our opponents*, we see that, although "*Millerism is entirely overthrown*!" and *dead*! past the recovery of a resurrection, the next thing we be hold is Dr. Weeks, of N. J. coming forth with a formidable array of evidence that the doctrine is still alive, and flourishing, and the "N. Y. Observer," and "N. Y. Evangelist," bearing faithful witnesses to the facts, who *now*, (though heretofore thought the whole affair beneath their notice) magnify the subject into one of *very great importance*, and in connexion with the doctor, put forth all their "central energies" *to put it to death again*! The doctor, at the last dates, had found some hundred and twenty mistakes in Mr. Miller's theory, and is to go on still, I know not how long, perhaps several

hundred. Well the *people*, aye, the *common people* too, are looking to see if the doctor has any *truths* of his own on the same subject. If he only is to find fault, and criticise our views, why almost any one can do that. The question with the people is, will he present a *better theory*, less vulnerable, with fewer mistakes than that of Mr. Miller. If he does not do this, we shall stand among the people as erect and strong as ever, and then another Dr. and 2 or 3 more newspapers will be called into the field to go through the same *farce*. I am tired of their learned contradictions—their scoffing, and contempt of sacred things. I will assure them that if we are to be convinced, or our theory is to be overthrown in the minds of the people, they must not *only* find *mistakes*, in what they call "Millerism," but they must tell the *common people* what the Bible teaches on this all absorbing question. Till then all their efforts will be vain.*HST April 19, 1843, page 53.1*

The recent developements of the spirit of scoffing, by the religious and secular papers, is another proof of the sounduess of our cause. The devil will not oppose his own works, but has, in all ages, opposed the truth. It is astounding to the serious and pious portions of the community to see to what lengths some portions of the religious press are going, in sneering, and scoffing not only at us, but at the most solemn and sacred things. They have also taken the same ground recently against our preaching, (that the Universalists and infidels have always taken against *revivals*,) "it makes people *crazy*!" The secular prints make the stories, and the religious sanction them, and *vice versa*. Yet the truth is, there is not half the *terror* preached by us, or terriffic appeals to the fears of the people, as by our opponents. And when they can produce *one* made insane by us, *many* might be produced who have become insane by their teriffic descriptions of the judgment! Why then the union of the orthodox, etc, with the Universalists and scoffers of the age, in the cry of insanity? Ans. The want of good argument and scriptural reasons to meet us.*HST April 19, 1843, page 53.2*

Another class of men have risen up of late, who seem to have been encouraged by the opposition of the *religious* press, are publishing the most obscene and blasphemous caricature prints, which are enough to shock the sensibilities of a fiend. So we see, as the time draws nearer, the opposition is more vile and fiendish. It is very

remarkable, that they have fixed upon the same things used by our more decent opponents, such as “asscension robes,” etc, etc, in order to bring not only us, but the Bible, and all its most sacred truths into contempt.*HST April 19, 1843, page 53.3*

“The triumph of the wicked is short.” But they will triumph *for a time*. Scoffers will increase in virulence, and sharp opposition to the faithful, and we must prepare to meet it as the expectants of a crown of life.*HST April 19, 1843, page 53.4*

With all these evidences of the coming and kingdom of God now at hand, from the Bible, the “signs of the times,” and the actual hatred and opposition of the wicked, we have reason to “lift up our heads and look up,” while our redemption is drawing nigh. We shall soon be where the scoffer and the “wicked will cease from troubling.” But what little time remains, is for *work*. Let us do what we can for the salvation of perishing sinners.*HST April 19, 1843, page 53.5*

I am happy to know that you are doing much in the west. That lecturers are being raised up to help you, and also many faithful brethren, to stay up your hands.*HST April 19, 1843, page 53.6*

The *paper* which you have started is of the utmost importance to the cause, and must be sustained. I shall send you more publications soon, but nevertheless, the paper must be kept alive. You must write more for it, and bestow more labor upon it, if possible; it can be made to speak *trumpet tongued*. I have sent you *one hundred dallars* to help sustain it; twenty five of which was from a friend in Providence, R. I., the rest from the Lord’s treasury, 14 Devonshire street.*HST April 19, 1843, page 53.7*

As to things in the East, they are about as when you left us, only we hope there has been an increase of numbers, grace and faith.*HST April 19, 1843, page 53.8*

You see that we have got things started in New York. The “Midnight Cry” is now producing an immense influence through the land. We have sent out from that office within the last five months, six hundred thousand publications, which have been spread over the entire country. We mean by the help of God to continue this work of gratuitous circulation of light and truth, till all have heard, that are

within our reach.*HST April 19, 1843, page 53.9*

In Boston we are doing what we can at the present time. The Tabernacle has been delayed by the mismanagement or neglect of the contractor, so that we could do nothing effectually as it should be, till within a week. We are now finishing it with all despatch. We hope to occupy it in a few weeks, if it does not please God to pitch the "camp" for *all the saints*, before that time.*HST April 19, 1843, page 53.10*

Joshua V. Himes.
Boston, April 19*th* 1843.

GENERAL CONFERENCES on the second advent

JVHe

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.*HST April 19, 1843, page 53.11*

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.*HST April 19, 1843, page 53.12*

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.*HST April 19, 1843, page 53.13*

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of Catharine and Madison streets.*HST April 19, 1843, page 53.14*

Brother Southard, Jacobs and others will make the arrangements. Brother Litch will make arrangements in Philidelphia.*HST April 19, 1843, page 53.15*

To Book Agents.—We have now well nigh exausted our treasury, and are under the necessity of calling upon agents to make immediate remittances of money, that they may have on hand, now due us. We are extending our labors, and distribution to the greatest extent that our means will allow. Whether we get little or much, it is *all invested in this holy cause*. Our enemies charge us with hoarding up money—of making a speculation, etc, and I find many friends have been deceived by such reports. It would be in vain for us to contradict half the foolish stories circulated about us. We will only say to the friends of the cause we advocate, in relation to this whole matter, that there is no truth in such statements. They are reported to destroy our influence, and dry up the sympathies and charities of the benevolent.*HST April 19, 1843, page 53.16*

My books, and accounts of receipts and expenditures are all open for the examination of any responsible persons who are concerned in this matter. *We do not possess one farthing but what is invested and consecrated to the Second Advent cause.**HST April 19, 1843, page 53.17*

We now need all our friends owe us. We want to use it while we may—the time is short, and what is done must be done quickly.*HST April 19, 1843, page 53.18*

To Subscribers.—We sincerely thank those who have paid their subscriptions for the “Signs of the Times” There is now a large amount due on the back volumes, and the most of the present one is due. We have only to say that the money is needed to meet our weekly bills for paper and printing. Let all look at this matter in the light of duty, and justice—“*do as they would have others do unto them*.”*HST April 19, 1843, page 53.19*

A large number of papers were sent to the second “Advent Witness” last year, from whom we have had but few returns. We call the attention of those subscribers to the importancee of a remittance of subscriptions due.*HST April 19, 1843, page 53.20*

The Nestorians

JVHe

High expectations have been excited by the Nestorian mission, as a valuable auxiliary in the evangelizing of the world. The following extracts from the work of the Rev. J. Perkins—a missionary in that field of labor, will show us that however much may be hoped from these oriental Christians, yet their present condition is far from encouraging such expections; while they are also eagerly beset by the Jesuits of Rome, who if time were to continue, bid fair not only to encircle them within the arms of the man of sin, but reduce to his control the entire regions of the world.*HST April 19, 1843, page 54.1*

Of the present condition of the Nestorians, Mr. Perkins says—*HST April 19, 1843, page 54.2*

"The Nestorians are still, to a painful extent, under the influence of human, and many childish, traditions. They attach great importance to their periodical *fasts*, which are about as numerous as in the other Eastern churches, often to the neglect of integrity and purity of heart, and even of external morality. As a people, they are deeply degraded in morals. The vice of lying is almost universal, among both ecclesiastics and people. Intemperance is very prevalent. The Sabbath is, to a great extent, regarded as a holiday. And profaneness and some other vices are very common. Indeed, the mass of this people seem literally to have a *name to live, while they are dead*.*HST April 19, 1843, page 54.3*

Such is the venerable remnant of the Nestorian Christians, situated in the midst of the followers of the False Prophet, beset, on all sides, by artful Romish emissaries, and stretching forth their hands to Protestant Christendom, with the imploring cry, "come over and help us."*HST April 19, 1843, page 54.4*

Of their danger from the Papists, he says.—*HST April 19, 1843, page 54.5*

"But from the *Papists*, with the name and some of the forms of Christianity, to conceal the deformities of their system, the Nestorians are in far greater danger. Had we not come to their rescue, we have reason to apprehend, that the incessant working of the artful machinations of the Jesuit emissaries—their endless intrigues—their promises of large sums of money, of favors

procured, through their instrumentality, from Government, as rewards of conversion,—their threats to bring the arm of Mussulman displeasure against such as refuse to yield, and their actual oppression, wherever they can bring power to their aid, would, in time, have gradually obliterated the Nestorians and transferred the last man of them to the Romish standard. We are here just in time to avert such a calamity. But every inch of the ground is still to be contested. Papists know the importance of this field, and Jesuit emissaries are coming into it like a flood. Here, as in almost every part of the world, the Protestant missionary must experience his greatest difficulties and trials from the opposing efforts of the "Man of Sin." No measure will be left untried by them, for leading away the Nestorians from the religion of their fathers and subjecting them to Papal control. A few years ago, a Jesuit offered to the Nestorian Patriarch $10,000, *on condition that he would acknowledge allegiance to the Pope*; to which the patriarch replied, in the emphatic language of Peter to Simon Magus, "Thy money perish with thee." And of late, emissaries from Rome have tendered to him the assurance that if he will so be a papist as to recognize the supremacy of their master, he shall not only continue to be Patriarch of the Nestorians, but *all* the *Christians of the East shall be added to his jurisdiction*? One of the "newest measure" that has been reported to us, is an order purporting to be fresh from the Pope to his agents in this region, to *canonize Nestorious*, whose name and memory every papist has been required, so many centuries, to *curse*,—and to *anathematize* the *Lutherans*—i. e. the Protestant missionaries, with whom they propose also to class such of the Nestorians as shall not go over to the ranks of the Papists! Strange, that we, obscure men, away in this distant part of the world, should be honored with such special attention from "His Holiness!" And it may perhaps be doubtful, whether such an order was actually issued from Rome, or merely fabricated by her emissaries here, who have doubtless, in matters of policy, much discretionary power. Its object and effect would in either case be the same. The Nestorians, however, fully understand this surprising change, in the Papal estimation of *Nestorius*, as designed merely to decoy them; and they spurn the high honor thus proffered. And as to being classed with the *Lutherans*, (Protestants,) a brother of the Nestorian Patriarch and his designated successor, (who was with us at the time this new canonization was reported,) told the Papists,

that he regarded it as an honorable and enviable distinction.*HST April 19, 1843, page 54.6*

As already remarked, papal efforts have succeeded, during the last century and a half, in accomplishing their object on the western side of the Koordish mountains,—sometimes drawing individuals, or families; and sometimes bishops, and in one or two instances, a *Patriarch*, with the major part of their flocks, over to the Romish standard.*HST April 19, 1843, page 54.7*

Signs of the Times in Persia.—The Rev. Mr. Perkins says in his "Remarks' "That the signs of the times, in this eastern world, betoken the speedy approach of mighty political revolutions. Muhammedan powers are crumbling to ruins. Christian nations are soon to rule over all the followers of the False Prophet. Turkey and Persia are tottering to their centres, and would fall at once of their own weight, were they not held up by rival European governments. The universal catastrophe of Muhammedan *dominion* cannot, in all human probability be, in this way, much longer postponed. And as the *Religion* of the False Prophet was propagated and is sustained by the sword, so its overthrow, there can be little doubt, will quickly ensue, when the *sword* shall be taken from its hands."*HST April 19, 1843, page 54.8*

A Strange Notion.—Our old friend Adin Ballou, editor of the Practical Christian, says the 2nd advent took place at the time Jerusalem was destroyed and the Jewish Nation dispersed. He thinks then the Lord came, the judgment day begun, and the resurrection took place, or begun to take place. This is no new idea. It seems to be the same mystical notion, which Hymeneus and Philetus of Apostolic memory, embraced and promulgated, "who concerning the truth, erred, saying the resurrection is past already, and overthrew the faith of some." *2 Timothy 2:17, 18*.—*From the Christian Herald*.*HST April 19, 1843, page 54.9*

Remarkable Coincidence.—The popular sentiment of the Doctors of the Law at the present time, with regard to the coming of Christ, is strikingly similar to that evinced by the same class of men at the time of his coming. To some of the people who were almost persuaded to believe in Him, they replied, (as the Apostle John

declares) “Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? but this people who know not the law are cursed.” Is not this language almost identical with that which we now so frequently hear from those who say that it is presumption and profanity for us to pretend to understand or interpret the prophetical scriptures, which so clearly foretell the time of his second appearing. They triumphantly inquire what wise or great, or learned men, of high standing in community have received and advocated his doctrine, forgetting that our Savior once said, “I thank thee, O father. Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight. —*Gospel Publisher*.*HST April 19, 1843, page 54.10*

Think of that night when on board of that ill-fated steamboat Lexington, so many met a horrible death. Now think of another boat in hailing distance, the unfeeeling captain of which passes away from her without sympathy or notice: would you not call him a monster in human shape? Or, what would you think of that person who, seeing the house in flames in which his friend at midnight lies secure in, slumber, perhaps by him the companion of his bosom, surrounded with his beloved offspring: now, should you see such an one turn away without endeavoring to arouse his friend and family, what would you call him? you would think him worse than a murderer. Well, think of *the doctrine of Christ’s second coming to Judge the world, at hand*. If there is a man to be found who honestly believes it and does not give the alarm, (whether he is right or wrong) he is virtually worse than those before mentioned, and ought to be esteemed by all a *dishonest coward*, destitute of principle. With this view, then, stop your unreasonable jargon, and the outcry you make against such men.—God will take care to pay them for the wrong they may do. “Yet wisdom will be justified in her children.” And if you have aught to do or say, act the part of a rational creature; show them, if you can, where they are mistaken, else hold your peace; increase no more your own darkness and condemnation. “*Fight lawfully*,” else in no case are you to be crowned.*HST April 19, 1843, page 54.11*

Ex. Paper.*HST April 19, 1843, page 54.12*

Why do men exhibit such uncalled for hostility towards their poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that *they will be found crucifying the Savior afresh*.—*Ex. paper*.*HST April 19, 1843, page 54.13*

He "turneth the shadow of death into the morning."—Standing in the light reflected by the mode of illustration adopted by the Oriental poets, we are enabled to discover much beauty in this allusion. "He turneth the shadow of death into the morning." To what is allusion here made? We are all of us familiar with the adage or proverbial remark, that "it is always the darkest just before day." This is true in a philosophical and moral sense. The noon of night, or midnight's solemn hour, is not attended with such dense darkness as the hour preceding the breaking of day. Before the rays of the sun shoot above the horizon, there exists a black cloud raised about this earth, which may be seen, and, to a certain extent, felt—but its density cannot be determined. This darkness was, by the ancient poets, and by those holy men who spake of God in olden times, used as an emblem of the darkness and gloom of the grave. As the darkness which proceeds the soft and mellow twilight, covers all objects within its range, so the blackness of the grave throws an impenetrable veil between the living and the dead, and hides from our view those who have gone the way of all the earth. And as a man, without any artificial light, gropes in the darkness of night, so the soul that is not illuminated by the rays of intelligence from on high, stumbles upon the dark mountains of death, and enters its fearful gloom without a knowledge of what awaits him beyond its dreary confines. But God "turneth this shadow of death into the morning." At the appointed time he commandeth the orb of day to approach. He giveth the signal of his coming, by making more brilliant the star of the morning. Then he displaceth the dense and gloomy vapor of darkness, by*HST April 19, 1843, page 54.14*

OUR JOURNEY HOME

JVHe

1. We shall see a light appear, By and by when he comes,We shall see a light appear When he comes; Ride on, Jesus, O ride on, We are on our journey home.*HST April 19, 1843, page 55.1*

2. We shall see a light appear, By and by when he comes, We shall see light him as he is When he comes; Ride on, Jesus, etc*HST April 19, 1843, page 55.2*

3. We shall have a mighty shoutBy and by when he comes;We shall have a mighty shoutWhen he comes;Ride on, Jesus, etc*HST April 19, 1843, page 55.3*

4. We shall all with Christ appearBy and by when he comes;We shall all with Christ appearWhen he comes;Ride on, Jesus, etc*HST April 19, 1843, page 55.4*

5. Then the earth will be cleans'dBy and by when he comes,Then the earth will all be cleans dWhen he comes;Ride on, Jesus, etc.*HST April 19, 1843, page 55.5*

6. We shall shout above the fireBy and by when he comes:We shall shout above the fireWhen he comes;Ride on, Jesus, etc*HST April 19, 1843, page 55.6*

bending the rays of the sun gently over the convex surface of the earth, and ushering man into a pleasant twilight, and completes the change by sending a broad glare of light gradually over the earth. Thus, the darkness which is emblematical, or a shadow, of death, is kindly "turned into morning," and we are reminded of that great change, which shall usher man into the full blaze of the day of immortality.*HST April 19, 1843, page 55.7*

Review of Dr. Jarvis's Letter

JVHe

Bro. Burr.—Will you allow me to say a few words relative to our Lord's glorious appearing? My desire to add to what has been said, originates in the belief that the community has a right to all the light

which God has shed on this subject.*HST April 19, 1843, page 55.8*

Dr. Jarvis wrote a letter recently, in reply to enquiries which had been addressed to him on this subject, in which he affirms, positively, that Mr. Miller is wrong in his chronology. “The world,” he says, “according to Mr. M. should have ended several years since.” We are left to infer that this conclusion is based on the difference between the vulgar and the true era. Now, with all deference to the age, education, and influence of the author of that letter, the whole community have a right to know if not already informed, that neither the date of the Christian era, nor the birth of Jesus, nor his age at the crucifixion is once named in the prophecy *Daniel 9:24*. These points about which the learned will, doubtless, continue to differ, are not necessarily brought into the calculation. Why then does he make a false issue, and turn upon his opponents only to reproach them with ignorance, delusion and sin! We know who has said that “for every idle word” we “must give account in the day of Judgment.” Surely, it is *worse* than idle for a learned clergyman to misconceive his less learned opponents, and then as if conscious of intellectual elevation, throw odium on them by opprobrious epithets! An apostle would enquire,” why dost thou boast?” But it is written that when “Jesus was reviled, he reviled not again,—when he suffered he threatened not; therefore I will not be uncourteous, because the Dr. has been severe. The frame of my spirit must change ere I shall dare “render evil for evil, to any man.” Many who contend about the truth, it is to be feared, lose sight alike of their accountability to its author, and of the sympathy which is due to an erring fellow mortal, who may by having the truth spoken “in love,” be reclaimed from the mazes of error.*HST April 19, 1843, page 55.9*

Let me then state the point on which the Dr. misconceives those whom he opposes. The prophecy on which Mr. Miller bases his calculation that “*the end*” will be this year, is recorded *Daniel 8, 13-19*, and more fully explained *Daniel 9*. We feel persuaded that the 70 weeks, *Daniel 9:24*, end in the crucifixion, or the ascension of Messiah,—which occurred A. D. 33. We find Playfair, Furguson, and David Young confirm our faith. Nay more, it is undurstood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation, The remainder of the 2300, *Daniel 8:14*, from which the seventy sevens were cut off, is to be reckoned from

that point, A. D. 33.1 Thus 70 sevens-490,—2300 leaves 1810,-|-33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in prophecy, consequently they are not allowed to divert or confuse us. The *year referred* to *in prophecy*—the year of Jesus death, is *ascertained*, I suppose, beyond controversy. This makes "*the vision*," "the time appointed" for "the end," terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that this, though not necessary to an explanation of this prophecy, may be satisfactorly answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when "*the end*" is to be looked for, when the beloved prophet will rise up in his lot. *HST April 19, 1843, page 55.10*

The necessity for my saying something through the press of our city arose from the facts in the case. Opposition was rife, and it seemed as if "the adversary" looked out, rolled his huge eye-balls and shook his mane as if triumphant. The truth was needed to say, "The *Lord rebuke thee, O Satan!—the Lord that chose Jerusalem, rebuke thee*!!*HST April 19, 1843, page 55.11*

There are several points which I should like to touch had I room to write, and you to print, one of which is the oft repeated enquiry, what will you do if the Lord does not come at the time expected? I answer I shall have the satisfaction of *knowing beyond all controversy* that I "love his appearing"—also that my soul is much richer in the experience of divine grace—that my views of Bible truth are greatly enlarged and improved, and that it is much better "to be ready and not go," than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise shall fail—neither will my conscience, or my Judge, ever cause a blush for *lifting up my head* and *looking up*," as he has directed, when "*my redemption draweth nigh*." If shame ever mantles any face at the appearing of Christ, it will be the lace of him who when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not affect *my* duty. Who would, who could blame an affectionate, afflicted wife for desiring

the return of her husband, when she knew it would end her trials! ‘Twould be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation, hence I long for it more than for any thing else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! come Lord Jesus. *The Christian Secretary*.*HST April 19, 1843, page 55.12*

Middletown, April 4, 1843.*HST April 19, 1843, page 55.13*

the prospect

JVHe

“Ye objects of sense, and enjoyments of time,
Which oft have delighted my heart;
I soon shall exchange you for joys more sublime,
For joys that will never depart.*HST April 19, 1843, page 55.14*

Thou Lord of the day and thou queen of the night,
To me ye no longer are known;
I soon shall behold with increasing delight
A sun that will never go down.*HST April 19, 1843, page 55.15*

Ye wonderful orbs, that astonish my eyes,
Your glories recede from my sight;
I soon shall contemplate more beautiful skies,
And stars more transcendantly bright.*HST April 19, 1843, page 55.16*

Ye mountains and vallies, ye rivers and plains,
Thou earth and thou ocean adieu,
More permanent regions where righteousness reigns
Present their bright hills to my view.*HST April 19, 1843, page 55.17*

My weeping relation, my brethren and friends,
Whose hearts are entwined with my own,
Adieu for the present, my spirit ascends
Where friendship immortal is known.*HST April 19, 1843, page 55.18*

The wrong of transgressors shall grieve me no more,
'Midst foes I no longer reside;
My conflict with sin and with sinners is o'er,
With saints I shall ever abide.*HST April 19, 1843, page 55.19*

No lurking temptation, defilement or fear,
Again shall disquiet my breast:*HST April 19, 1843, page 55.20*

In Jesus' fair image I soon shall appear,
Forever ineffably blest.*HST April 19, 1843, page 56.1*

Ye Sabbatha below, which have been my delight,
And now thou blest volume divine;
You've guided my footsteps like stars during night,
Adieu my conductors benign.*HST April 19, 1843, page 56.2*

Thou tottering seat of disease and of pain;
Adieu, my dissolving abode;
I soon shall behold and possess thee again
A beautiful building of God.*HST April 19, 1843, page 56.3*

Come, come my dear Jesus, come quickly release
The soul thou hast bought with thy blood;
And make me ascend the fair regions of peace
To feast on the smiles of my God."*HST April 19, 1843, page 56.4*

A Correspondent,—from Hadley wishes for an exposition of a portion of the book of Esdras. This book has never been received by the church as *canonical*, and does not present evidence of being an inspired book, sufficient to warrant its reception as such. Again, we regard the Bible a sufficient rule of all necessary for us to know respecting scripture truths. To give an exposition of Esdras would therefore be relying on something besides the plait word of God.*HST April 19, 1843, page 56.5*

"A Lover of Truth,"—writes us from Wallingford, Ct., that the Lord has been doing a good work in that place in converting sinners, and convincing his children of the nearness of the Advent.*HST April 19, 1843, page 56.6*

The work has also visited Waterbury, with the renewing influences

of the Holy Spirit to the saving of many souls.*HST April 19, 1843, page 56.7*

Elder Bachelor has lectured on the second advent in the above towns, and has been the instrument, in God's hand, of much good. He has also extended his labors successfully in many of the neighboring towns.*HST April 19, 1843, page 56.8*

Notice. The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him. Jacob Weston.*HST April 19, 1843, page 56.9*

New Ipswich, N. H. April 14, 1843.*HST April 19, 1843, page 56.10*

Will Br. Weston please come to Boston, and supply several calls in this vicinity first? EDS.*HST April 19, 1843, page 56.11*

Brn. Cook and Brown commenced a series on meetings on the Advent, on Sabbath evening last, at the Marlboro' Chapel. The house was thronged. They have services also at Chardon St. Chapel, every afternoon, at half past 2 o'clock.*HST April 19, 1843, page 56.12*

Camp Meetings

JVHe

If time continues, we shall have camp-meetings this summer in different parts of the country. Notice will be given hereafter.*HST April 19, 1843, page 56.13*

Mr. Calvin French, who has been lecturing in different parts of New England on the Second Advent, we learn has embraced some of the abominable and licentious doctrines of the Cochran school. It is a recent thing, and we are glad to be able thus early to expose it.*HST April 19, 1843, page 56.14*

A careful examination of this case, has called forth the subjoined statement:*HST April 19, 1843, page 56.15*

We, the undersigned, in view of certain facts brought to our notice

which have been elicited by an investigation of friends of the Second Advent in Providence, respecting the course and some of the views of Mr. Calvin French, a lecturer in this cause, feel impelled to say to the public, that, in view of said facts, our confidence in Mr. French, as a man of purity and integrity, is so much impaired that we cannot give him our countenance as a lecturer on this great and holy doctrine.*HST April 19, 1843, page 56.16*

John Starkweather,
Prescott Dickinson,
Stephen Goodhue,
Silas Hawley, jr.
A. Hale.

Boston, April 19.*HST April 19, 1843, page 56.17*

The Committee of the friends of the Second Advent in Providence, met at Union Hall to investigate the truth or falsity of the reports in circulation in relation to Mr. Calvin French, and after the most careful and patient examination of the evidence on which such reports were founded, was led to adopt unanimously the following Resolutions:*HST April 19, 1843, page 56.18*

Resolved, That in our estimation, Calvin French is a very unsuitable person to lecture on the Second Advent of our Saviour, or on any other Scriptural doctrine; and therefore it becomes our duty, under these circumstances, to make public this declaration.*HST April 19, 1843, page 56.19*

Resolved, That this be communicated to Elder J. V Himes, publisher of the Signs of the Times, and Midnight Cry, with a request that he will use his influence to stop the aforesaid Calvin Erench from lecturing in future.*HST April 19, 1843, page 56.20*

Signed John H. Lonsdale, *Chairman*.
J. Wolstenholme, jr. *Secretary*
Ransom Hicks,
Chester S. Woods.
Providence, R. I. April 15.

The Tabernacle.—The completion of this edifice is now rapidly progressing, and it is hoped that in a short time it will be in readiness for use. It will be a very comfortable and commodious place for worshipping God, and we trust and hope that the Lord will meet there with his people, and that many souls will find within its walls a joyful deliverance from their sins.*HST April 19, 1843, page 56.21*

Bro. Harris has resumed the publication of his Youth's Guide, of which he published a few copies last fall as a sample. At his request we publish the following*HST April 19, 1843, page 56.22*

Terms. $1,00 single, 20 per cent discount to companies; and to *one* address *twenty* copies shall be sent at the rate of 62 1-2 cents a vol., and in case *forty* copies are ordered to one address, the same shall be furnished for 50 cents a vol. *when paid in advance*.*HST April 19, 1843, page 56.23*

Please direct E. N. Harris, Boston, Mass., No. 14 Devonshire street. (*Post paid*.)*HST April 19, 1843, page 56.24*

To Prevent identification

JVHe

We are requested to state that *Mr*. S. Bliss, one of the Editors of "*The Signs of the Times*," is not the REV. S. Bliss, Secretary of the American Tract Society. The name of the former is, we believe, Sylvester—the name of the latter Seth, an antediluvian name, which has survived one general deluge, and which the present owner hopes to bear beyond the period predicted by "The Signs of the Times" for the destruction of the world by fire. He therefore desires that the public will not confound his name—so venerable for its antiquity—with the more modern and ephemeral cognomen of Sylvester.—*New Eng. Puritan*.*HST April 19, 1843, page 56.25*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.*HST April 19, 1843, page 56.26*

The following Nos. comprise the Library.*HST April 19, 1843, page 56.27*

1. Miller's Life and Views.—37 1-2 cts.*HST April 19, 1843, page 56.28*

2. Lectures on the Second Coming of Christ.—37 l-2cts.*HST April 19, 1843, page 56.29*

3. Exposition of 24th of Matt. and *Hosea 6:1-3*. 18 3-4 cts.*HST April 19, 1843, page 56.30*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST April 19, 1843, page 56.31*

5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.*HST April 19, 1843, page 56.32*

6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.*HST April 19, 1843, page 56.33*

7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.*HST April 19, 1843, page 56.34*

8. The present Crisis, by Rev. John Hooper, of England—10 cts.*HST April 19, 1843, page 56.35*

9. Miller on the cleansing of the sanctuary.—6 cts.*HST April 19, 1843, page 56.36*

10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.*HST April 19, 1843, page 56.37*

11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.*HST April 19, 1843, page 56.38*

2. The "Midnight Cry." By L. D. Fleming. 12 1-2*HST April 19, 1843,*

page 56.39

13. Miller's review of Dimmick's discourse, "*The End not Yet.*"—10 cts.*HST April 19, 1843, page 56.40*

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.*HST April 19, 1843, page 56.41*

15. The glory of God in the Earth. By C. Fitch.—10 cts*HST April 19, 1843, page 56.42*

16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.*HST April 19, 1843, page 56.43*

17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts*HST April 19, 1843, page 56.44*

18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.*HST April 19, 1843, page 56.45*

19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts*HST April 19, 1843, page 56.46*

20, " " " " Vol. II. 37 1-2 cts.*HST April 19, 1843, page 56.47*

21. The Kingdom of God. By Wm. Miller. 6 1-4*HST April 19, 1843, page 56.48*

22. Miller's Reply to Stuart. 12 1-2 cts*HST April 19, 1843, page 56.49*

23. Millennial Harp, or Second Advent Hymns. Price 121 cts*HST April 19, 1843, page 56.50*

24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.*HST April 19, 1843, page 56.51*

25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.*HST April 19, 1843, page 56.52*

26. Bliss' Exposition of *Matthew 24th*. 121 cts.*HST April 19, 1843,*

page 56.53

27. Synopsis of Miller's Views. 61 cts.*HST April 19, 1843, page 56.54*

28. Judaism Overthrown. By J. Litch. 10 cts*HST April 19, 1843, page 56.55*

29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 183 cts*HST April 19, 1843, page 56.56*

30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 121 cts.*HST April 19, 1843, page 56.57*

31. Starkweather's Narrative. 10 cts.*HST April 19, 1843, page 56.58*

This Library will be enlarged from time to time, by the addition of new works.*HST April 19, 1843, page 56.59*

Letters

JVHe

from post masters, to april 15, 1843

Lexington Me; S Gardner Mass; Stafford Corner N H; Charlton N Y (Dea Pierce's money recd; Greenville S C; Edgefield S C; Cabotville; New Bedford Mass; Mexico Me; Dixmout Me, $1 account balanced; Cornville Me; Bangor Me; North Leverett Mass; Pittsford Vt; Lairdsville N Y; Westford Vt; Ware Mass; Leominster Mass; Barnstead N H; Salisbury N H; Stonington Ct; Fredericksburg Va; Dover N H; Bradford N H; Centre Lebanon Me; Centre Sandwich N H; Jonesboro Va: Busti N Y; Whitesboro N Y; Enfield N H $3; Middletown Ct; Johnson Vt; Brattleboro Vt; Lewisville S C; Leyden Mass; Acworth N H; Wheelock Vt; Half Moon N Y; Northfield Vt; East Lyme Ct; Canterbury N H; Averie's Gore Vt; Centre Lincolnville Me; Bangor Me; Oswego Ia; Greenville N Y; Preston N Y: Proctorsville $1; Feeding Hills Mass $1 paid to end of

4th vol; Williamantic Ct; Bowdoinham Me; Ashburnham Mass; Derby Line Vt; Northumberland N H; Sugar Hill N H; Gay Head N Y Waterville Vt.*HST April 19, 1843, page 56.60*

individuals

JVHe

E Bellows; J T Stall; G K Hall; Abner Belcher $2 by Bro Tompkins; Catharine B Fisher Walpole Mass $5; W H Peyton; T. Cole $15; Mary F Manter $2; Geo Peacock $10; R Rogers; A Durfee; Daniel Waldron $2 C Miss.; L Meeker; N D Wight; J Gordon; S K Lothrop; D Needham $2; C W Beckwith $2; M Tewksbury $2; Jacob Schlager; J Nash; Lydia M Lowell; Silas Hawley Jr; Wm Gage; David Fogg $1 Wm Hacking $2; Thomas Lee $5; A Maine; W S Miller; O M Rice; Elizabeth Farnsworth $3, your brother's paper has always been left; R Hutchinson; E J M Hale; T L Tullock, with box; L D Fleming, N Southard; A White.*HST April 19, 1843, page 56.61*

Bundles Sent

JVHe

2 boxes J V Himes, 36 Park Row, N Y; C W Beckwith, Windham, Ct; C French, Portland, Me; J V Himes, 36 park Row, N Y; David Fogg, Meredith Centre, N H; W Hacking, Sharon; E Guillimbury; C West.*HST April 19, 1843, page 56.62*

DEPOTS OF SECOND ADVENT BOOKS,

JVHe

No. 14 Devonshire Street, Boston, up stairs*HST April 19, 1843, page 56.63*

Address J. V. Himes.*HST April 19, 1843, page 56.64*

No. 36 Park Row, New York, up stairs, opposite the Park. Address J. V. Himes.*HST April 19, 1843, page 56.65*

No. 67 South Second Street, Philadelphia*HST April 19, 1843, page 56.66*

Address Orrin Rogers.*HST April 19, 1843, page 56.67*

April 26, 1843

Vol. V.—No. 8. Boston, Whole No. 104

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST April 26, 1843, page 57.1*

Letter from Wm. Miller

JVHe

My dear brother Himes.—I am now at home,—was brought home on a bed, six days since. I am very weak in body, but blessed be God, my mind, faith, and hope, are yet strong in the Lord—no wavering in my belief that I shall see Christ this year. Now is the time to try men's souls. How many will stagger, and give up their hope, on the last inch of time, we cannot tell; but one thing is true, "he that endures unto the end the same shall be saved." I find some in this vicinity are giving up their faith in the second advent, and are now our greatest enemies; but I can trace the cause to such influences as Dowling, Colver, Weeks, etc. etc. These persons were kept in check, until such men as Peter predicted, *2 Peter 2:1-2*, began to show their spleen, and hatred. What an account will these men have to render, if Christ does come, as we believe, this year? And what have they done by way of argument to show to the contarary? Nothing, themselves being the judges; for after all, they admit he may come. What broken reeds the wicked are leaning upon! and what have they when they sum up the whole matter that these men give them? Why, they have Dowling's misrepresentations, and Dr Weeks' mistakes; Mr. Dowling attempts to turn an the little article *the*, as not being in the original text, *Daniel 9:21, 23, 24*. What evidence does he bring us, that it is not in the Hebrew? Why, *he says so*; very well; but I am informed he is not, and never was, a good Hebrew scholar, and cannot read the Hebrew with vowel points. I know he has misrepresented things;

and his writings show to me a spirit of selfish dogmatism, and not enough of the meekness of Christ for me to trust in his assertions. But Dr. Weeks *says so*. Who is Dr. Weeks? He is a great—learned man—a D. D. in N. Jersey. That is well; but I have seen same of his writings recently, and I find the same unchristian spirit of self-esteem, the same dogmatical denunciation of all opinions but his own orthodoxy, and a propensity to gather chaff rather than wheat —to collect together the bad, and cast the good away. What evidence have we that the article *the* is either in or implied in the Hebrew? I answer. It is so understood by every translator into the English language, from Wickliffe to Bernard; and it is so translated into the French, Dutch, Spanish, Scotch, and Irish. I have conversed with as many as a score, more learned than Dowling, and *nearly* as learned as Dr. Weeks in Hebrew, who all tell me so. Here, there are 100 to 1 testimonies on the side of our translation, and disinterested witnesses too; and these all have common sense on their side of the question, while to me, with the article *the* left out, as in Dowling and Weeks, or to an English reader, it would not he common sense. At any rate, I had rather risk my soul on our bible as it is, than on these men who manifest such a spirit of haughtiness and pride.*HST April 26, 1843, page 57.2*

Again. What have the wicked got from Colver, that makes them so triumph over us? I answer, they have a “tag” without a “tally,” and blackguardism without decency. They have a rabble of words without system, and when he gets through, the wicked cannot tell what Colver does believe, concerning Christ’s coming; neither do they care, if he destroys Miller’s views, and puts the judgment far off; but as he has done neither, he will soon be out of date; and the wicked will want another caterer. Now comes the great Dr. Weeks, D.D. of N. J. etc. chronologer, Historian, Mathematician, etc. etc. Now my former opponents must give way to this mighty champion. Stand back ye “profoundly ignorant rabble.” Give way, ye vile creeping herd of commoners, hear the wicked shout, “the conqorer comes!” Why all this excitement? I will tell you. There lives an old man away back in the country, (no matter where,) who by the grace of God was brought to believe in the bible as being the word of God, he read it over and over again, and he found, or thought he found, that God had revealed the time when his dear Master, Jesus Christ, would come to this world again. He believed it, and told

some of his neighbors. Some of them believed also, and they requested the old man to publish his views in a public paper; he did so in the columns of an obscure paper printed in a country village, (as the Dr. would say.) This made many more call for light, kept the old man writing letters from morning till night; he then published his views in a pamphlet form, and when any one requested light he would send them a pamphlet.*HST April 26, 1843, page 57.3*

In this way he scattered a number of hundred. Then the people called on him to lecture; with this he complied, and in twelve years he has delivered about five thousand lectures. They then called for him to write his lectures, which he also did, and spent many a weary day, and toilsome night, to give the light to others; and then instead of receiving the profits of his own labors, was actually fleeced by the publishers of several editions of his lectures, and lost his health. In all this he has claimed neither honor, nor emolument; he only claims to be a believer in God's word, and to give his sentiments in plain smiple language, and hopes to be understood. And what followed?—The Infidels wrote a book to "overthrow" Miller,—the Universalists "destroyed" him,—the Baptists "used him I up",—the Congregationalists threw out their "hints",—and now this Presbyterian general, the great Dr. Weeks, is showing his "mistakes," by making more mistakes than Miller, who is "profoundly ignorant." He has put down every Second Advent writer as Mr Miller, and then by splitting and dividing every mistake into many parts, and making nine out of each one of his own mistakes, he has made in round numbers, at the last dates, eighty eight mistakes, out of three volumes of about three hundred pages, written by this "profoundly ignorant" old man.*HST April 26, 1843, page 57.4*

What a great and wise man Dr. Weeks must be! and how "profoundly ignorant" Mr. M. is! Never did mortals behold such a contrast! But a school boy of my acquaintance, pledges himself to show forty-nine mistakes in the Dr.'s three articles; and if the Docter will call for them, and the Evangelist will publish them, they shall be published immediately. Let Dr. Weeks call for them; as desirable to get all the chaff out from our productions.*HST April 26, 1843, page 57.5*

Let me tell a fable. At a certain time an eastern king lost his family

physician by death. When he was about appointing another, two Drs. appeared as claimants; one only was appointed; the unfortunate one left the king's court mortified, and chagrined; he therefore studied how he might be avenged on his more fortunate rival. Learning that his fortunate friend had recently written a treatise on medicine, and had dedicated it to his majesty the king, he went and purchased one of the books. He then set himself down to read, and find mistakes; as he found them, or thought he had, he would be very careful to mark, and number them until he found four score and eight. He then took his book under his arm, and went to the king. Sire, said he, have you noticed how many mistakes your physician has made in his book? recieving an answer in the negative, he then said, Sire, I have, taken much pains to read over and over the book, and have marked and numbered every mistake in the book, and have found four score and eight; will your majesty look it over and see them? The king nodded assent, and the Doctor left the court. A few days after, the king sent for the Dr. again to come to him in haste. The Dr. came, and the king commanded him to go out among the farmers, and get him a bag of clean wheat; and at the same time to take and fill another bag with the chaff. The Dr. did as he was commanded, and labored long and dilligently until he executed his task. He then came in, and cast down his bags before the king. The king rose up, opened and examined the bag of wheat, and said it was very fine and good. He then opened the bag of chaff, and said to the Dr. it is well done; as you are fond of chaff, Dr. you may take this for your pains; I will take the wheat." The Lord make the application. *Jeremiah 23:28*.*HST April 26, 1843, page 57.6*

After writing the above, Mr. Miller was proceeding to give a thorough exposition of Dr. Week's mistakes, but being taken sick, is prevented for the present. His son writes us as follows.*HST April 26, 1843, page 57.7*

Brother Himes.—My father requests me to say to you, that he commenced the above seven days since; but could write no farther on account of his health. He is quite low and feeble, and fears he may be no better. He wishes you success in the cause, and sends his love to you and all the friends. He has another carbuncle bile on his right shoulder. It has eight heads, and he has wasted

considerably under it.*HST April 26, 1843, page 57.8*

Yours truly in Gospel love. W. S. Miller.
Low Hampton, April 13th, 1843.

OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED

JVHe

One mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken, in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out?" Are *they* connected with Beelzebub? So, also, the replay of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them—you do not; very well; let us make a comparison or two. (See *Luke 15*.) The father of the prodigal is on my side—and the man who lost of sheep, he is on my side—and the woman who lost a piece of silver, she is on my side—and the angels of God—these are all on my side. But *you* don't *receive sinners*! nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition 'is always characterized by ignorance and absurdity.*HST April 26, 1843, page 58.1*

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which we live must be the time; and if there is any one particular part or form of truth in reference to which their special anxiety is manifested, it is the sublime and clearly stated, doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that, if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not

believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety—"Behold," says Christ, "I have told you before," etc. *Matthew 24:25*. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" etc. *2 Peter 3:2-4*.*HST April 26, 1843, page 58.2*

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of *time*. This is *the* question against which the scoffing infidelity, refined and vulgar,—much of the reputed Christian wisdom,—and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literati ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority, —we say, *Point out the mistakes and give us a more scriptural explanation of these prophecies*. We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been able to perceive the value of a chart that would not tell that sailor where to find his port, *until after he had arrived*. We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,—we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular

question; and that we have every reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of *time* to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies Daniel, we might give a long list of her most worthy names to prove; and although there may have been difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements an directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation that of the design of these prophecies of Daniel in particular (though others of course are included,) and he with Christ and other apostles, directs us repeatedly to the "light." *Luke 16:29-31*; *24:25*; *Romans 16:25, 26*; *Revelation 1:3-10*; *10:5-7 Jude 14-18*.*HST April 26, 1843, page 58.3*

Let us hear Peter.—*1 Peter 1:3-13*. For whose benefit did the prophets understand their message to be intended? *Unto whom* (the prophets) *it was revealed that* not unto themselves, but unto us *they did minister* the things *which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into*. *v. 12*. Here, then, are "things" brought to view, to communicate which the prophets "did *minister*;" and "them that have preached the gospel with the Holy Ghost sent down from heaven, have *reported*;" and "which the angels desire to *look into*." Now if these "things" should happen to involve *the coming of Christ*, and the *time* of his coming, let those sneer and scoff who will; they do it not to men, but unto God.*HST April 26, 1843, page 58.4*

What, then, are the "*things*," in reference to which, it is said, "unto us they did minister?" 1. "*The prophets have inquired and searched diligently*,—*searching* what *the spirit of Christ which was in them did signify*," "when it testified beforehand" *of a "salvation" which consisted "of the grace that shout come unto you," and which you should receive "as the end of your faith, even the salvation of your souls*." *v. 9, 10* 252. What grace? "*The grace that is to be brought*

unto you at the revelation of Jesus Christ." *V. 13*. And the "salvation" was the "unto" which they were "kept by the power God, through faith," and their faith looked "*to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven*"—and "ready to be revealed in the last time." *v. 4, 5*. Which "faith more precious than gold which perisheth, though tried with fire," the apostle desired "*might be found unto praise and honor and glory* at the appearing of Jesus Christ." *v. 7*. These "things" are "what" "the *prophets* inquired about, and *apostles* reported," and "*angels* desire to look into."*HST April 26, 1843, page 58.5*

2. "*The prophets have inquired and searched diligently* what manner of time *the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and* the glory that should follow." *v. 11*. The "time," which referred to "the *sufferings* of Christ," has been filled up "*The glory*," which belongs particularly to "his appearing and kingdom," has not yet been realized. The 70 weeks which indicated the *time* of the *sufferings of Christ*, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the *end* shall be," when Daniel saw "one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." *Daniel 7:13, 14*. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;" (*Matthew 25:31*;) "and them that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever*HST April 26, 1843, page 58.6*

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the *time* in connection with "the sufferings of Christ, and the glory that should follow." Dan. *chapters 9, 12*.*HST April 26, 1843, page 58.7*

2. To him “it was revealed that not unto himself he did minister,” in the things named by the apostle. *Daniel 8:26, 27*; *12:4, 8, 9*. 3. “The angels” are brought to view as having taken a particular interest in these “things” when communicated to Daniel. *Daniel 7:16*; *8:13, 14, 16*; *9:21*; *10:10-21*; *12:5-7*HST April 26, 1843, page 58.8

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject (*2 Peter 3:1, 2*.) To their “word” we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn*.” *2 Peter 1:19*. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood “at the time of the end:”—that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to *every series of prophetic events*, we have nothing else to look for but “*the end*?” Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the “time of the end” is come; “*the signs*” which were immediately to precede his coming, *have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming* “*is near, even at the doors*!”*HST April 26, 1843, page 58.9*

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the “time” as well as the other “*things*” of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge—the fires of Sodom—the famine of Egypt, her plagues and the ruin of her armies—the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.*HST April 26, 1843, page 58.10*

consequences

JVHe

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that *they* may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come?*HST April 26, 1843, page 58.11*

You tell us again—"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have *proved* our views not to be the correct explanation, of it, when they *now* decline to receive our views as the doctrine of the Bible.*HST April 26, 1843, page 58.12*

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken their position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and "the signs of the times:" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they *should* see a few more years on earth, and it should be their lot to suffer more than they have yet suffered. May we here ask our brethren to

pray that *they* may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though *their predictions*, in that case, might fail as well as *our calculations*?*HST April 26, 1843, page 58.13*

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfilment of prophecy according to our calculations lead to more startling results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current—"*have nothing to do with the prophecies*"—and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, *first* to be considered, *Is it true*? and passing to the question, *What will be the results*? or, in looking at the results, to inquire, "*What if it don't come*?" instead of asking, *What if it does come*? All the danger lies there. *What if it does come*?*HST April 26, 1843, page 59.1*

objections

JVHe

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.*HST April 26, 1843, page 59.2*

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted the only inquiry, which, in the very nature of the case, could

amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.*HST April 26, 1843, page 59.3*

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.*HST April 26, 1843, page 59.4*

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "*fixing the time*," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or a thousand years "to come."*HST April 26, 1843, page 59.5*

chronology of the world

JVHe

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well, No one pretends to tell, positively, how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,—which supposes that the present order of things is to be changed at the end of six thousand years, and which appears to be founded upon some portions of the word

of God, may be worthy of our attention,—from what we *can* tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousands, and then he might find as many more in every other system of chronology. But how he will make the apparent contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this *without any criterion by which to make the lest*,—those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they; would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some score of sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away *childish things*." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior, merit to the Samaritan, Septuagint, etc., is argument enough in favor of the *source* of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges, the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt; that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, *Acts 13:20*, is very strongly in favor of Mr. Miller's

chronology.*HST April 26, 1843, page 59.6*

Dr. Clarke, in his preface to the book of Judges, makes this remark on “the Chronology of Archbishop Usher on this period,” which is the standard generally adopted: “Its correctness is justly questioned.”*HST April 26, 1843, page 59.7*

Dr. Clarke also quotes from Dr. Hales as follows: “It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, (*Acts 13:21*,) which is omitted in the Old Testament. His outline also corresponds with *St. Paul’s* period of four hundred and fifty years from the division of the conquered land of *Canaan*, until *Samuel* the prophet.” See Dr. Hales’ Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.*HST April 26, 1843, page 59.8*

Now if the reader will take the trouble to examine Mr. Miller’s chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one, of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all begin this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.*HST April 26, 1843, page 59.9*

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the date of events into confusion. A simple illustration will show that these dates are not affected by this addition.*HST April 26, 1843, page 59.10*

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation.*HST April 26, 1843, page 59.11*

D_____D*HST April 26, 1843, page 59.12*

B_____B C_____C*HST April 26, 1843, page 59.13*

E_____E*HST April 26, 1843, page 59.14*

The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation to the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin *after* Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by he addition*HST April 26, 1843, page 59.15*

"miller's rule."

JVHe

Again it is charged upon Mr. Miller as the very climax of "absurdity" and "ignorance," that reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge that "Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;" and "that the end of this world, on his own terms, cannot come yet for thousands of years!" It is no new thing for those who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.*HST April 26, 1843, page 59.16*

"These calculations" which are ignorantly or designedly ascribed to Mr. Miller, or are said to be "according to his rule," are no more "according to his rule" than the calculations in "Bowditch's Practical Navigator."*HST April 26, 1843, page 59.17*

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of

his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.*HST April 26, 1843, page 59.18*

"*The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected*." Horne's Introduction, vol. ii. p. 504. "*Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up*." Ib. p. 583. And again, in giving the meaning of the word day, in his "Index to the Symbolical Language of the Scripture," he says, "Day—1. *A year in prophetical language*. *Ezekiel 4:6*; *Revelation 2:10*. 2. *An appointed time or season*. *Isaiah 34:8*; *3:4*." Vol. iv. p. 494.*HST April 26, 1843, page 59.19*

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.*HST April 26, 1843, page 59.20*

We insert Mr. Dowling's view of the rule in question, with the note he has appended, for the sake of the important testimony it contains in favor of it—a witness who will not be suspected of any partiality in the case.*HST April 26, 1843, page 59.21*

"I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist."*HST April 26, 1843, page 59.22*

"We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz: *a time, times, and half a time*, which, we have before seen, is the prophetical designation of 1260 years." [2]I have read attentively the attempt of a distinguished Hebrew scholar, in the Biblical Repository, to prove that *days* in prophetical language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (*Ezekiel 4:6*,) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other,

such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott Fuller, Robert Hall, etc. Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.*HST April 26, 1843, page 59.23*

We here add the rules of Mr. Miller.*HST April 26, 1843, page 60.1*

"How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. *Revelation 12:1, 2*; *17:3-7*.*HST April 26, 1843, page 60.2*

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.*HST April 26, 1843, page 60.3*

1. Indefinite. *Ecclesiastes 7:14*.*HST April 26, 1843, page 60.4*

2. Definite, a day for a year. *Ezekiel 4:6*.*HST April 26, 1843, page 60.5*

3. Day for a thousand years. *2 Peter 3:8*.*HST April 26, 1843, page 60.6*

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not."*HST April 26, 1843, page 60.7*

Now all the contempt which is cast upon Mr. Miller, under the pretence that his rule is "absurd," etc., is cast equally upon the worthiest men who have ever lived, including the prophets and apostles themselves.*HST April 26, 1843, page 60.8*

But those writers who object to Mr. Miller's rule, give us no other by which these prophecies can be understood, and this might be passed over, if they did not *profess to explain* them. We might name at least a score of men who have made the promise and the attempt, but have had to confess, often in plain words, that they could not make out an explanation.*HST April 26, 1843, page 60.9*

While the writer was lecturing in New York city, a practising lawyer there who became somewhat interested in the subject, attended

one of the churches in the city, in which a notice had been given out of an evening lecture against Mr. Miller's theory. The house was crowded, and the minister for the occasion read an article of about half an hour's length, which was of the usual character. The next time I fell in with my friend, I inquired about the lecture against us. "O," said he, "he used up Mr. Miller at once." Ah, indeed, how did he do that? "Why, he proved to us that the Bible was not true." Well, I replied, if he has done that, we are used up. It is a gone case. If the *Bible* is not true, Millerism is dead, (or to that effect.) Then, explaining himself, he said, that according to what the preacher *called* the fulfilment of the prophecies considered, though applied in the past, they had never been fulfilled, and of course the Bible could not be true. How many others have placed themselves and the Bible in the same predicament, it would be impossible to tell.*HST April 26, 1843, page 60.10*

Now if the contempt shown to the above old and venerable writers on the prophecies were not enough to fix upon these men the brand of theological infamy, their treatment of the word of God will do it. It is virtually saying, *his word is not exactly true*. A higher authority has said, "Heaven and earth shall pass away, but my word shall not pass away." *Matthew 24:35*.*HST April 26, 1843, page 60.11*

But these writers are forced to take this position or yield in silence to Mr. Miller. It is the *best* they can do, if they do any thing against his views, *or it remains yet to be done*.*HST April 26, 1843, page 60.12*

Mr. Miller only advances upon the track of time as it has been extended since the days of these worthy laborers in the interpretation of the prophecies, referred to above, and, guided by the same principles, he finds them confirmed, as the prophecies have been filled up by the events of history. The position taken by his opponents may be considered as one of the most striking and clearly marked "signs of the times."*HST April 26, 1843, page 60.13*

different modes of reckoning time

JVHe

Again we are pointed to sundry difficulties in the way of calculating the time. It is said the difference in the mode of computing time at different periods, makes it impossible to tell when the prophetic periods run out, even if we can tell when they begin. We will let one speak for a great many "Our readers are aware that the ancient mode of reckoning the *year was by* 360 *days*. The 2300 years of Daniel were of course years of 360 days each; in these 2300 years, the 490 years are included: but everybody knows that we count 365 days in the year. This fact has been overlooked. The 1810 years which remain of the 2300, after the accomplishment of the 490 years, are too long by 5 days and 6 hours each, and this makes a difference of upwards of 26 years. We must therefore deduct 26 years from 1843, and this takes us back to the year 1817, when, if this scheme had been correct, the world would have been destroyed." Protestant Banner, July 19th, 1843.*HST April 26, 1843, page 60.14*

We may reply with the strictest propriety in the language of the Protestant Banner. "It is seldom that so large an amount of arrogance, egotism, and ignorance is found condensed in a single sentence; but the author possesses the faculty of condensing these elements in a wonderful degree." The P. B. must presume very largely upon the ignorance of its "readers," to suppose them to be "aware that the ancient mode of reckoning the year was by 360 days." We challenge the P. B. or any other Banner to point out a single nation, "ancient" or modern, whose mode of reckoning the year was by 360 days. If it can be shown that this was ever "the mode of reckoning the year," it certainly has not been since the time stated for the commencement of these obnoxious prophetic periods. See Prid. Con. Preface; Tegg's Chronology, and Roll. It is of very doubtful credit the emphasized "*we*" of the P. B. that "everybody knows that *we* count 365 days to the year." In our part of the country we *have* 366 *once in a while*. And this talk about the difference between the ancient and modern computation of the year, and the years that are lost on account of it, is really amusing. We wonder if the sun, moon and stars stood still to accommodate the supposed "ignorance" of the ancients, so that the natural year should agree with theirs! If not, what a state of "confusion confounded" must things have got into when winter came in July, summer in January, autumn in March, and spring in October. At any

rate, they might have sung, without any poetic license, once in a while, “December’s as pleasant as May.” Though one would suppose they would have felt more like singing with the German poet, especially when May should find the thermometer below zero, —*HST April 26, 1843, page 60.15*

“The world is out of joint,
O, cursed spite!
That ever I was born
To set it right.”*HST April 26, 1843, page 60.16*

But perhaps they had some P. B. or Rev. Mr. Thomas or Colver, to keep things straight for them.*HST April 26, 1843, page 60.17*

The great unerring standard of time which God established when he set the sun, moon, and stars to be for signs and for seasons, for days and years, has never varied. And however men have computed time, God’s years have always been the same. Moreover, it has been the work of astronomers, mathematicians, chronologers and historians, since men were upon the earth, to bring their defective computations to correspond with the true natural year—the time required for the earth to pass from a particular point in its orbit round to the same point, usually beginning at the equinoxes. This time, it has been demonstrated, is 365 days, 5 hours and a fraction.*HST April 26, 1843, page 60.18*

It was by referring to this never varying standard that the necessity of the leap year was discovered. It was this which led to the change of O. S. for N. S.—So with the ancients and their modes of reckoning the year. There is pretty clear evidence that they knew enough about astronomy to know *when the sun shined*, and to know day from night, and winter from summer; and they knew enough to make up the deficiency in their current years by intercalary months or days, as the case required; just as we should have to do at a broker’s in exchanging money on which there might be 5 or 10 per cent discount, to get par money,—we must add enough to ours to make it of equal value with his. They always had the true solar year as much as we have, whether their current year included the whole of it or not; and they always contrived some way to keep the current and natural year along together, near enough at

least not to lose *more than a whole year every century*.*HST April 26, 1843, page 60.19*

These lost years are all nonsense, and would never have been mentioned but by men whose “arrogance, egotism and ignorance” are of a sufficiently “large amount” to disqualify them to perceive that they have *lost their reckoning*. Rollin tells us, (vol. ii. p. 627, Harpers’ Edition,)*HST April 26, 1843, page 60.20*

“Though all nations may not agree with one another in the manner of determining their years, some regulating them by the motion of the sun, and others by that of the moon, they, however, generally use the solar year in *chronology*. It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed, that the nations who used lunar years, added a certain number of intercalary days to make them agree with the solar: which makes them correspond with each other; or at least, if there be any difference, it may be neglected, when the question is only to determine the year in which a fact happened.”*HST April 26, 1843, page 60.21*

But the years used in the Bible history were undoubtedly Jewish years, so that we know exactly the “difference” to be considered, and what allowance to make for lost time. Home, vol. iii. pp. 166, 167, 297.*HST April 26, 1843, page 60.22*

“The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt.” “The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. *Exodus 12:2*; *Numbers 10:10*; *28:11*.” “The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate

the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."*HST April 26, 1843, page 60.23*

Now by regulating the "lunar years" so as to correspond with the "solar," their years must, of necessity, at every nineteenth, correspond, "within an hour and a half," with the same number of solar years, a "difference" which would not amount to one month in six thousand years; [3]"The Lunar Cycle, called also the Golden Number, is the revolution of nineteen years, at the end of which the moon returns, within an hour and a half, to the same point with the sun, and begins its lunations again in the same order as at first." Rollin, vol. 2, p. 627.

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of *green ears*, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed—The Passover they celebrated on the fourteenth day of Nisan or Abib by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a Sabbath: and on the morrow after this sabbath, as being the beginning of the barley-harvest, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of *ingathering*, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations, it is evident, that *all* the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib and the other to the fifteenth day of Tisri, that *they* must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the

first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days without some expedient to make those years fall in with solar years." Faber, pp. 12—14. so that the "scheme" of the P. B. and its worthy coadjutors, "which takes us back to the year 1817, when the world would have been destroyed," will afford no relief to their "readers," except to those whose "ignorance" may be of a sufficient "degree" to disqualify them to appreciate the more "wonderful" "arrogance" and "egotism" of the writers.*HST April 26, 1843, page 60.24*

prophetic and solar years

JVHe

"But does not Mr. Miller reckon some years at 360 and some at 365 days?" No—unless you refer to the prophetic years, as distinguished from chronological or historical years. In history and chronology no other years are ever used but true solar years. Prophetic years, generally called "times" in scripture, are always of 360 days. God has so explained them in his word (compare *Revelation 12:6 and 14*); and the history of fulfilled prophecy corresponds with that explanation.*HST April 26, 1843, page 60.25*

When these two modes of time are used in reckoning, prophetic years are never put alongside of solar years as if they were to be matched together *as years*; i.e. it is not to be supposed that the seven times, for instance, are to be matched with seven solar years:—nor as some have thought, are we, 1st, to suppose the *days* in the prophetic period indicates a corresponding number of *solar years*; and 2nd, that the period thus obtained is to be compared with the same number of *prophetic* years; and 3rd to get at the result, deduct the difference between the prophetic and solar years from the whole period; but prophetic or symbolic times are always interpreted to mean as many true solar years as there are

days in the period considered. “Each day” of the prophetic period represents a true solar year—there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured. There is the same difference between the measure and the article to be measured in this case that there is in all other cases: the measure is an arbitrary abstract rule, by which the natural and real thing is to be measured off for use.*HST April 26, 1843, page 60.26*

difference in the dates of the birth of christ

JVHe

It has been supposed again that the difference of *four years*, between the *true* date of the birth of Christ and A.D., affects the exact application of one of the most important prophetic periods, the 2300 days or years of *Daniel 8*. The 70 weeks, a part of this period, terminated when “Messiah” was “cut off” “to make reconciliation for iniquity,” “and to anoint the Most Holy.” One week, or seven years, he was to “confirm the covenant with many.” In determining this question—*How did Christ confirm the covenant one week, or seven years*?—it has been ascertained, from what the sacred historians say of the age of Christ when he commenced his ministry, (*Luke 3:1-23*; *Mark 1:6-15*; *Acts 10:36, 37*,) and of the facts connected with his birth and death, that he was 37 years of age when “cut off”—that he was “cut off” A.D. 33—that he was born four years “before the account called Anno Domini,” and therefore, as he commenced his ministry at 30, he confirmed the covenant, according to the prophecy, by *preaching* 7 *years*. These facts have all been proved, not to say demonstrated. But the caviller has started a new difficulty, though others besides cavillers may have been entangled with it. It is this: “If Christ was born 4 years before A. D., and was 37 at his death, then the 70 weeks, did not run out till the true A. D. 37, and the 2300 days, or years, cannot end till A. D. 1847”. Now in determining the question whether the 70 weeks, as a whole, were fulfilled, so as to “seal up,” or make sure “the vision” which ends at the termination of the 2300 days or years, we have nothing at all to do with the *birth* or *age* of Christ, we only want to know *when* he was “cut off;” as to this simple question, it matters

not whether he was 20, 30, or 50 years of age at the time. In determining the question, whether Christ confirmed the covenant one week, or seven years, by his personal ministry, as we know his age when it began, we must ascertain his age at his death. In the other question, whether the 70 weeks expired at his death, we must ascertain whether it took place 70 weeks or 490 years from the going forth of the commandment referred to. The 70 weeks *were* no fulfilled, and God by them has *scaled the vision*. Christ did confirm the covenant, by his personal ministry, 7 years—he was 37 when he died, A. D. 33, and was therefore born 4 years before the "account commonly called A. D." See note D. in the Diagram*HST April 26, 1843, page 61.1*

But let not the caviller make the correction in one particular part of the calculation, in order to introduce difficulties, which, when the whole is corrected, have no existence; if the correction is to be made, it should be carried through.*HST April 26, 1843, page 61.2*

Let it be understood that the 70 weeks did not run out till the true A. D. 37, and that the whole period will not run out till the true A. D. 1847; and let it be further understood that the true A. D. 37 was A. D. 33, and the true A. D. 1847 is A. D. 1843, and it is as exactly 490 years from the 7th year of Artaxerxes to the 37th year of the true age of Christ, as from the same year to A. D. 33; and it is as exactly 1810 years from the 37th year of the true age of Christ to the true A. D. 1847, as from A. D. 33 to A. D. 1813. As the "difference" has no connection with *the time of Christ's death*, the difficulty it is supposed to present in applying the prophetic period which brings us to "the end," has no existence. [4]We will illustrate by a simple diagram. The line A B represents the whole period of the vision, 2300 years, beginning B. C. 457 and ending A. D. 1843. The line from A to X represents the 70 weeks, or 490 years, which terminated at the death of Christ. C represents the true date of the birth Christ, four years before A. D. Now you may remove C, the birth of Christ, to any point between B. C. 457, and A. D. 33 and it cannot possibly affect the 70 weeks which terminated at his *death*; it only makes Christ younger or older as it is removed nearer to or farther from his death. You can have no more nor less than 70 weeks, or 490 years, at A. D. 33,—or if any alteration be made here, a corresponding alteration must be made through the whole period: but it would not be very honorable, though honesty and candor demand it. for men of the pretensions of our opposers to practise an exhibition of wisdom like that of a man

who should attempt to add to the dimensions of his house by taking out the lower story and putting it upon the upper one. It is enough for them to pull down the superstructure,—*they* are "under no *particular obligation*" to put it up again.*HST April 26, 1843, page 61.3*

the end hid from us

JVHe

Again we have been told, that the time of this event (the end of all things) "is not suitable to be revealed," "and it is wisely hid from us." If by the "time" here, "the day and the hour" be meant, the objection can have no fair application to Mr. Miller's calculations; but if it be meant that *every thing* "*about the time*" "is wisely hid from us," and "is not suitable to be revealed," the objection deserves a passing notice; though to point out its unscriptural character will be sufficient. Has God commissioned his angels to our earth, to tell the prophets, to whom it was revealed that not unto themselves but unto us they did minister, how long it was to these things, and that the wise should understand—have the apostles directed us to these same prophets, telling us that we do well to take heed unto their word as unto a light that shineth in a dark place—has God connected the setting up of his kingdom, the judgment, and the coming of the Son of man in the clouds of heaven, with the destruction of all earthly kingdoms, telling us which of those earthly kingdoms in the succession should exist at the time—has Christ pointed us to the signs by which we might know when his coming is near, even at the door, and after all is it *hid* from us?*HST April 26, 1843, page 61.4*

Has God seen it to be "*suitable*" to give notice of the time of the flood which was to destroy the world, even to a day, (*Genesis 7:4*,) and of a famine which should affect only a few nations at most—and of the judgment of Egypt, a single nation, for oppressing his people—and of the final dissolution of the ten tribes, and of the captivity of Judah 70 years in Babylon, and of the destruction of Jerusalem, and is it *unsuitable* for God to make known to the world the time of its final destruction! And who shall dare to say what is suitable for God to do in such a case! Away with such affected regard for the character of God, which, assuming to guard the

portals of the inner sanctuary, dares to dictate to the Sovereign who sits upon its throne; and while it ignorantly claims to be the guardian of his wisdom, impeaches every one of his perfections, as manifested in the express design of his most wonderful and important transactions.*HST April 26, 1843, page 61.5*

How de ye doctors “make void the word of God through your traditions!” Do ye know the scriptures, or the power of God?*HST April 26, 1843, page 61.6*

We defy any man to find m Mr. Miller’s works, or even in what is ascribed to him by the ten thousand falsehoods in circulation, any thing more strongly characterized by ignorance, presumption and impiety than this.*HST April 26, 1843, page 61.7*

unfair comparisons

JVHe

It has been attempted more than once to add to the unpopularity of Mr. Miller’s theory, by invidiously comparing him with the “religious theorists” who have assumed to be “inspired to explain the prophecies,” or have read the world’s destiny in the stars, or have had the dreadful message communicated to them in “dreams and revelations” of their own, or have explained the prophetic periods sometimes by solar years, sometimes by lunar years, and sometimes by the time taken for one of the distant planets to pass through its orbit, and so on.*HST April 26, 1843, page 61.8*

But Mr. Miller makes no “pretensions of this sort.” He claims the gift of inspiration only for the men who wrote the Bible. He has nothing to do with the stars or planets, but for the purposes for which God has expressly made them. He has but one kind of year for chronology or history, and no other but the sanctioned principles in interpreting the prophetic periods which are not understood literally. He has nothing to do with dreams or visions, except those of holy men of old who wrote as they were moved by the Holy Ghost. His views are based upon the word of God, and the undeniable facts of history; and however crudely they may have been expressed to the classic ear, there is no ambiguity about them.*HST April 26, 1843,*

page 61.9

If any mistake can be pointed out in the dates of these events, or any impropriety in the application of the prophecies to them, or if a more scriptural and fair explanation can be given us, let it be done. The man who does it shall have our hearty thanks for ourselves, and our hearty cooperation to confer the benefit upon others. God's word will be verified, and it is to be understood by those for whom it is intended, before the sublime reality shall come to pass. But while we are fully aware that the belief of our views will not hasten the end, we are also sensible that the disbelief of the word will not defer it. It will be as easy for the world to be deceived now as it has ever been; as easy for sinners to sleep, and for professors to dream under the lullaby of their slumbering watchmen, and for all to be taken in the snare, as at any time; but ready or not ready—awake or asleep, what God hath written he will surely perform.*HST April 26, 1843, page 61.10*

conclusion

JVHe

We have thus considered the principal objections and difficulties which have been presented against calculating the termination of the prophetic periods, especially that view of them which supposes that they bring us to the end in 1843.*HST April 26, 1843, page 61.11*

There are other objections which were not deemed worthy of a detailed examination here,—their fallacy haying been so often shown, or their weakness being so very palpable, that nothing but the most obsequious bigotry, or the most unpardonable ignorance, could ever think of them. Of the former, "No man knoweth the day or the hour," is a specimen,—of the latter, "The doctrine is not according to the standard writers of our church," and "Mr. Miller is not a learned man," are examples. We do not think the Saviour meant to say, when he spoke of "the day and the hour," that we can know nothing about the time;" (*Dimmick*;) that would make him contradict himself, for he had just told how we might *know* when his coming was *near*, *even at the door*. (*Matthew 24:32, 33*.) Nor is it

even probable that he meant to say that “man” should never know the day or the hour of his coming in the most literal sense, for that would suppose that he himself could never know the day or the hour. The text applies to “the Son” as well as to “man” and “the angels of heaven.” *Mark 13:32*.*HST April 26, 1843, page 61.12*

The doctrine may not be according to the “standard writers” of any sect, and yet it may be true. Mr. Miller may not be a learned man, in the estimation of men, and yet his calculations may be correct. These objections cannot prove any doctrine true or false—no man who is seeking for truth at the only source of truth, the word of God, would allow them the weight of a feather. If Mr. Miller’s views are the truth, they are worthy of the ablest advocacy of the most learned and able Christian, and it is high time they were received among the “standard writings” of the several branches of the church; if they are not true, no *Christian* is at liberty to treat them or their disciples in any other than in a Christian manner.*HST April 26, 1843, page 61.13*

Finally, there are several fundamental positions of the doctrine which remain firm and immovable:—*HST April 26, 1843, page 61.14*

1. God meant what he said when he dictated the prophecies.*HST April 26, 1843, page 61.15*

2. Whatever the prophecies speak is “a sure word.”*HST April 26, 1843, page 61.16*

3. According to the principles of this theory the prophecies have been so far fulfilled.*HST April 26, 1843, page 61.17*

4. If we are wrong those who oppose our views are also wrong. *They cannot be right*.*HST April 26, 1843, page 61.18*

5. If this view of the prophecies does not bring their grand development, we do not know what to make of them.*HST April 26, 1843, page 61.19*

6. We must therefore lay hold of it as the truth till. God shall settle the question, and trust in him for the result.*HST April 26, 1843,*

page 61.20

Remark. The extract from Ferguson, referred to in the Chronology, may be found in the “Bible Student’s Manual,” “Miller’s Life and Views,” etc. etc.*HST April 26, 1843, page 61.21*

Little Horn Prevailing

No Authorcode

concluded

jesuits

JVHe

The Romish church exerts an overwhelming influence through the order of Jesuits. The following brief description of the origin and character of the Jesuits is compiled from “Wards History of all Religions,” and an “Historical sketch of the Jesuits,” by Dr. Brownlee.*HST April 26, 1843, page 62.1*

The order of Jesuits, or the society of Jesus, as it was termed, was founded in the year 1540, by Ignatius Logola, a Spaniard. The object of this society was to subdue the world to the pope, and to accomplish this, they bound themselves to go wherever he should command them for the service of religion. This society was under the direction of a general who was stationed at Rome. The power exercised by this general was despotic. His will became the will of the whole order. Wherever he bid them go, they must go. Whatever he bid them perform (though it were to take life,) they must be obedient. This order did not lead a monastic life; but became the most active body of men in the world; there was not an affair of state in Europe or India, where they did not exert their influence in the most effective manner. They found their way into schools, colleges, and theological institutions—they professed religion and united with different denominations of Christians.*HST April 26, 1843, page 62.2*

This order was required to attend to all the transactions of the world

on account of the influence which they might have upon religion; they were directed to study the dispositions of men in high rank, and to cultivate their friendship; and by the very constitution as well as genius of their order, a spirit of action and intrigue was infused into all its members.*HST April 26, 1843, page 62.3*

The Jesuit general who resided at Rome, kept a register in which was found the name of every member of the society, with their character, their abilities, natural and acquired, and the particular department for which they were the best fitted. With this register before him, he laid his plans and selected such individuals from the society as were the best calculated to accomplish them.*HST April 26, 1843, page 62.4*

(For a further description of the character of the Jesuits, see “Secret Instruction to the Jesuits.”)*HST April 26, 1843, page 62.5*

In less than fifty years from the formation of this society, it numbered 11,000. In 1762, this order was abolished by the parliament of France, and the following reasons were assigned.*HST April 26, 1843, page 62.6*

“The consequences of their doctrines destroy the law of nature; they break all the bonds of civil society by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity; they overthrow all governments; excite rebellion and uproot the foundation and practice of all religion; and *substitute* all sorts of *superstition, irreligion*, *blasphemy and idolatry*.”*HST April 26, 1843, page 62.7*

The Order of Jesuits was abolished in Spain in 1767. “In a word,” says Dr Brownlee, “kingdom after kingdom followed up the same course of measures, against these intolerable enemies of God and man. They have been banished, either partially or entirely, no less than thirty-nine times from the different kingdoms and states of Europe.”*HST April 26, 1843, page 62.8*

The Jesuits exerted such an overwhelming and pernicious influence, that pope Garganella Clement 14, (notwithstanding their oaths of allegiance to him,) abolished the order. This was done in

1773. “It will cost me my life” said he, “but I must abolish this dangerous order.” A few days after his bull was published against the Jesuits, a notice was placed upon his gate intimating that “the see would soon be vacant by the death of the pope.”—He was poisoned through the instrumentality of the Jesuits, a few days alter the notice was placed upon his gate. In the last moments of expiring nature he said, “I am going to eternity, and I know for what.” Brewster’s Encycl. vol. ii. 171. After this society was abolished, they kept up their organization privately, and in 1801, the emperor Paul, in Russia, for some political reasons, restored the Order of Jesuits, He was a wicked man, and needed the assistance of the Jesuits to accomplish his unhallowed designs. In 1804, the king of Sardinia restored the order for the same purposes. In 1814, the year in which Buonaparte ceased to “go forth with great fury to destroy,” pope Tius.7th “restored the Order of Jesuits to their *full powers and prerogatives in all particulars*.” At the same time he calls upon all papal princes in Europe, and the powers in South America, and all the establishments of popery “to afford them *protection and encouragement* “as the pope’s *right arm*, and the superior and most successful instrument of extending Catholicism, etc. etc.*HST April 26, 1843, page 62.9*

“This order,” says Dr. Brownlee, “is *now* in active operation, and has been attended for the last twenty years with the most appalling success, in undermining the liberties of mankind, corrupting religion, sowing dissention in the churches, and in aiding the Holy Alliance in throwing a wall of iron around their kingdoms, to prevent the entrance and dissemination of liberal sentiments. Their labors extend to every papal and every protestant kingdom and state in Europe, and in South America, where they are the main cause of all these national convulsions and bloodshed, in order to prevent and put down all republicanism. They are also most active in Great Britian and the United States, which above all other nations they are the most anxious to win, and to woo over to papism.”*HST April 26, 1843, page 62.10*

From what is now before us, we see that the Jesuits who are the most successful instruments of extending Catholicism, are scattered broadcast over the world. They have entered our seminaries of learning—they have a place in our churches—they

have become our teachers.*HST April 26, 1843, page 62.11*

"The Jesuits," says the writer of their history in Brewster's Encycl. "are a naked sword whose *hilt* is at *Rome*, but its *blade* is *every where*, invisible until its stroke is felt."*HST April 26, 1843, page 62.12*

statistics

JVHe

The statistics of the Romish church, as far as I have been able to obtain them, are as follows—*HST April 26, 1843, page 62.13*

Catholics in the world,	156,000,000
"in the new world,	26,541,000
Bishopirics in the world,	74
Bishops about,	818
Roman Catholic Priests,	400,000
Monks and Friars,	600,000

The following from the Missionary Herald of Feb. 1841, will show what constitutes a part of that vast machinery of means, by which the Catholics hope to destroy our nation.*HST April 26, 1843, page 62.14*

"An archbishop and fifteen bishops have collected around them a clergy of 500 members, and a catholic population of 1,250,000 souls. There have arisen already under the auspices of the prelates 11 seminaries, 16 colleges, 45 boarding schools, 42 charity schools, 25 asylums containing more than 1000 orphans, 7 hospitals, 14 institutions for the relief of various classes of the unfortunate."*HST April 26, 1843, page 62.15*

The following paragraph taken from the New York Observer, of Feb. 16, 1843, shows the rapid increase of Catholicism in the United States since 1841. "The number of Roman Catholics in the United States has been lately estimated at 1,500,000, an increase of 200,000 since the beginning of the year 1842. Of churches and

chapels there are 674, and 82 in process of construction, making a total of 756. Of officiating priests the number is 572, of whom 19 have been made in the year 1842.—Thirty-four new churches were erected in 1842, fourteen of which are in the diocess of New York." Within the past year the Catholic population in the United States has increased 200,000, and I am informed by a gentleman who devotes his time to lecturing upon popery, that about *one third* of them are *Jesuits*.*HST April 26, 1843, page 62.16*

expenditures of the romish church

JVHe

I have not been able to ascertain the amount expended annually by the Catholics, but the following extracts from the Missionary Herald of 1842, are worthy of our notice. In the first number of the Herald, Mr. Hambling, missionary at Constantinople, says: "I may safely hazard the assertion, that the papists are spending more money in their effots to proselyte the nominal Christians of the east, particularly the Armenians, than *all* those American churches who act through the board are spending in *all parts of the world.* If any one questions this, let him examine the vast amount of real estate vested in colleges and schools, in convents, in large, numerous and costly churches, and in all the paraphernalia of their pompous worship; also the contributions of, and legacies from the people already proselyted, and in addition to this, the large sums annually received from Europe. Let him consider also, the number of their priesthood scattered over all this land, and forming one unbroken chain from the papal throne to the Koordish Mountains."*HST April 26, 1843, page 62.17*

On the 321 page of the Missionary Herald, of 1842, the same missionary says, "Besides three well endowed colleges at Vienna, Venice and Milan, devoted entirely to Armenian vouth, all their schools and colleges here, at Smyina and Syria, are open to them. Compared with this formidable array of means, * * * how utterly *insignificant*, how unworthy of the protestant churches of America, are the provisions which we have made for this people."*HST April 26, 1843, page 62.18*

china

JVHe

According to the statements made by the missionaries at China, there are not much less than 400,000,000 of souls in that vast empire who are strangers to regenerating grace. In the February No. of the Missionary Herald for 1842, we learn what is being done for China.*HST April 26, 1843, page 62.19*

Dr. Cumming says in his letters, “God is doing his strange work here. * * * He has opened China, and the pope is availing himself of the opportunities presented. Six priests arrived last month, and their stations are to be at new places. The building of their chapel and school at Hong Kong is advancing. It will cost, it is said, $26,000, at least 20,000; more than your mission at China has cost from the beginning. They have *twenty* men to our *one*.”*HST April 26, 1843, page 62.20*

Dr. Bridgman, at Macao, writes, 26 March, 1842, as follows, “they” the Catholics “are sending their men and building up their establishments at all the places now opened in China, and especially at Hong Kong. Six separate sites for building have already been secured at Hong Kong by the papal missionaries, and *their buildings are going on rapidly*.”*HST April 26, 1843, page 62.21*

success of the catholics

JVHe

I cannot spend time to notice the prosperity which attend the efforts of the Catholics at the present time in various parts of the world; the following extracts, however, will show their success in the Sandwich Islands, which is the most flourishing mission in the world. Missionary Herald, June, 1842, page 246. “Quite a number out of the church have joined the papists from the districts of Waialua, Waianae and Koolau, perhaps *one fifth* of the *whole population*.”*HST April 26, 1843, page 63.1*

In the December No. for 1842, page 473, under the head of

“Romanism advancing,” we find the following:*HST April 26, 1843, page 63.2*

“Romanism has *unquestionably* made considerable progress during the *past year*. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. * * * * On Kauai the excitement in consequence of the spread of Romanism is considerable. Two priests are there laboring with indefatigable zeal, and we are *sorry* to say they have a *good deal of success*.”*HST April 26, 1843, page 63.3*

The following extract is from Dr. Spring’s thanksgiving sermon for 1842, copied from the New York Observer, of Feb. 16, 1843; speaking of the Catholic church, he says: “Her stake is deep, her game is high, and she is playing for nations. She spreads her great drag net over the marshes and miry places of our earth, and gathers all manner of creeping things, and then throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every court and in every university in Europe, and almost every town of the Hanseatic Confederacy; nor is there a treaty, nor any measure of universal interest but she watches it with a jealous eye.”*HST April 26, 1843, page 63.4*

From the above we lean *how* the Roman Catholics (little horn,) now make war and prevail against the saints. Their influence is every day increasing, like the stream as it approaches its ocean home, they gather strength, and were it not for the word of God, which assures us that the Man of Sin will soon be destroyed by the brightness of Christ’s coming, we should be compelled to come to the conclusion, that the world would again be made to tremble as it listened to the mandates of the Romish church. If there is any prospect of any denomination rising above all others, if there is one church which is to bring the entire world into its pale; the page which is now unfolding teaches us that it must be the Roman Catholic.*HST April 26, 1843, page 63.5*

The Mother of Harlots has thrown her arms around the world; she leads a *host* to listen to her syren song, and to drink from her cup of abominations, where *one* is regenerated by the grace of God. How

cheerless the prospect of those who are looking for the *world's conversion*. On the other hand the part performed by the Romish church at the present time, is in perfect accordance with what Daniel saw in his vision.*HST April 26, 1843, page 63.6*

"I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of Days came and judgment was given unto the saints of the Most High, and the time came that the saints possessed the kingdom." C. G*HST April 26, 1843, page 63.7*

Colchester, Vt. *March* 1, 1843.*HST April 26, 1843, page 63.8*

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, APRIL 26, 1843.

"Of that Day and hour Knoweth no Man."

JVHe

Many are living in carnal security respecting the approach of the day of Christ's appearing, from a supposition that that day can never be known. A comparison of the various portions of Scripture that speak, to our knowledge, of that day, and the manner in which it will come upon the world, will convince all candid readers that it will come suddenly only upon the wicked. We will give those passages which may seem at first view to denote that it will come unexpected to all, in one column; and opposite those passages which explain upon whom it will so come.*HST April 26, 1843, page 63.9*

Luke 17:26, 27, “And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.”

Genesis 6:3, 17,-*7:4, 7, 21* “And the Lord said, my Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood.” And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.”

Luke 17:28-30, “Likewise also as it was in the days of Lot: they did eat, they drank, bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed.”

Genesis 19:12-15, 25, “And the men said unto Lot, Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

Mark 13:32, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

Acts 1:7, “And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power.”

Mark 13:33, “Take ye heed, watch and pray: for ye know not when the time is.”

Mark 13:35, 36, “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddendenly, he find you sleeping.”

Revelation 1:1-3, “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

Acts 1:8, “But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

Mark 13:28, 29, “Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.”

Revelation 3:3, “Remember therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shall not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”

Luke 12:45, 46, “But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come it, a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers.”

Luke 12:35-38, 43, “Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Blessed is that servant, whom his Lord when he cometh shall find so doing.”

Luke 17:24, “For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.”

Hebrews 10:25, “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.”

Luke 21:34-36, “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that swell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

Luke 21:28,—*Hebrews 9:28*, “And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. So Christ was once offered to bear the sins of many; and unto them that look for him shall be appear the second time without sin unto salvation.”

1 Thessalonians 5:1-3, “But of the times and the seasons, brethren ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.”

1 Thessalonians 5:4-6, “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”

Daniel 12:9, “And he said, Go they way, Daniel: for the words are closed up and sealed till the time of the end.”

Daniel 12:10. “Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”

Deuteronomy 29:29, “The secret things belong unto the Lord our God.”

Deuteronomy 29:29, “But those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.”

Dr. Jarvis says in a late letter, “I HOPE and trust that the work I am about to publish, will prove beyond the possibility of a cavil, that he (Mr. Miller,) has placed the death of our Savior *exactly five years too late*, and consequently if the seventy weeks ended with the death of Christ, and the 2300 years would end with the purifying of the world by fire 1810 years after the Crucifixion then the world ought to have been burned up five years ago.”*HST April 26, 1843, page 64.1*

Indeed! He *hopes* he can prove that Christ will not come this year! Doubtless many are also *hoping* that Christ cannot come, but does that prove he will not come? It would be more conclusive if he would show his proof: merely hopeing to show it, amounts to but little. This question has been settled by Ferguson by astronomical calculations that the crucifixion as A. D. 33.*HST April 26, 1843, page 64.2*

Ye shall be Hated of all Nations.—We learn that two of our friends (names unknown) have been to St. Louis to proclaim the good

news of the gospel, but were not permitted to give the reasons for their belief. According to the report they were hauled from the stage, hooted at, pelted, and treated with much indignity; and their charts torn to pieces. The slave-holding portion of our country seems to be shut out of the reach of truth.*HST April 26, 1843, page 64.3*

A Subscriber.—From Bennington, Ohio, sends us the outline of a discourse of a clergyman against the Advent, and wishes our opinion of it. The clergyman takes the ground of Ethan Smith in his key to Rev. and holds to a temporal millennium. Our opinion is that the clergyman in question has a weak defense against the truth he opposes, as his ground work has been repeatedly shown to be fallacious. The fact that the tares must grown with the good seed till the end and that that Wicked must be destroyed by the brightness of Christ's coming proves, conclusively aside from other evidence, the millennium must succeed the coming of Christ and end of the world.*HST April 26, 1843, page 64.4*

Calvin French's Confession,

JVHe

and a renunciation of his errors.*HST April 26, 1843, page 64.5*

To the dear friends in Providence and Boston, who have, in christian faithfulness and love, investigated my character. I am most deeply humbled before my God that I have sinned against *Him*, and brought an open reproach on the cause of my dear Savior. I am deeply sensible what a wound I have made on your hearts, and on the hearts of *all*, who love the Lord Jesus in *truth*.*HST April 26, 1843, page 64.6*

As the errors into which I have fallen, are of recent date, only of a few weeks continuance, I am glad that they are thus early exposed, for as sin, while it blinds, at the same time hardens the heart, had it not been rebuked in me, I might have continued in it, falsely dreaming of doing that which was innocent, until my case was hopeless. But as my eyes have been opened to see the sin of delusion into which I was led, and as I have humbly repented of it

before God and man, and in my heart, by the grace of God forever forsaken it, my *only hope* is in the mercy of God through Christ.*HST April 26, 1843, page 64.7*

Dear friends, I am in the furnace of affliction, its flames sometimes roll over me with suck power that I almost sink under them, but God hath yet sustained me that I am not in utter despair, now and then a ray of hope has shone into my mind enough to show me that his mercy is not clear gone forever.*HST April 26, 1843, page 64.8*

To enumerate my trials would be impossible! I have sinned against God, brought reproach on his cause, grieved his dear children, my influence gone, and then here is my wife and children around me while I am writing; but I forbear, my heart is pained within me, it is broken, my spirit is bowed down. “Have pity upon me, have pity upon me, O, ye my friends, for the hand of God hath touched me.” Yes, his chastening hand is on me, may I endure it with meekness, that it may bring forth in me the peaceable fruit of righteousness. Will you, my dear friends who read this, forgive me, and pray for me that I may be forgiven?*HST April 26, 1843, page 64.9*

Should any read this and rejoice over my fall, I would say, as in *Micah 7:7-8*. “Rejoice not against me, O mine enemies: when I fall I shall arise; when I sit in *darkness*, the Lord shall be a *light* unto me. I will bear the indignation of the Lord, because I have *sinned* against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.”*HST April 26, 1843, page 64.10*

My confidence in the fulfillment of God’s word remains unshaken, I believe beyond a doubt that Christ will soon come, and that they who are ready will enter in with him to the marriage.*HST April 26, 1843, page 64.11*

I hope my friends, who can, will visit me; those who cannot, I hope will write by mail; direct to Dover, Mass.*HST April 26, 1843, page 64.12*

Needham, *April* 19*th*, 1843. Calvin French.*HST April 26, 1843, page 64.13*

Opening of the Tabernacle

JVHe

We are happy to announce to the friends of the advent that the Tabernacle, in Howard at Providence permitting, will be opened for public worship on the 4th of May next. Bro. SILAS HAWLEY is expected to preach on the occasion. The meetings will continue several days; and Bro. Whiting is expected to give several lectures during the meetings, which will continue over the following Sabbath. We shall be glad to see our friends from the country. We expect a general gathering of the faithful.*HST April 26, 1843, page 64.14*

Foreign

JVHe

Murders, crime, insanity, and disorder continue to abound in the eastern world. A Liverpool paper says that the formidable list of outrages, committed or attempted to be committed by maniacs, would lead strangers to believe they are a nation of madmen. The family of the wrong heads is on the increase, and so extensive are their ramifications, that they compass Bishops, Chancellors of the Exchequer, Ex-Ministers of State, the Premier, and even Majesty herself.*HST April 26, 1843, page 64.15*

What is the cause of insanity in Europe? It surely cannot be Millerism.*HST April 26, 1843, page 64.16*

The shock of an earthquake was experienced at Liverpool, on the morning of the 17th ult. Persons were awakened out of their sleep by the shaking of their houses. Similar symptoms were experienced at the same time at Manchester, Preston, Kendal, various parts of the north of England, the Isle of Man and Wales. The shock was also felt in Guernsey.*HST April 26, 1843, page 64.17*

For many months the crime of murder has been of almost nightly occurrence in Paris and its neighborhood. An unfortunate operative, who was late on his return home, was taken up bathed in blood in the Rue de Bourdonnais, and shortly after was expired.*HST April*

26, 1843, page 64.18

Secession in the Scottish Church. Great Preparations are making in Scotland for the new secession of Nonintrusionists from the established Church. Members of the body are perambulating the country, giving lectures and canvassing for support for the “free presbyterian church.” The project, in which Doctor Chalmers takes the lead and an active part, is to create a general fund by subscriptions, which is to be distributed in allowances for the support of the several churches and their ministers, an arrangement intended to protect the poorer congregations from the hostility of the upper classes.*HST April 26, 1843, page 64.19*

Letters

JVHe

from post masters, to april 22nd, 1843

Prospect, Me; Orleans, Me; Natick, R I; Rockingham, N C; Honesdale, Pa; Bentsville,; Va; Wert, Sand Lake, N Y; Leominster, Ms; Nicholville, N Y; Woods Hole, Ms; Weybridge, Lower Falls, Vt; Middle Haddam, Ct; Carroll, N H $3; Westford, Ct; Dexter, Me; Blacks, Me; N Chelmsford, Mrs; Swanville, Me; Georgetown, N Y; W Northwood, N H; Mendon, Ill; Feltonsville, Ms; Bristol, Ct; Pleasant Hill, Ia, can’t tell; Kennebunk Port; Me; Kensington, Ct.; Livermore Centre, Me; Cincinnati, O; Griggsville, Ia; Strafford Corner, N H books sent last week; Brookville N Y; Loudon Ridge, N H; No Danville, Vt; N Market, N H; Gilford, N H; Norwalk, O; Amelia O; East Corinth; Tollant, Ct $3; Belfast, Me; Leverett, Ms; Windsor, Vt $1; Rochester, Vt; Herkimer, N Y; Dummerston, Vt; Bradford, N H; Akron, O; Dexter, Mr; Swanville; Brunswick, Me; Kensington, N H; Great Falls, N H; Tunbridge, Vt; Low Hampton, N Y; Ashby Ms; Mason, N H; Lunenburg, Va; Kennebunk Port, Me; Gilmanton, N H; W. Braintree, Vt; Littleton, Ms.*HST April 26, 1843, page 64.20*

Individuals

Dr Lee; S C Rugg, $3,50; R E Ladd, $15;J Hayden; A Way; C

Swartwout; H Patten; J E Jones; N Y Herred; H Shipman, money rec' all right; Geo Neil; Wm Grisell; A C White $2.53, balance of acc't $5,31; G Glidden; T L Tulluck; A Ward; J E Emerson; H M Sowle; T S H $10 for Canada mission; J Lenfest; A R Brown; C S Russell; L Wiswell; Asa Haskell; Sarah H Knight $5; T Anderson $6; C French; C J Willey; J D Johnson, $10; Joseph Catlin, $10; J Burditt, Jr; Jas Clough, $10; W B Stuart; S L Carroll, all right! J C Cromack.*HST April 26, 1843, page 64.21*

Bundles Sent

JVHe

Box to Dr Lee, Charleston, S C; Box 36 Park Row, N Y; A C White, Yarmouth; A M Billings, Claremont, N H; S L Carroll, Pomfret Depot, Ct.*HST April 26, 1843, page 64.22*

May 3, 1843

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Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms,—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST May 3, 1843, page 65.1*

SIGNS OF THE TIMES

No Authorcode

J. V. Himes, J. Litch, and S. Bliss, Editors

BOSTON, MAY 3, 1843.

"It is not for you to know," etc

JVHe

Reply to Bishop Hopkins

No theory can be true to which the proper meaning of the word of God stands opposed. Complex as the truths of Scripture appear, there must be some simple principles which harmonize them all.*HST May 3, 1843, page 65.2*

One principle, undoubtedly, is this: God has revealed truth under veils, which have been gradually removed as advancing time has called for fuller disclosures of truth. When the Savior was first foretold, it was under the emblem of the seed of the woman bruising the head of the serpent. This obscure intimation raised a hope in the human family, which was successively confirmed by clearer predictions. It is worthy of remark, however, that the *second* coming of Christ was the subject of the *next* prophecy of which we have any knowledge. "Enoch, also, the seventh from Adam, prophecied

against these, when he said, Behold the Lord comes, with myriads of his holy ones, to execute judgment upon all." [Doddridge's Translation, *Jude 14*.]*HST May 3, 1843, page 65.3*

But there is, in the New Testament, a clearness on the subject of the resurrection and Christ's coming, so much beyond anything in the Old, that it is said, "He hath brought life and immortality to light through the gospel."*HST May 3, 1843, page 65.4*

Christ said, before he left his disciples, "I have many things to say to you, but you cannot bear them now." They evidently needed to have their earthly hopes so completely dissipated by his ignominious death, and their hearts so humbled that they would receive the truth, concerning the kingdom of God, which they were to *enter* through *much tribulation*. When he was about to ascend from them, he said, "It is not [convenient] for you [now] to know those times and seasons, which the Father hath reserved in his own power." [Doddridge's Paraphrase, *Acts 1:7*.]*HST May 3, 1843, page 65.5*

For an explanation of this, let us turn back to *Daniel 8:26*, "Shut thou up the vision, for it shall be for many days;" said Gabriel, in the very chapter in which he had told him of the 2300 days. He afterwards gave him a prophecy, in which he describes a historic event which takes place "at the time of the end." This we apply without difficulty to the events of 1798, in the career of Napoleon Bonaparte. The angel proceeds, in a continued discourse, in which a few verses onward, he says: "But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." We could scarcely be more clearly informed that the seal would be broken at the time of the end, including a short space in which knowledge should be increased. Surely no period of the world corresponds with this prediction so accurately as the last 45 years.*HST May 3, 1843, page 65.6*

But when Gabriel had thus closed his last recorded message to man, previous to his coming to announce the forerunner of Christ, that Glorious Person himself became the speaker, and said: "Go thy way, Daniel, for the words are shut up and sealed till the time of the

end. None of the wicked shall understand, but the wise shall understand."*HST May 3, 1843, page 65.7*

Now the words of our ascending Lord to his apostles, must be interpreted according to these declarations to Daniel, from which we learn that there would be a time connected with the end, when the wise shall understand what had before been shut up. This view of the subject presents a perfect harmony and consistency throughout the Scriptures.*HST May 3, 1843, page 65.8*

"But do you pretend that we now know more than the apostles did?" says the objector, in amazement.*HST May 3, 1843, page 65.9*

Let us hear one of the apostles in a parallel case. We quote Doddridge's paraphrase, in which his translation of Peter's words is i n *italic*, and his amplification of the subject in Roman. After referring to the various trials Christians were called to endure, Doddridge proceeds with Peter's cheering reference to the unutterable and "glorified joy" which awaited them at the revelation of Jesus Christ, and says: (*1 Peter 1:10*.)*HST May 3, 1843, page 65.10*

"*Concerning which salvation, the prophets, who predicted the grace* of the gospel, [*which was appointed*] *to you, sought and diligently inquired; Searching*, with the deepest and most attentive reflection, *to what* period *or* to *what manner of time, the Spirit of Christ which was in them did refer, when he testified* long *before* they came to pass *the* various *sufferings which were to come upon Christ, and the* exalted and permanent *glory which was to succeed* them, and render him and his kingdom so perpetually illustrious, and his servants so completely happy. To the memorable testimony of these prophets it becomes us to pay a sincere and profound regard *to whom* such extraordinary discoveries were made, as no attentive reader can view without conviction and astonishment; and *it was revealed* 5To whom it was revealed, etc.] I think this text plainly proves that the prophets had some general intimation that their prophecies referred to the Messiah; but that they did not understand every clause of them in their full force, nor so well as we understand them, who are capable of comparing them with the event.—*Doddr.* to them among other things, *that* [*it was*] *not to themselves, but to us* that *they ministered these things*; they knew

that we, when the events arose, should have a more complete understanding of these oracles, than any who declared them had."*HST May 3, 1843, page 65.11*

Lecturers on science delight to tell their pupils that *children* can *now* understand truths which Newton did not know. The events of Providence are designed to throw light upon his word, and to these Christ refers when he says: "WHEN these things come to pass, KNOW that he is nigh, even at the doors.' [Wakefield.]*HST May 3, 1843, page 65.12*

But did not Christ, in the same connection, say: "Ye know not when the time is?" He certainly did, but his words cannot contradict themselves. We are commanded to know when the time is near, even at the doors, but we are to watch for the precise time, because it may be at midnight, at the cock-crowing, or in the morning.*HST May 3, 1843, page 65.13*

Obj. But is it not perverting Christ's words to apply them to so narrow a point?*HST May 3, 1843, page 65.14*

Ans. Surely this comes with an ill grace from those who narrow down the great prophecies which reach to the END—even to the LAST END of the indignation, when Daniel shall stand up in his lot —to the *days* of Antiochus.*HST May 3, 1843, page 65.15*

Christ gives us the best authority for understanding his words literally, when he says: "I tell you in that night, two shall be in one bed, one shall be taken and the other left." This can apply to nothing else than a literal night of twelve hours. In his remarks, he refers to persons in the field as if it were mid-day—in the bed, as at night—at the mill, as in the morning and evening twilight, and says: "Watch, for ye know not when the time is,"—that is, the *precise* time, though you may know when it is very near.*HST May 3, 1843, page 65.16*

Doddridge collects the words of Christ as reported by all the evangelists, and enlarges upon them thus:*HST May 3, 1843, page 65.17*

"*And* therefore, that no calamities of life or solemnities of judgment

may be dreadful to you, *take heed to yourselves, lest at any time your hearts be overloaded*, and your rational powers depressed and stupified *by gluttony and drunkenness*, or distracted with worldly *and secular cares; and* by this means *that* awful and important *day* of which I have been speaking, *should come unexpected upon you*. *For* the character of the generality of mankind at that time will be such, that *it shall come on* the greatest part of *all them that dwell on the face of the whole earth*, [6]It shall come upon all them that dwell, etc] The exortations that are connected with this clause limit the extent of the word *all* to a considerable number: for were it to be taken otherwise, there could have been no room to offer them—*Doddridge*. *as a snare* upon a thoughtless bird which, in the midst of its security, finds itself inextricably taken. (Compare Eccles. 9:12.) Let me *therefore* address this most serious exortation to you with an earnestness proportionable to its importance: *Watch ye* against every temptation to negligence and sin: *take heed* of every thing which might lull you into a dangerous security, *and pray always*, with the most fervent importunity, *that* through divine grace, *you may be accounted worthy to escape all these* calamitous and destructive *things which shall* assuredly *come to pass* just in the manner I have described them *and* may be happily enabled, even in the day of his universal judgment, *to stand* forth with courage and acceptance *before the Son of Man: for you know not when the time* of his appearance *is*, [*or*] *at what hour your Lord does come* to summon you before him.*HST May 3, 1843, page 65.18*

"*But this you know*, and would do well to consider it, *that if the master of a house* that has at any time been plundered by robbers, *had known* exactly *in what watch* of the night *the thief would* have *come*, *he would* undoubtedly *have watched* then, *and* taking care to be provided for him, *would not have suffered his house to be broken open*, or have left the thief to make his advantage by coming at an unexpected time. And *therefore*, as it is of so much greater consequence on this occasion that you should be prepared against an unseasonable surprise, *be ye also ready*, and learn, from such a common occurrence, to be upon your guard; *for* I tell you again; That *at an hour when you think not* of it, *the Son of Man cometh*; and multitudes of people will be as much surprised as if they had never heard in their whole lives that he would come at all. (Compare *Luke 12:39, 40*.)*HST May 3, 1843, page 66.1*

All this is perfectly consistent with the fact that the wise shall understand, and those who watch, and discern the signs of the; times, will know when his coming is even at the doors.*HST May 3, 1843, page 66.2*

Obj.—If the angel Gabriel came to make Daniel understand the vision, and that vision reaches to the end, how could Christ say, Of that day and hour knoweth no man, no, not the *angels* in heaven?*HST May 3, 1843, page 66.3*

To this we might reply, it is a difficulty of your own creating. Gabriel's explanation does not refer to the day or hour.*HST May 3, 1843, page 66.4*

Obj—But you understand a day to represent a year, in Daniel, why not in the words of Christ?*HST May 3, 1843, page 66.5*

Ans.—Because the same rule (laid down by Prof. Stuart) which *requires* it in one place *forbids* it in the other. In Daniel, days are used as measures of long periods of time, which have been accurately fulfilled in years. In Christ's words, day and hour refer to a point of time.*HST May 3, 1843, page 66.6*

Obj.—But *I choose* to apply *day*, in Daniel, and in Christ's words, in the same way.*HST May 3, 1843, page 66.7*

Ans.—Even then, there is no difficulty. Christ speaks of *angels* in the plural number, and merely says that the day and hour was not known to the angels, but he does not deny that *one* angel had been sent to make Daniel understand the vision, reaching down to that day and hour.*HST May 3, 1843, page 66.8*

Obj.—I do not like that reply, *I think* Christ *meant* that *no* angel knew anything about it.*HST May 3, 1843, page 66.9*

Ans.—Our duty is to receive Christ's words in their proper connection, as he said them, not as *you think* he *meant*. But the angels could be the messengers bearing information to future readers and hearers, which *they* did not fully comprehend, as well as the prophets. Indeed, Peter intimates as much when he says, in the same connection in which he spoke of the prophets' ministering

to others, and not to themselves:—"Which things the angels *desire* to look into."*HST May 3, 1843, page 66.10*

Thus we see, that our opponents raise their objections upon inferences, and they are weak as well as baseless.*HST May 3, 1843, page 66.11*

The objections to which we have replied, form the substance of an article from Bishop Hopkins, of Vermont, just published in the Episcopal paper at Utica. One remark of the Bishop deserves notice. In reference to the time of the end, he applies it to the very end itself, which is to come unexpectedly to all, and adds: —"Assuredly, there is nothing forced or unreasonable" in this interpretation."*HST May 3, 1843, page 66.12*

"When a man *says* there is nothing "*forced or unreasonable*" in his argument, he seems to feel that his *assertion* is needed to meet the objection which will naturally arise in the hearts of his readers. He argues on the ground that the prophecy reaches to Christ's second coming. This obvious view shows the absurdity of applying it to the days of Antiochus Epiphanes. Our opponents thus demolish each other's arguments completely. Leaving them to gather up the fragments, we prefer to stick to the words of the angel in *Daniel 11:40*. Surely this is the time when all should watch.*HST May 3, 1843, page 66.13*

Letter from Bro. A. Clapp

JVHe

Brother Bliss.—The following is an extract of a letter which I received from a dear friend, who is a worthy member and a Deacon of a Baptist Church in this state; if you think it will do the second advent cause any good, and will be for the glory of God, you may insert it in the Signs of the Times. I think it speaks the feelings of thousands of Christians, and a large number of Ministers that have not yet come out and embraced the doctrine.*HST May 3, 1843, page 66.14*

Aaron Clapp.*HST May 3, 1843, page 66.15*

Hartford, April 3rd., 1843.*HST May 3, 1843, page 66.16*

My dear Brother Clapp.—I have for some days past thought I ought to write to you, stating the change that has been wrought in my feelings since I last saw you; and I want also to make an apology for my seeming indifference to the speedy coming of my blessed Lord. Oh my brother, lay not this sin to my charge; I trust God has forgiven me. Where to begin or what to say I hardly know, for I hope with trembling. But my conscience is convinced of the truth of the second advent, and the more I pray, read, meditate, converse and ask for the guide of the Holy Spirit, the more I am convinced that I have been wrong, very wrong. How could I be so unwilling to hear this blessed truth? I do now bless God that I ever heard, the Midnight Cry. I do want to see you, my brother, and then I could tell you my happy experience. I think, for the last ten days, I have enjoyed something of the love of God. But I find I have a wicked heart. I want to be cut loose from this world, and feel entirely willing to have my name cast out as evil. It would take sometime to tell how unwilling I was to yield the controversy. I could not give up worldliness, my pride, my standing among the great men and mighty men; I could not give up the new meeting house, the church, my family, etc. etc.*HST May 3, 1843, page 66.17*

The thought of our church was more than the thought of Christ's Church. But, blessed be God, on Sunday night, the 19th. inst., I found myself sinking; and I must throw the church, the meeting house, my family and all overboard, and trust myself, my all, in the hands of Jesus; and Monday morning I was as it were in a new world. Oh the love of God! I could run and read; and since that time, I have tried to be one of those who expect soon to meet their blessed Jesus; but I have often many misgivings, my faith is weak; but I have of late often said, with the poet, as for such, let rocks and hills there lasting silence break. My wife says I am a believer in Millerism, but give me the love of God, a pure heart, a conscience void of offence, and they may call me what they please. I love my brethren, and am anxious that the veil may be taken from their minds; who, my brother, is loving his appearing, who is now looking for and hastening to that time? O I want to be ready, and to have my skirts clean from the blood of all men; let us then, my brother, watch and be sober.*HST May 3, 1843, page 66.18*

“As it was in Sodom.”

JVHe

There is a fearful emphasis in these prophetic words of our Savior.*HST May 3, 1843, page 66.19*

The New York Evangelist, urging the importance of laws against seduction, gives the following view of the state of morals:*HST May 3, 1843, page 66.20*

“The fearful events which have transpired in Philadelphia and New York, of late, are enough to teach every mind that so long as the law will not avenge these irretrievable injuries, the relatives will take the weapons of vengeance in their own hands, and inflict severer evils than cool and judicious legislation would ever do. The expression is common in many circles, both in reference to the murder of the young man in Philadelphia, and also of Corlies, in this city, that they deserved it, and that nothing better could be expected while, the law remains deficient. False and dangerous as this reasoning is, the fact of its prevalence is in itself a powerful reason for immediate legislative action. There are many causes conspiring at the present time to give the subject a favorable aspect. The serious interest in eternal things which is so extensive; the hour of gloom and comparative *uninvitingness* which is shed over worldly fortunes in general, etc:*HST May 3, 1843, page 66.21*

The editor considers it notorious that “The earth is filled with violence,” and “men’s hearts are failing.”*HST May 3, 1843, page 66.22*

Murders and Suicides.—These have been unusually frequent within the last two months. We have not recorded all that have come under our notice, because the moral effect of the frequent presentation of crime, to allude to their unusual number, that the pious may be disposed to mourn over the guilt of the land, and to put forth every suitable effort to reform the principles of its inhabitants.—*Baptist Advocate*.*HST May 3, 1843, page 66.23*

While murder is thus perpetuating itself, the following is a specimen of what society is doing to perpetuate immorality.*HST May 3, 1843,*

page 66.24

Horrible.—A widow has been deprived of the services of her son during five months. He was the main support of the family. Being needed *as a witness*, he was imprisoned among convicts and felons, and he comes from the Tombs *rained in principle and character*.*HST May 3, 1843, page 66.25*

The only compensation which the court allows for such irreparable injuries is $25:*HST May 3, 1843, page 66.26*

Hints from our Opposers.—A writer at Newton, Mass., in opposition to brother Miller, asks the following questions, which we earnestly commend to all our readers:*HST May 3, 1843, page 66.27*

“Are those who are so sanguine in the statement, making ready to meet their Lord and Master? Some of them say, ‘they shall rejoice to see the day, and hail the brightness of his coming;’ and some go so far as to represent the condition of themselves and others on that day. But how little do such reflect on the importance of such an event! Are such bringing themselves down in the vale of humility, or are they living on in the vain superfluities of a fashionable world? Let the observer answer. Meanwhile, such may reflect on the words of their Master, whom they expect to meet the second time, “without sin unto salvation:’ ‘He that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” “Let no man deceive himself.”*HST May 3, 1843, page 66.28*

Letter from T. Kellog

JVHe

Unconverted Friend, is it not better to repent and be converted, and be ready for the Lord’s coming, than to deride this important subject, and continue in sin? Submission to God and faith in Christ, will secure the eternal safety and happiness of thy soul. I intreat of you, to turn not a deaf ear to this warning voice. Let this solemn momentous subject be an additional motive to awaken thy drowsy powers, and lead thee to timely repentance. I beseech you to cherish, with the greatest caution, diligence and promptitude, every

means of grace with which God has favored you, for the preparation of thy soul for heaven. “Behold, now is the accepted time, Behold, now is the day of salvation.” What would a lost soul give for an hour, of thy “acceptable time!” “Behold!” The term implies that the present acceptable time of sinners to repent and turn to God, is amazingly important. The scenes which may transpire beyond to-day, may be laid in eternity. Couldst thou know this to be true, and that during this present and last day of thy time,thou couldst duly repent and have thy sins “blotted out,” and experience the comforting witness of the Spirit with thine, that thou were a child of God, how would this admonitory truth of God’s word thrill thy soul, and bestir all its energies, to secure the salvation which it implies; “Behold, now is the accepted time, Behold now is the day of salvation.”*HST May 3, 1843, page 67.1*

T. Kellog.
Westport, Mass., March 5th., 1843.

Letter from the South

JVHe

Dear Brother Himes.—Since Mr. Miller’s doctrine has been heard of on the subject of the second advent of Christ in this country, it has occupied no small share of the minds of this community, and the interest of this theme is by no means growing less—but I think is increasing daily. There are some among us who say that Mr. Miller ought to be imprisoned or hung for inculcating such erroneous doctrines to an intelligent and enlightened community—but I think this arises from a want or lack of knowledge on the subject of this doctrine; and I therefore would like very much that you would send some able advocate of Mr. Miller’s doctrine into this section of Alabama. I think that he would meet with great success, and his labors be productive of much good, for the people are looking, and anticipating that some unusual circumstance will occur, such as never has been before; but what it is they know not; some say one thing, some another, and I therefore hope that we may have a zealous, good advocate sent into this country to awaken the people before they are destroyed by unbelief. I would just say, for the benefit of Mr Miller and his advocates, that I have read with much

pleasure for sometime past the Signs of the Times, which embraces fully the doctrine of Mr. Miller, and I there find nothing inconsistent with divine Truth. You shall hear from me again soon. Yours very respectfully.*HST May 3, 1843, page 67.2*

James G. Russel.*HST May 3, 1843, page 67.3*

Carthage, Ala., March 27, 1843.*HST May 3, 1843, page 67.4*

How the Papists support their Missionaries.—The Society for Propagation of the Faith, established at Lyons, in France, which is the great missionary society of the papal church and secures contributions from nearly the whole papal community, in commending itself to patronage, says: "This institution has solely for its object to assist by prayers and alms the Catholic Missionaries who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say for this purpose, once for all, the *Pater* and *Ave* of our morning or evening prayer, and to add the following invocation, '*Saint Francis Xavier, pray for us*.' The alms are only one half-penny per week." Xavier is the patron or saint of the society.*HST May 3, 1843, page 67.5*

The recommendation goes on to say that the society has been warmly recommended by all the popes since it was formed in 1822, who have granted to all the members, that is, to all who contribute and pray as required; above, the following *indulgences, applicable to the souls in purgatory*.*HST May 3, 1843, page 67.6*

1*st*. '*A plenary indulgence* on the festival of the finding of the holy cross, the anniversary of the first establishment of the institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the institution; and once a month, on any day, at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain this indulgence he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church.*HST May 3, 1843, page 67.7*

"2*d*. *An indulgence of an hundred days* each time that the prescribed prayers, with at least a contrite, heart will be repeated, or a donation made to the missions, or any other pious or charitable

work performed."*HST May 3, 1843, page 67.8*

Now in Tetzel's time a 'plenary indulgence,' given at a specified time, was asserted to secure the pardon of all sins committed before that time. The indulgence was often made to cover the future, extending even till the moment of death and cancelling all pains and penalties due for sin in this life or the life to come. A "plenary indulgence" is supposed to mean the same thing now, that it did in the 16th century. Here, too, the pope arrogates the power, in the way of anticipation, to forgive the sins which the contributors to his missions may hereafter commit. If they will pay a half-penny a week, and daily repeat a prayer, he promises that, on fourteen days in a year, (and he is very accomodating as to when these occur,) he will cancel what ever sins they may choose to commit before those days.*HST May 3, 1843, page 67.9*

If the second indulgence named above really means what it seems to mean, why then, every time any one of the contributors to the pope's missions performs any one of the good deeds there mentioned, his sins for a. hundred days are blotted out., Less than four such prayers, contributions, or "other charitable works" would cancel the sins of a whole year.*HST May 3, 1843, page 67.10*

Let the precise limits and conditions of these indulgences be what they may, it is plain that they promise the pardon of sin, that is, the remissions of the pains of purgatory, to some extent. Here then men are bribed, by the promise of their sins being pardoned, to repeat prayers which they do not understand, and to contribute money for the promotion of popish missions. That is, the head of the papal church tells men that they may sin as they please, if they will afterwards be sorry for it, say prayers, and give alms for their mission: and to cancel such sins the pope uses the surplus merits of Christ and the saints of their calendar! Strange barter! Can the cause of a holy God be advanced by such means? Will he accept prayers or gifts drawn forth by such bribes?*HST May 3, 1843, page 67.11*

[*Day Spring*.*HST May 3, 1843, page 67.12*

The Contrast.—Says our Savior, "As it was in the days of Noah, so shall it be at the coming of the Son of man." How was it then? a

time of universal peace and purity? No, it was rather a time of general wickedness; so much so, that all the antediluvian race, with the exception of *eight* souls, were swept away by the waters of the flood. As it was *then*, so shall it be at the "coming of the Son of Man."*HST May 3, 1843, page 67.13*

"Likewise also as it was in the days of Lot, so shall it be when the Son of Man shall be revealed."*HST May 3, 1843, page 67.14*

How was it then? a time of universal peace and prosperity? We answer, no, ten righteous persons could not then be found, else the cities of the plain might have been saved. It was a time of wickedness; the sins of Sodom and Gomorrah came up before God; and in his wrath he rained upon them fire and brimstone from heaven, which utterly destroyed them. "As it was in the days of Lot, so will it be when the Son of Man shall be revealed."*HST May 3, 1843, page 67.15*

To make this point as distinct as possible, let us for a moment contrast the prevailing sentiment of the Church, with the spirit of prophecy.*HST May 3, 1843, page 67.16*

Church. In the Millenium, *faith* will *universally* abound!*HST May 3, 1843, page 67.17*

Christ. When the Son of Man cometh, shall he find faith on the earth?*HST May 3, 1843, page 67.18*

Church. When the Savior comes, "*all* shall know the Lord," etc.*HST May 3, 1843, page 67.19*

Christ: As it was in the days of Noah, so shall it be at the coming of the Son of Man.*HST May 3, 1843, page 67.20*

Church. When the *Son of Man* comes all the world shall have been converted to God.*HST May 3, 1843, page 67.21*

Christ. Likewise also as it was in the days of Lot, even so shall it be when the Son of Man shall be revealed.*HST May 3, 1843, page 67.22*

Church. We are to have a thousand years of millenial glory before the end of the world, in which all shall be righteous.*HST May 3, 1843, page 67.23*

Christ. The harvest is the end of the world, let the *tares* and the *wheat* grow together, till the harvest—the *tares* are the children of the wicked one; and the *wheat* are the children of the kingdom.*HST May 3, 1843, page 67.24*

Church. For a thousand years we shall have no trials, temptations, or afflictions.*HST May 3, 1843, page 67.25*

Apostle. Through much tribulation, we are to enter into the kingdom.*HST May 3, 1843, page 67.26*

Church. For a thousand years *prior* to the end of the world, *all* will be of one heart and one mind—holiness shall dwell on every tongue.*HST May 3, 1843, page 67.27*

Apostle. There shall be scoffers in the last days; saying, where is the promise of his coming? *Faithful Watchman*.*HST May 3, 1843, page 67.28*

State of the Times. The St. Louis Gazette, of March 21, speak thus. —"Any one at all conversant with the spirit of the press, or with the public sentiment, of which it is but the echo, will have observed the *uniformity* and *earnestness* with which the evils of the times are depicted and enlarged upon. We do not wish to assert that the existence of complaint is novel,—we merely allude to its intensity and universality. "Hard times," is an exclamation which may have been heard "many a time and oft" by the reader. But true it is, the voice of complaint is more earnest as well as louder now than usual. The times are sadly out of joint. To 'hard times' and 'money scarce,' may also be added 'want of confidence between man and man.' "*HST May 3, 1843, page 67.29*

SIGNS OF THE TIMES

JVHe

"The Lord is at Hand."

BOSTON, MAY 8, 1843.

Dangers which believers in the doctrine of the Second Advent should avoid.—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He is peculiarly anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and, others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.*HST May 3, 1843, page 68.1*

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.*HST May 3, 1843, page 68.2*

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren should therefore guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.*HST May 3, 1843, page 68.3*

3. We should avoid bringing in connection with the Second Advent, and a preparation therefore, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent, *Hebrews 13:9*. “Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”*HST May 3, 1843, page*

68.4

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. “Let everything be done decently and in order,” says the Apostle. And “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body” “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocricy; And the fruit of righteousness is sown in peace of them that make peace.” Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedients. As our great aim should be the salvation of souls, we should strive to win all so that if by any means we may save some of them.*HST May 3, 1843, page 68.5*

5. We should avoid placing too much reliance upon *impressions*. “Believe not every spirit, but try the spirits whether they be of God.” Impressions and visions, and dreams have thus far usually failed those Who have put their trust in them; which proves they were not of God; we therefore should use the utmost caution ere we trust to that which may “also in” the, end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon, his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminance to that which may be doubtful or spurious testimony. *Jeremiah 23:28, 29*. “The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?”*HST May 3, 1843, page 68.6*

6. Judge no man. *James 4:11*. “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. *HST May 3, 1843, page 68.7*

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. *2 Corinthians 10:12*. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."*HST May 3, 1843, page 68.8*

8. "Let him that thinketh be standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that do what he will, it is not sin. Many have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.*HST May 3, 1843, page 68.9*

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed time and harvest, If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted as, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as

it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.*HST May 3, 1843, page 68.10*

FUNDAMENTAL PRINCIPLES,

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on which the

No Authorcode

SECOND ADVENT CAUSE IS BASED

JVHe

*I The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state**HST May 3, 1843, page 68.11*

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.**HST May 3, 1843, page 68.12*

*III The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.**HST May 3, 1843, page 68.13*

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And**HST May 3, 1843, page 68.14*

V. There are none of the prophetic periods as we understand them that extend beyond the year 1843.*HST May 3, 1843, page 68.15*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.HST May 3, 1843, page 68.16

How to convert the world. We learn from the Hartford Patriot that the neat and beautiful velvet cushioned pulpit, formerly in Dr. Bushnel's church, Hartford, Ct. but which was exchanged the last season for one still more beautiful, has been given to the American Board of Foreign Missions, and is to be sent by them to the Sandwich Islands, to inspire the simple hearted natives with just conceptions of true christian taste and splendor. We are also informed by the same source that the desk of Dr. Baconis church, New Haven, has been given for a simple destination*HST May 3, 1843, page 68.17*

Second Advent Publications.—About 5000 papers are issued weekly from the office of the "Signs of the Times," Boston. About 10,000 of the "Midnight Cry" are published in N. York, 2000 of the "Faithful Watchman" are published in Sherbroke, Canada East; 2000 of the "Philadelphia Alarm," and as many of the "Second Advent of Christ" are also weekly published The last is published by brother Fitch, at Cleaveland, Ohio. Will each of the above send us a complete file of back numbers?*HST May 3, 1843, page 68.18*

In addition to the above, the "Israelite," published in Jeffersonville, Ia. by Dr. Field, is speaking with great effect; and the "Christian Palladium," by J. Marsh, Union Mills, N. Y., though a denominational paper, is yet a valuable auxiliary to the cause.*HST May 3, 1843, page 68.19*

Brother Scott, of the Carthage Evangelist, is rendering efficient aid. Creifield of Cincinnati, is there publishing a paper exclusively devoted to this question.*HST May 3, 1843, page 69.1*

Within the last year we have circulated more than a million of publications in various parts of the world, and more than half a million within six months, from the N. York office alone.*HST May 3,*

1843, page 69.2

Beside this, the friends of the cause are continually sending light upon this subject in every direction.*HST May 3, 1843, page 69.3*

With such extended and successful efforts, Mr Dowling talks about neutralising the effect by publishing 10,000 copies of his work, which has been so essentially and conclusively refuted.*HST May 3, 1843, page 69.4*

Bishop Hopkins, *vs.* 1843.—*Two discourses* by Bishop Hopkins, on the Advent, have just come to hand. The principal arguments are, that "Of that day and hour *knoweth* no man," "It is not for you to know the times and seasons," we do not know when we are to die, we cannot understand prophecy until it is fulfilled, the Jews did not know the time of Christ's first coming, "it is sealed up till the time of the end," "ye know not when the time is." Mr. Miller's views are nothing but *private* interpretation, and not the *voice of the* Church; it will make infidels, "a little learning is a dangerous thing," etc. etc. The above is the sum of his arguments, all of which have been repeatedly shown not to militate against the truths he opposes. We would inquire if this is the first production of the Bishop, since he wrote his famous tract *against* Temperance?*HST May 3, 1843, page 69.5*

Insanity.—The annual report for 1842 of the Bloomingdale Asylum for the Insane, gives a list of the causes of the insanity of its inmates, with the numbers made insane by the different causes. The whole number of patients within the year, amount to 219. Of these, according to the report, there were insane from the following causes, viz, hereditary 26, puerperal 15, uterine disorders 5, succeeding fever and other diseases 10, congenital 3, isolation 1, masturbation 15, constitutional 12, intemperance 19, injury 1, cerebral disease 7, fatigue and exposure 1, domestic troubles 13, pecuniary embarrassments 8, religious excitement 14, disappointed affection 14, over exertion of mind 9, mortified pride 1, apprehension of want 4, fright 2, remorse 4, loss of friends 5', political excitement 1, home sickness 1, irritability of temper 4, disappointed ambition 3, unknown 21.*HST May 3, 1843, page 69.6*

Thus of 219 patients only 14 are caused by religious excitement;

and none are laid at the door of the Advent; that on the contrary seems wonderfully adapted to restore to sanity the monomania, etc, by its glorious promises and hopes.*HST May 3, 1843, page 69.7*

Brother Brown has written out his experience which will be out soon, when a more particular notice will be given of it.*HST May 3, 1843, page 69.8*

To Correspondents.—It is true that from a given point in the year B. C, 457, to the same point in A. D. 1843, would be but 2299 years. We therefore find that some date the decree of Artexerxes Longimanus B. C. 458, and which is undoubtedly correct. And if the 70 weeks terminated as all admit A. D. 33, then the 2300 days must terminate in 1810 years from that point, which would be in A. D. 1843.*HST May 3, 1843, page 69.9*

Opening of the Tabernacle.—The Lord permitting, the Tabernacle will be dedicated to the worship of God, on Thursday the 4th of May. The services will commence at 2 P. M. Brother Silas Hawley, it is expected, will preach a discourse on that occasion. We expect our friends from the country will be present. We expect to continue the meetings through the week, so that those who wish to give the subject a calm and dispassionate examination, may be enabled to hear from the word of God the reason of the hope that is in us.*HST May 3, 1843, page 69.10*

“Come now and let us reason together,” saith the Lord.*HST May 3, 1843, page 69.11*

Liar’s Department.—The Boston Recorder says that “Sunday last was one of the days fixed upon by the Millerites for the end of all sublunary things.”*HST May 3, 1843, page 69.12*

The 23rd is the day set by our opponents, and no second advent writer or lecturer has ever given that day as the time.*HST May 3, 1843, page 69.13*

To a Correspondent.—Our Savior was crucified on Friday, and arose on Sunday. He was not in the grave three whole days, only parts of three days. The Jewish Sabbath was on Saturday, and the crucifixion was the day before the Sabbath.*HST May 3, 1843, page*

69.14

We learn from a letter of brother Hayden, that President James Shannon is lecturing in Harrisburg, Ky., and vicinity with much success. We are rejoiced to learn that the good cause is progressing in the West.*HST May 3, 1843, page 69.15*

General Conferences

JVHe

on the second advent

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.*HST May 3, 1843, page 69.16*

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.*HST May 3, 1843, page 69.17*

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.*HST May 3, 1843, page 69.18*

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of Catharine and Madison streets.*HST May 3, 1843, page 69.19*

Brother Southard, Jacobs, and others will make the arrangements. Brother Litch will make arrangements in Philidelphia.*HST May 3, 1843, page 69.20*

Conference at Hartford, Ct,

JVHe

There will be a conference of the friends of the Second Advent at Hartford Ct., commencing on Tuesday evening, May 2nd, to continue through the week. The friends of the cause in that vicinity, it is hoped, will give a general attendance. Brothers Cook, Brown and other lecturers are expected to be present.*HST May 3, 1843, page 69.21*

Taken, by mistake from this office on Thursday last, a large new cotton Umbrella, and left in its place an old one. The brother who has thus exchanged, by this will know where the exchange was made.*HST May 3, 1843, page 69.22*

DONATIONS FOR CANADA MISSION, Continued

JVHe

Friend,	$ 1,25
do,	4,50
R. Plumer, (N. Port,)	10,00
R. Morrill, Hampton falls,	2,00
Prudence M. Cushing. son, Dedham, Ms.	15,00
Friend,	10,00
G. Peacock and another,	22,00
Ann Houghton,	3,00
N. D. Wright,	1,00
Wolstenholme, Providence,	5,00
Deacon Robins. Montgomery, Vt.	1,00
T. Lee,	400
Miss Bromly, Cabotville,	10,00
	$ 88,75

N. B. Will brother Skinner please inform us in what way he would prefer to have a remittance of the above amount? Notice. The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him. Jacob Weston.*HST May 3, 1843, page 69.23*

New Ipswich, N. H. April 14, 1843.*HST May 3, 1843, page 69.24*

Will Br. Weston please come to Boston, and supply several calls in this vicinity first? Eds.*HST May 3, 1843, page 69.25*

Notice.—The subscriber is devoting all his time in giving the Midnight Cry, and intends to do so till the "Lord shall come to be glorified in his saints, and to be admired in all them that believe," He will attend to calls for lectures on this subject when directed to him.*HST May 3, 1843, page 69.26*

Jonathan Hazelton.
Derry, N. H. April 21*st*, 1843.

Camp Meetings

JVHe

If time continues, we shall have camp-meetings this summer in different parts of the country. Notice will be given hereafter.*HST May 3, 1843, page 69.27*

The N. Y. Evangelist quotes from an Albany paper, that in the latter city are persons so weak and credulous as to prepare for the Judgment.*HST May 3, 1843, page 69.28*

THE BIBLE

JVHe

This little book I'd rather own,
Than all the gold and gems
That e'er in monarch's coffers shone—
Than all their diadems.
Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.*HST May 3, 1843, page 69.29*

How baleful to ambition's eye
Hit blood-wrung spoils must gleam,
When death's uplifted hand is high,

His life a varnished dream!
Then hear him with his gasping breath
For one poor moment crave!
Fool! would'st thou stay the arm of death?
Ask of the gold to save!*HST May 3, 1843, page 69.30*

No, no! the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief;
Gold cannot purchase health;
But here a blessed balm appears,
To heal the deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.*HST May 3, 1843, page 69.31*

Here he who died on Calvary's tree,
Hath made that promise blest;
"Ye heavy laden come to me,
And I will give you rest.
A bruised reed I will not break,
A contrite heart despise;
My burden's light, and all who take
My yoke, shall win the skies!"*HST May 3, 1843, page 69.32*

Yes, yet, this little book it worth
All else to mortals given—
For what are all the joys of earth
Compared to joys of Heaven?
This is the guide our Father gave
To lead to realms of day—
A star whose lustre gilds the grave—
"The Light—the Life—the Way."*HST May 3, 1843, page 69.33*

Letter from Western New York

JVHe

Dear Brother:—Perhaps it may be interesting to some of your readers to learn something of what is doing and being said on the subject of the second advent of our Lord and Savior, in this portion

of western N. Y. As we have not seen any communication in the Signs of the Times which hailed from this quarter; and as we are admonished to study brevity, let it suffice to say, the subject is up. Those who candidly examine, and compare the doctrine with Scripture, are compelled to admit a consistency in it; those who are ready, receive it with gladness. Those who are not, oppose it, directly or indirectly, although but few dare openly to oppose; yet when we see the doors of professed Christian churches closed against, the discussion of the second coming of Christ at hand—when we see the columns of a village; paper open to the promulgation of the vilest *ridicule* and attempts at refutation, while it is closed against the plainest proofs in favor of a doctrine which constituted a theme of the apostolic exhortations; then we may judge the feelings that prompt such actions. Yet there are honorable exceptions. And whenever the doors as well as the hearts of the people have been open to investigate the subject, spiritual revivals have followed; and where it is opposed, darkness and death are the consequences.*HST May 3, 1843, page 70.1*

Great fears of disturbing “existing organizations” are entertained by some who stand high in authority in, the church; hence a necessity of dictating what may or may not be said in class meeting or love-feast. Alas! for the poor Laodeceans. In this community there are many who have much goods laid up in store for many years; To such, the summons, “this year thy soul will be required of thee,” is very unwelcome, and of course unpopular, as well as to those who have splendid schemes reaching far into the future, for their accomplishment. But notwithstanding all the opposition from high places and low, the warning voice is sounding long and loud, “Behold the Bridegroom cometh.” Sinners are made to tremble; while they affect to ridicule; the nominal professor turns pale under the truth, while his unwillingness to acknowledge it bespeaks his unreadiness. But it is the joy of the young convert to contemplate and dwell upon this pleasing subject. It is the hope of the Christian, embracing, as it does, the great principles of the Christian faith as advocated by the apostles and holy men of all ages. And will as surely be opposed by anti-Christ, whether in the character of a nominal professor, a hireling priesthood, or a professed infidel. Neither is it strange, that sentiments requiring such self-denial, such entire consecration to God, such withdrawing of the affections from

the world, should be fiercely opposed by this time-serving generation.*HST May 3, 1843, page 70.2*

But bless the Lord. The best of all is, the Lord is with his people. He has sanctified his truth, and caused it to shine in this region. Brother J. D. Johnson gave a course of lectures in this village during the early part of the winter. His arguments were clear and convincing to all whose hearts were open to receive the truth; and many are rejoicing in the hope of soon meeting their Savior in the middle air. As fruits of his labors, brother H. F. Hill, a prominent member in the M. E. church in this village, after weighing the matter, and comparing Scripture with Scripture, became convinced of the truth of the second advent doctrine, and, as all true qualified believers should do, commenced giving the "Midnight Cry," and has been successfully lecturing in this, and some of the neighboring counties, far a few weeks past. A goodly number have embraced the sentiment in this village, and have established weekly meetings for prayer and conference, which are becoming increasingly interesting and profitable. Although some of our very prudent self-possessing neighbors admonish us of the impropriety of attending meetings on such exciting subjects, already discerning evident symptoms of insanity, in our every act and feature; still we hope they will not borrow trouble on our account, but strive to quiet their own fears, for we can assure them, that on "our account" we never have seen so *little cause* for excitement in all our lives. We bless God the hope of soon meeting him we most love, and being altogether like him, dispels those exciting fears, and leaves peace and joy in the Holy Ghost. Glory to his holy name.*HST May 3, 1843, page 70.3*

We rejoice that God is calling to the work, men of giant minds, filling them with the Holy Ghost, thrusting them forth to proclaim his truth. Such striking evidences of the Divine approbation, in blessing the truth, ought of itself to convince the most sceptical. But there are those who seem disposed to reject every testimony, and endeavor to turn to ridicule the most solemn truths—scoffing at the idea of this world coming to an end, while we have such plain unequivocal declarations of the fact, in almost every page in the Bible. Lord, have mercy on the scoffers of the last days.*HST May 3, 1843, page 70.4*

Yours, in the hope of a part in the first resurrection.*HST May 3, 1843, page 70.5*

S. R. Lathrop.*HST May 3, 1843, page 70.6*

Genesee Liv. Co. N. Y. April 7th, 1843.*HST May 3, 1843, page 70.7*

Second Advent

JVHe

Dear Brothers in Christ, a stranger but bondman with you in the gospel, solicits the privilege of transmiting through the columns of your paper, if you think this communication worthy a few thoughts on the second advent.*HST May 3, 1843, page 70.8*

Since I have been of age sufficient to think and act for myself, I have been of the opinion that we were living in “the last days;”—briefly from these considerations:*HST May 3, 1843, page 70.9*

1st. The dividing of time into sevens. The world was created in six days, and the seventh day God rested from his labors. Six days shalt thou labor and do all thy work, but on the seventh, shalt thou do no labor, thou nor thy man-servant, nor thy maid-servant, etc. With the Jews, every seventh day was a day of rest, every seventh year a year of rest, or jubilee. Seven in Bible language seems a complete number; “In six troubles the Lord will be with thee and support thee, and in the seventh there shall no evil befall thee. This distinction we see carried out from the first chapter of Genesis to the last of the Revelation. Seven thousand years have therefore appeared to me as complete, and I expect, after the six thousand years of labor and toil, perplexity and suffering, the seven thousandth will usher in the glorious jubilee.*HST May 3, 1843, page 70.10*

2nd. It appears to me to that this event is near. I firmly believe that much of the phenomena exhibited to us in the heavens above, and the earth beneath, are of the number of those signs which our Savior declares shall be in the last days. Within the last one hundred years there have been a variety of new and surprising phenomena exhibited to us, which have caused much speculation

and deep, vigilant research among the philosophers in various parts of the world, but which none have been able to explain or account for, in a manner satisfactory to themselves or others. Of this class, are the northern lights, which in an age but just passed away, caused so much alarm and excitement, and for which so many improbable and grossly absurd theories have been advanced and then rejected. Also, those appearances of blood, and fire, and vapor of smoke, that have several times within the last few years, overspread the sky, extending from the zenith to the horizou. The sun not giving her light, the sun and the moon assuming an aspect of blood, stars falling from heaven, etc.*HST May 3, 1843, page 70.11*

But it is not until quite lately that I have learned to look for the Savior as near, *very near*; I have been brought to this conclusion, by the remarkable coincidence of the signs of the times, and the concurrent testimony of the witnesses, (the prophets) which to my mind bear all upon this present time. I have read considerable extensively the writings of our second advent brethren, and have always considered their exposition of prophecy as being the best supported of any I have seen,—and the same of Mr. Miller's chronology. But the signs of the times confirming the testimony of the witnesses, and pointing like an index to the present time, that it seems to me affords an almost incontestible evidence of the correctness of the "Miller doctrine," as it is sometimes called. In addition to those already mentioned, is the great and unprecedented revival of the work of God now going oil throughout our land.*HST May 3, 1843, page 70.12*

Business having called me to travel rather extensively during the past winter, I think I am prepared to judge of this work with much greater accuracy than I could otherwise have done, and I think it very much exceeds any idea I could have gathered ed from the usual sources of information. It really appears to me that these are the times of the pouring out of the Spirit of God upon all flesh, that it is said shall precede the "*last day*." "And it shall come to pass in the last days, that I will pour out my Spirit upon all flesh, your old men shall dream dreams, and your young men shall see visions. And it shall come to pass in those days that whosoever shall call upon the name of the Lord shall be saved." I cannot but believe that the days

of the fulfillment of this prophecy are now numbering. It really appears tome to be such a time as was never before known; and its characteristics are not less remarkable. *All things are done decently and in order*. We witness no ludicrous fanaticism, no boisterous excitement; but in professed Christians, an intense interest for sinners, and a strong agonizing faith and power with God in prayer, that prevails with Jehovah, and brings down the angel of the covenant; in the mourner, that deep and pungent sorrow for sin, that signalized the Publican when he cried “God be merciful to me a sinner;” while the convert rejoices with that fullness of joy which possessed the heart of the psalmist when he exclaimed “I will praise the Lord my God with all my heart, and will glorify his name for ever, for great is his mercy towards me, and he hath delivered my soul from the lowest hell.” Another characteristic of this work is its thorough cleansing and purifying of the heart, wherever it goes. Through its influence, the immoral man and the intemperate, the profane, the blasphemer, the scoffer and the vicious, are humanized and civilized, and rendered good citizens, and worthy members of society. Never have I witness, a work which seems to strike so deep, and so thoroughly renovate and renew the heart, purging out from the bottom its corruption and depravity, as does this. Nor is this work at all sectional. It is not confined to one town, or county, or state, or country, but according to our religious journals, it pervades all countries and all lands. It seems to be the doings of the spirit of God that searcbeth the heart and trieth the reins. I ask myself, therefore, what is the Lord preparing us for? evidently for some great event; evidently we are approaching some signal era in the history of our world,—a fearful era I expect it will be to those “who are not the Lord’s at his coming.” From the testimony of the prophets, the chronology of the age of the world, and especially the signs of the times, I think we have great reason to believe we are living in the last days, that we shall soon witness the coming of that day that shall burn as an oven, even the day of God, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. When he shall come to be glorified in all his saints, and to be admired in all them that believe.*HST May 3, 1843, page 70.13*

Of what importance, then, that we be thoroughly imbued with the spirit of our Master, and labor zealously for the advancement of his

cause, that when our Lord cometh we may be found watching. And let me ask my brethren who do not believe the doctrine, that they be careful how they oppose it, lest haply they be found fighting against God. I know that you will say you believe the doctrine to be erroneous and will think so. You perhaps say that if it is not now refuted, it will result in much evil to the church and cause of God, in making sceptics, etc. and consequently it is your duty to expose it. I have feared such results myself, I now fear them no longer. In proportion as I become acquainted with the second advent doctrines and principles, I feel confident that no evil can possibly result from their promulgation in the world. Our second advent brethren do not, as some suppose, believe their computation of time infallible, and consequently, if 1843 pass away without the purifying of the sanctuary, it will only be said there has been made a mistake in the chronology. Instead of becoming sceptics, and disclaiming the Bible as false, we shall merely conclude we had mistaken the true chronology, and if the vision tarry we will wait for it. Will the Lord then assist us that in all diligence we may *labor in love*. O that when our Lord cometh, whether at eve, at midnight, at cock-crowing or dawn, we may be found watching. C.*HST May 3, 1843, page 70.14*

Do you love His Appearing

JVHe

St. Paul says, *2 Timothy 4:7-8*. “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” As much as if he had said none will receive that crown unless they love the appearing of Christ. The coming of Christ is such a joyful event, and so congenial to the Christian heart, and fraught with so many glorious consequences to the Christian, that I cannot conceive of the humble child of God who can reflect upon it without delight.*HST May 3, 1843, page 71.1*

I am aware that there are almost countless numbers who have made good professions, and who doubtless esteem themselves the true lovers of Jesus, who do but regard the appearing of Christ with

horror and contempt, and who cannot for a moment endure to hear mention made of his glorious appearing quickly.*HST May 3, 1843, page 71.2*

Some professed ministers of the gospel, too, who ought, agreeable to Christ's plain command, to be watching for his appearing in the clouds of heaven, alas evince to an ungodly world, that they neither love, nor are watching for his appearing. I am of an opinion that if such professors and ministers would examine their own hearts, they would find sufficient there to suspect they love not the Savior.*HST May 3, 1843, page 71.3*

It is lamentable indeed to witness the apathy that exists in the professedly religious community upon this subject. One would hardly credit it, did not melancholy experience make it too plain to be denied that the church which professes so much love for the Redeemer, and which expects a day of Judgment, should be so slothful and so indifferent to this most glorious of all subjects. But so it is. The Churches are asleep, having been so long lulled by the syren song of peace, peace, universal peace before Christ can come. Would to God that some mighty sound like a rushing wind would break this spell which binds the Church in the arms of repose, before Gabriel's trump shall do it.*HST May 3, 1843, page 71.4*

I have thought, and do now, that the beautiful rule laid down in one of brother Miller's books, is perfectly correct, viz "If a man love Christ he will love his appearing, if he hate him, he will hate to have him come." I think with him that this is a rule that cannot be broken. I cannot lay down my pen without enquiring of my dear professing friend, whether he loves the appearing of Christ; do you my brother, love to meditate upon the prospect of his speedy coming? If Christ should come this moment, do you feel that you would be a fit subject to be arrayed in royal robes, and corronated with those glittering crowns that are laid up for all them that love his appearing. Can you, in the language of Paul say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Can you, in a word, say that you are unblameable and holy, and are watching and loving the appearing of the Savior. If you can, you will most assuredly be

among that blood washed throng, who shall encircle the throne, and spend a happy eternity in praising God.*HST May 3, 1843, page 71.5*

But my dear professing friend, let us for a moment contemplate the other side of the question. Suppose you are not loving the appearing of Christ, but are causing all the indignation and contempt upon the subject possible, and are buried up in the rubbish of this evil world, living at last, indulging in sensual pleasures, crying "peace and safety." "My Lord delayeth his coming." The pulling down your barns and building larger, and singing that old requiem which has *been* the means of the damnation of many souls, and doubtless will be of many more. "Soul, take thine ease, thou hast much goods laid up in store for many days; and taking *a poor brother by* the throat, saying, pay me that thou owest. Christ will come, friend, in an hour that you are not aware off, and appoint you your portion among vile hypocrites, where you must commence an eternity wo.*HST May 3, 1843, page 71.6*

To the incorrigible scoffer at Christ's speedy coming, whose eyes may by chance meet these lines, I would say, go on if you will, laugh at forty three. You may cast off all restraint, and give loose reins to all your carnal appetites and lust, you may deny the truth of God's eternal word, you may *deny* all future punishments, and live lives of wantonness and dissipation. But harken to the words of eternal truth. "For all these things will God bring you into Judgment." Thomas F. Oakes.*HST May 3, 1843, page 71.7*

Liberty, Me. March 30*th*, 1843.*HST May 3, 1843, page 71.8*

An Omission

JVHe

Brother Himes:—In the 6th No. of the Signs of the Times, I observe you have published my Review of Doctor Week's Lectures on Mr. Miller's Chronology. There is an omission of some importance, which through inadvertence, occurred when the article was published in the Midnight Cry. The second paragraph in the last

column of the article, as published in your paper, p. 40, makes the following allusion—"See our remark above, on what Dr. Weeks calls mistake No. 1," etc. The piece which the above expression refers to, is *omitted*, and is the following:*HST May 3, 1843, page 71.9*

In Dr. Week's first article, in what he calls mistake No. 1. etc, says:*HST May 3, 1843, page 71.10*

"We know that Christ died on Friday of Passover week, at 3 o'clock in the afternoon, at Jerusalem. And this they say was on Friday the 3rd day of April, O.S., (See Miller's Views, p. 247.) which is the 15th day, New Style."*HST May 3, 1843, page 71.11*

Now mark the Doctor's ignorance. The difference between Old and New Style was occasioned by the fact that the year, as reckoned by Julius Casar, was eleven minutes too long, and the variation from the true time gradually increased, the addition of these 11 minutes yearly, till in 1752, it had amounted to 11 days, which were substituted from that year, and the new reckoning was called New Style. What school child cannot see that it shows great ignorance TO ADD ELEVEN DAYS TO A DATE 1700 YEARS BEFORE THA CHANGE WAS MADE, AND WHEN THE OCCASION FOR IT H NOT BEGUN TO EXIST?*HST May 3, 1843, page 71.12*

What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Maccabees, he says:*HST May 3, 1843, page 71.13*

"This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how utterly disqualified he is, by his ignorance, to be an expounder of prophecy."*HST May 3, 1843, page 71.14*

Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belong to *time exclusively*?*HST May 3, 1843, page 71.15*

The quotation Dr. Weeks makes from p. 247, is from Furgerson, not brother Miller, and the letters O. S. are an interpolation.*HST May 3,*

1843, page 71.16

If the Dr. had been contented with the date which Ferguson gave him, who says nothing about Old and New Style, be would not have made his pretensions to wonderful accuracy appear so ridiculous. Yours in the blessed hope.*HST May 3, 1843, page 71.17*

L. D. Fleming.*HST May 3, 1843, page 71.18*

Scoffers.—"I think the Lord *must be coming soon*," said a brother who has heard many lectures without becoming strong in the faith. He had just been in Wall street and seen the horrible pictures, blood chilling blasphemies there displayed in the shape of caricatures, not merely of "Millerism," but of the sacred words of that God who is "a consuming fire," and before whose judgement seat we must soon stand. A brother in Massachusetts, said he could not refrain from shouting "Glory to, God," when he saw one of these papers. It seemed so striking a sign that the wickedness of the wicked soon come to an end, and the Lord will reign in righteousness. "Amen," said the venerable Apostle, whom the devouring "terrible beast" had banished to Patmos. "Even so, come quickly."*HST May 3, 1843, page 71.19*

The scoffers and false accusers so abound, and their works are so notorious, that we have excused ourselves from the painful task of noticing them this week.*HST May 3, 1843, page 71.20*

Let us all possess our souls in patience, exersise steady faith in God's word, and keep watchful, steadfast, immoveable, always abounding in the work of the Lord.*HST May 3, 1843, page 71.21*

Midnight Cry.*HST May 3, 1843, page 71.22*

The True Sun of last Tuesday speaks thus:*HST May 3, 1843, page 71.23*

"Scarcely a day passes in which we do not hear of some most awful outrage of, the Divine and human law. Seduction, murder, and other crimes stalk through our land, and each new tale seems more dreadful than the last."*HST May 3, 1843, page 71.24*

“A few months since, a fiend in human form, and *called* a merchant, in Pearl street, became acquainted with a young lady of 18 years of age, in Brooklyn, and was afterwards received as her avowed suitor. She was an only child. Her mother dead. The villian ruined her; and when her father discovered her situation he went to the young man, and with *tears* besought him to make the only possible reparation—to marry the girl; offering him ten thousand dollars to put into his business. The young scoundrel refused to have anything more to do with his victim, and told the broken-hearted old man ‘that he was not to be hired to marry a prostiute.’ The old gentleman, being too feeble to obtain justice, or take revenge, the seducer escaped punishment, and still moves among men.The old gentleman is worth property to the amount of 50,000 dollars, and has left his home with his daughter, and gone, his friends know not whither.”*HST May 3, 1843, page 71.25*

Mistakes of Millerism

JVHe

Br. Bliss:—Among the miserable subterfuges to which the opposers of the Second Advent have been driven, perhaps none can be found that will exceed the one resorted to by Dr. Weeks. As the subject now stands, the Dr’s course must be considered the climax. After he gets through with the chronology, he may take up other parts of the subject. If he should continue to search for mistakes, by the rule which he has adopted, I predict, he will find no end to the mistakes Mr. Miller has made. The following would be a fair specimen of his rule carried out:*HST May 3, 1843, page 71.26*

1. Mr Miller thinks that the 2300 days, in Daniel, are to be taken for so many years; but Prof. Chase thinks they are to be taken for 1150 common days. This is no small mistake surely.*HST May 3, 1843, page 71.27*

2. Mr. Miller takes the fourth kingdom, in *Daniel 7*, to be the Roman; but Prof. Chase takes it to be the Grecian, in its divided state.*HST May 3, 1843, page 72.1*

3. Another mistake Mr. Miller says that the 2300 days, are to be

taken for years; but Prof. Stuart thinks they are to be taken for 2300 literal days. This is another great mistake.*HST May 3, 1843, page 72.2*

4. Another mistake. Mr. Miller says that Daniel's vision extends to the time when, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;" but Prof. Chase thinks it ended when the Jews heard that Antiochus was dead. Some difference.*HST May 3, 1843, page 72.3*

5. Mr Miller supposes that the seventy weeks captained a period of time which reached to the crucifixion; but according to an article in the Christian Watchman, they had no reference to that event.*HST May 3, 1843, page 72.4*

6. Another mistake. Mr. Miller says, that the Pope had his dominion taken away in 1798; but Prof. Pond is not satisfied with that *fact.**HST May 3, 1843, page 72.5*

7. Mr. Miller understands the little horn in *Daniel 8*. to represent the Roman kingdom; but John Dowling says it points out nothing more than Antiochus Epiphanes.*HST May 3, 1843, page 72.6*

8. Another mistake. Mr. Miller is satisfied that a correct chronology of the world can be made out *mainly* from the bible.*HST May 3, 1843, page 72.7*

This according to Dr. Weeks is quite a mistake; for the Dr. thinks we have no means of getting a correct chronology.*HST May 3, 1843, page 72.8*

The above is a fair representation of Dr. Week's arguments, and yet there are those to be found who would have us think that he has entirely demolished all argument in favor of the Second Advent. Already men "are at their wits end; they reel to and fro, like a drunken man." May the Lord have mercy on them, lest they fall to rise no more.*HST May 3, 1843, page 72.9*

Truly yours J. S. White.*HST May 3, 1843, page 72.10*

North Wrentham, April 19.*HST May 3, 1843, page 72.11*

We copy the following from the Christian Secretary. It is a severe and just rebuke to those religious papers that unite with secular ones in endeavoring to cast odium on those who are looking for the coming of Christ, by giving publicity to falsehoods, which, if they do not know them to be false, they know that they are unsupported by substantial truth.*HST May 3, 1843, page 72.12*

Millerism, Insanity, etc.—For several months past, notices have frequently appeared in the newspapers, detailing the most frightful cases of insanity, said to have occured in consequence of Millerism. How many of these stories are true, we are unable to say; but are inclined to think that, in many cases, they are mere fabrications got up for the express purpose of casting a stigma upon the Second Advent believers. We object entirely to this mode of checking what we conceive to be an error. The only proper way to meet it is by fair argument; if the doctrine cannot be overthrown in this way, then let it stand. The advocates of the Second Advent are, most of them, honest believers in the doctrine, and they are entitled to the privilege both of hold-and disseminating it: while, on the other hand, we think it would be well on the part of the secular, and more especially the *religious* press, to refrain from anything that looks like ridicule, for the purpose of checking its progress. From a pretty careful observation, we think that nothing but *time* will ever convince any of these men of their error, and we feel willing to wait for this sure remedy. The New York Tribune publishes the following candid paragraph, contradicting certain stories which had previously appeared in that paper. We wish all editors were as candid as he of the Tribune. The great cry about *ascension robes*, is probably just as true as the story about Mr. Shortridge.*HST May 3, 1843, page 72.13*

“We lately published a statement that a Mr. Shortridge, of New Hampshire, had run mad with Millerism, and attempted to ascend to heaven from an apple tree, but found the attraction of gravitation too strong for his celestial aspirations, and came to the ground with such momentum as to cause his death.—We have just seen two letters of late date, from different sources in Portsmouth, N. H., stating that letters had been received there from this same Mr.

Shortbridge, making no mention of his 'ground and lofty tumbling,' or death circumstances, so remarkable that they could hardly have escaped his notice had they actually occurred. We have heard from another source that this same Mr. S. was crazy ten years ago. So in the case of the woman who poisoned her children, and attempted to commit suicide some few weeks since—*her* insanity was attributed to Millerism, but entirely without reason. Doubtless the like has been the case in many other instances. Those who know anything of insanity are aware that it very commonly takes its hue from the most exciting topic of the hour, so that hundreds of persons have been reported as victims of '*religious* mania,' when, in fact, their insanity was caused by functional disorders, often having its seat in the digestive organs, and only by sympathy affecting the brain. Of those who are currently reported as rendered insane by "Revivals" or "Millerism," a great portion would be found, on due inquiry, to have been constitutionally disposed to insanity, and often to have inherited the malady, In other cases, physical derangement consequent on personal excesses, such as Intemperance, gluttony, and other forms of sensuality, was the true cause. We cannot exclude from our columns accounts of remarkable casualties, but our readers will know how to make due allowances for the cause to which they are often mistakenly attributed.*HST May 3, 1843, page 72.14*

Letters

JVHe

from post masters, to april 29, 1843

Waterbury, Ct; Shrewsbury, Ms; Westboro, Ms; Royalton, Vt; St Louis, Miss; Huntington, Ct; West Prospect, Me $1; Greenwich, N Y; Blacks, Me; Bangor, Me; Manchester, N H; No Danville, Vt; Saratoga Springs, N Y; Barnardston, Ms, money all right; Peterboro' N H; Holmes Hole, Ms; Some set, N Y; Wellsboro' Pa; Hillsboro Centre, N H; Hartford, Ct, $1; Alfred, Me, $1; Springfield, Vt; West Wrentham, Ms, 50 cts; Hyde Park, Vt; E Bethel, Vt, $1; Kensington, N H, $1; Brooklyn, Ct; Unity, N H; Derby Line, Vt; Montpelier, Vt, $5; Hyde Park, Vt; Strafford Corner, NH; Wellington, O, $1; Colchester,

Ct $1; Union Mills, N Y; South Orrington, $1; Lancaster, Ms, $5; Burrillville, R I, 1$; Columbia, S C; Brownsville. Ia, $1; Stratford Corner, N H, $1; Savoy, Ms, $1; New Hampton, N H, $1; Bradford, N H, 1$; Marlboro' Ms, $1; Pembroke, N H; Danville, Ky; West Braintree, Vt; West Need-ham, Ms, $1; Fitchburg, Ms; Hudson, N H, $1; Richmond, Vt $2; Peterboro' N H, $2; Waterboro' Ms, 50 cts; Portland, Ct, $1; Francestown, N H, $3; Powder Springs, Ga, Ware, Ms.*HST May 3, 1843, page 72.15*

individuals

J C Hutchins; D Burgess; S M Case; Ezra Shepherds; J S Wilcox; J H Hall; L B Colles; J W Spaulding; T Freeman, Jr, $1, Books sent; Jonas Woods, all right; J Hazelton; R Polly; P H Whitaker; C Fitch; J C Bywater; G W Thomas; J P Jewett; R W Pratt, $10; N B Perry $1; N N Whiting; W K Perry; Emely Jones; G T Stacy; B F Carter Betsy Jones; Ezra Shepherd; T M Hall; S J Eaton; J B Cook; J Bates, $4; N B Gilson, $3, tell us how to dispose of it; H H Springfield, Ms; Dr Martin; W D Tuller, chk, $25; A H W, $3; J Billings; J B Cook; J Litch.*HST May 3, 1843, page 72.16*

Bundles Sent

JVHe

Jno Pearson, Portland, Me; J P Jewett, Salem Ms; W B Start; Camden, Me; P M Burrilville, R 1. 36 Park Row, N Y; box 36 Park Row N Y; J Marsh, Union Mills, N Y, via, Albany; D Houghton, Bradford, Vt.*HST May 3, 1843, page 72.17*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, of to Europe, by mail.*HST May 3, 1843, page 72.18*

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2. Lectures on the Second Coming of Christ.—37 1-2 cts.*HST May 3, 1843, page 72.21*

3. Exposition of 24th of Matt. and *Hosea 6:1-3*. 18 3-4 cts.*HST May 3, 1843, page 72.22*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST May 3, 1843, page 72.23*

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2 The "Midnight Cry." By L.D. Fleming. 12 1-2*HST May 3, 1843, page 72.31*

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20. " " " " Vol. II. 37 1-2 cts.*HST May 3, 1843, page 72.39*

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1843, page 72.48

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JVHe

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Signs of the Times

JVHe

Is published weekly, at No. 14 *Devonshire Street, Boston, by JOSHUA V HIMES, to whom all letters and communications must be addressed.HST May 3, 1843, page 72.58*

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May 10, 1843

Vol. V.—No. 10. Boston, Whole No. 106

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in Advance Office No. 14 Devonshire Street, Boston.*HST May 10, 1843, page 73.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 10, 1843, page 73.2

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST May 10, 1843, page 73.3

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 10, 1843, page 73.4

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*HST May 10, 1843, page 73.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST May 10, 1843, page 73.6*

*The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST May 10, 1843, page 73.7

To the Public

JVHe

Friends and fellow Citizens

God, in his providence, has permitted us at length to realize the accomplishment of this long hindered work,—the erection of our Tabernacle. The object for which it is specially designed, the plan and character of the edifice, together with the unforeseen, and of course uncontrolable circumstances, which have marked its history thus far. have combined to make it the subject of general public interest. We have no doubt, however, that more important purposes have been effected by its delay than could have been by its earlier completion. It has been the means of calling attention to the views intended to be promulgated in it, though mirth or malice may have employed the means, at the same time that the story of its varying fortune, as the representative of a most important cause, has served as a test upon the candor and Christian liberality of the public; and although a source of perplexity to its friends, we trust it has not been without some salutary influence upon them. Well, let God's work be done in his own way, whether our plans succeed or fail. In this case, however, the work was begun with a view to the glory of God, as well as our own convenience in his worship. He has directed the circumstances of its history, and we would say as Solomon said of the more wonderful and imposing temple, at its dedication, "The palace is not for man but for the Lord God."HST May 10, 1843, page 73.8

Of our views as believers in the Second Advent doctrine as declared to the world by Mr. Miller, all certainly must have heard. And although they have been widely promulgated in accordance with the means God has given us, still, as we had reason to expect of a certain portion of the community, who are too indolent or self-conceited to read with candor that which has not the sanction of

popular favor, or perhaps offended that the truth and reasonableness of what they have read, gave them everything to fear, and determined to oppose the doctrine as they must, if at all, with sophistry and falsehood, our views are not unfrequently misrepresented. It may not be amiss, on the opening of the Tabernacle, to give a brief exposition of our position.*HST May 10, 1843, page 73.9*

With the Synopsis of Miller's Views already published to the world, all Second Advent believers in the main agree. In the application of particular prophecies, there is often a variety of views, but which in no case affects the fundamental principles of our faith.*HST May 10, 1843, page 73.10*

It has been generally supposed that the passing by of a mere point of time would *test* the truth or falsity of our views. This is by no means the case. Our views are based upon Divine truths, which will be none the less true, however great a lapse of time may intervene before their fulfillment. That much time will intervene, we do not believe; but till the fulfillment of the events for which we look, we shall even hope and pray, "Come, Lord Jesus, Come quickly."*HST May 10, 1843, page 73.11*

We will not knowingly embrace any principles not plainly taught in the word of God; and if we cannot stand on the plain letter of that word, we choose to fall.*HST May 10, 1843, page 73.12*

In believing that this earth, regenerated, is to be the eternal abode of the "Children of the resurrection;" and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.*HST May 10, 1843, page 73.13*

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.*HST May 10, 1843, page 73.14*

Bishop Newton says "the doctrine of the millennium was generally

believed in the *first three and purest ages*; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."*HST May 10, 1843, page 73.15*

In the first two centuries there was not an individual who believed in a resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received *from those who saw our Lord*, and heard of him respecting those days.*HST May 10, 1843, page 73.16*

Thomas Burnet in his "theory of the earth," printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth, would usher in the millenium and reign of Christ on earth.*HST May 10, 1843, page 73.17*

As popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp bishop of Smyrna and disciple of John, Justyn Martyr, Irenaus, Turtullian bishop of Carthage, Cyprian, Lactantius, Methodeus bishop of Olympus, Epiphanius, Paulinus bishop of Antioch, etc, who were contemporaries and successors of the apostles. This belief was adopted A. D. 325 by the council of Nice, which consisted of 318 bishops from all parts of Europe, Asia and Africa. In the reformation this was the belief of Tyndel, Luther and Calvin. It was also the belief of the martyr Bradford, Good win, Gouge, Langley, Bunyan, Wesley, Burnet the learned Joseph Mede, Fletcher, Horsley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a hosts of others. In asserting this doctrine, we therefore only comply with. The apostolic command, to earnestly contend for the faith once delivered to the saints.*HST May 10, 1843, page 73.18*

The accomplishment of this glorious promise must be the next great event in historical prophecy, when have been fulfilled all the events predicted, which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium, and the restoration of the Jews.*HST May 10, 1843, page 73.19*

These predictions we have shown, by thus far unanswered arguments drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the second advent, we shall not turn aside from the expectation of the immediate fulfillment of these glorious promises—even if there should be any seeming delay, until we can say, “Lo, this is our God, we have waited for him, and he will come and save us.” We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Savior come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the “fulness of times;” in the fulfillment of all the prophetic periods, none of which have yet been shown to extend beyond A. D. 1843. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their, eye at about this period of time. But now the fulfillment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly at the very doors.*HST May 10, 1843, page 73.20*

The public have been deceived by the secular and religious press, with regard to particular days and months that it is said the Savior was expected. There are too many difficulties in the way of fixing with certainty on any particular day, to render it safe to point to such with any degree of positiveness, although, to some minds, more probable circumstances may seem to point to some particular days, than others. When these days have been named by our brethren, they have been only their own individual opinions, and not the

opinions of their friends. The cause is therefore not responsible for any such limited views and calculations.*HST May 10, 1843, page 74.1*

We occupy the same ground that we have always occupied, in accordance with the title, page of all Mr. Miller's lectures, viz. that the second advent will be "about the year 1843." The 23rd of April to which all of our opponents have looked, was never named by any of our friends, but only by our enemies. To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualzing of the word of God, and wresting its alphabetical and common sense meaning; or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us —the only forms of opposition with which we have to contend.*HST May 10, 1843, page 74.2*

When it is shown by sound argument, and the sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.*HST May 10, 1843, page 74.3*

In support of our positions we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal: for we expect none other things, but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions, or dreams, mere impressions or private revelations. "We have a more sure word of prophecy, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in

your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shakes, whatever may betide.*HST May 10, 1843, page 74.4*

We have no sectarian designs; our sole object is to convince the churches and the world that the Bridegroom cometh, that all who will may prepare for his glorious appearing. We never have, nor do we now recommend that any leave their respective communions. We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations. Our standard of Christian character and fellowship, is to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have opportunity.*HST May 10, 1843, page 74.5*

Second Advent believers are found in all branches of the Christian Church; and when we come together we all meet on common ground. We therefore deem it highly improper that any professed Second Advent believer should make his peculiar individual or sectarian views prominent in his professed Second Advent labors. We claim no right to dictate to any one what shall be his individual belief, or in reference to his ecclesiastical relations. We have no ecclesiastical organization; and wish none. We permit all to worship God according to the dictates of their own conscience; and expect the same privilege for ourselves. We have nothing to do with any of the contested doctrinal points that agitate the churches; nor have we approved the introduction of personal and private speculations, which may have led to unprofitable discussions.*HST May 10, 1843, page 74.6*

It has been claimed by our opponents that the tendency of these views is to produce insanity. But it is questioned whether a single case can he produced where a *believe* has become insane on account of such belief. Those who cannot appreciate the truth may suppose them insane, as some of old were supposed to be full of

new wine, and Paul was said to be mad; or those whose views only rest on dreams and impressions may exhibit insanity in their excesses; but these are not principles we advocate. It is also believed that fewer eases can be found of insanity, in connection with second advent views, in proportion to the believers, than can be produced in connection with ordinary religious teachings. The promises we present are so glorious and cheering, being none other than those the primitive church were told to “comfort each other” with, that to the humble inquirer after truth they would be much more likely to restore to sanity, than to render insane; and such it is believed have been their practical tendency.*HST May 10, 1843, page 74.7*

The above is it condensed statement of our views and expectations; we will now give the object for which the Tabernacle is opened. This has been erected for the accommodation of those citizens of Boston, and vicinity, who may wish to come and learn from the word of God the reason of the hope that is in us. It will be occupied principally for lectures, where, it is intended, the truth shall be presented in a clear, rational, and candid manner, so that it may commend itself to the reason, and good sense of all impartial hearers, and taking root in their hearts, lead them to repentance, that they may bring forth the peaceable fruits of righteousness. We intend to permit here no extravagances, but have every thing done decently and in order, so that those who assemble may not only have their hearts benefited, but their minds enlightened; we repudiate all fanaticism. Our wishes are to reach the heart through the intellect, rather than the feelings. We therefore cordially invite all disposed to an impartial examination of the Bible, to come and hear for themselves, “Came now, and let us reason together,” saith the Lord.*HST May 10, 1843, page 74.8*

In the conclusion of this address we can but add a word in relation to—*HST May 10, 1843, page 74.9*

Dangers which believers in the doctrine of the Second Advent should avoid.—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He also transforms himself into an angel of light. He is peculiarly

anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and. some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and, others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.*HST May 10, 1843, page 74.10*

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.*HST May 10, 1843, page 74.11*

2. Second Advent believers are from all religious denominations; and to eat in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren should therefore guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.*HST May 10, 1843, page 74.12*

3. We should avoid bringing in connection with the Second Advent, and a preparation therefore, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. *Hebrews 13:9*. “Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”*HST May 10, 1843, page 74.13*

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. “Let everything be done decently and in order,” says the Apostle. And “If any man offend not in word, the same is a perfect man, and able

also to bridle the whole body," "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocricy; And the fruit of righteousness is sown in peace of them that malic peace." Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that If by any means we may save some of them.*HST May 10, 1843, page 74.14*

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impressions and visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God; we therefore should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminance to that which may be doubtful or spurious testimony. *Jeremiah 23:28, 29*. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"*HST May 10, 1843, page 75.1*

6. Judge no man. *James 4:11*. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. *HST May 10, 1843, page 75.2*

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own

attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. *2 Corinthians 10:12*. “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.”*HST May 10, 1843, page 75.3*

8. “Let him that thinketh be standeth take heed lest he fall.” We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that do what he will, it is not sin. Some have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race, a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.*HST May 10, 1843, page 75.4*

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in

peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.*HST May 10, 1843, page 75.5*

Prescott Dickinson,
Frederick Clapp,
William M. Hatstat,
Stephen Nichols,
Micajah Wood,
Joseph G. Hamlin,
John Augustus,
Joshua V. Himes. *Tabernacle Committee*.

General Conferences

No Authorcode

on the second advent

JVHe

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.*HST May 10, 1843, page 75.6*

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.*HST May 10, 1843, page 75.7*

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.*HST May 10, 1843, page 75.8*

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of

Catharine and Madison streets.*HST May 10, 1843, page 75.9*

Brother Southard, Jacobs, and others will make the arrangements. Brother Litch will make arrangements in Philidelphia.*HST May 10, 1843, page 75.10*

Letter from Ohio

JVHe

Dear Sir:—You are by this time accustomed to letters from strangers, (in the flesh) and will with gladness receive another. About one year ago we had some fifty or sixty sermons, in examination of the Second Advent. This was very acceptable to many of us but some could not stand it, and backed out of the church. The farther the examination was carried by our pastor, Rev. J. D. Pickands, the more the accumulating evidence produced conviction, that the glorious Second coming was near, even at the doors. Some were entirely convinced, but few of us have crossed the rubicon. In the fall, in a protracted effort, Rev. John Avery preaching, it pleased God to melt the hearts of professors, and to add a large number to his fold. A good state of mind prevailing, our dear brother Fitch came in February, and preached a few days to a multitude. This cast the die in respect to our own church, and in respect to some few members of the others in the place. The Lord is with us by his spirit; last week six, or seven conversions occured in a prayer meeting. We have some conversions in consequence of the Second Advent. Dear brother Fitch was lecturing in an adjoining village last week, Middlebury, with some success, but in a village north of us, Cayuhoga Falls, we hear, from undoubted authority, over seventy were forward for salvation, asking the prayers of Christians. The cry all around is loud for information on this subject. Our minister has been endeavoring to supply some places round, and starts tomorrow for a village, Canton, where the cry has been loud and long; and then he probably will take a tour through other towns. Ministers are prejudiced and lock up the truth from the people. Why, at a conference two or three weeks ago at Cleveland, no man except Mr. Pickands took part with Mr. Fitch on this glorious subject. This shows how ministers stand here. O, a methodist minister was also with them. We have read in our meeting with

great interest the letters of Mr Brown. We look for the Lord any hour. Mr. Pickands was called to a place, Johnson's Corners, last Sabbath afternoon, where it was told him a large house was open. But when he arrived, the devil had had wind of it, wrong stories had circulated, and the house was shut up; but he preached in a schoolhouse crowded full. This is a specimen of opposition. Some hate the Lord's appearing.*HST May 10, 1843, page 75.11*

Your brother, Robert Rogers.
Akron, April 4, 1843.

Letters

JVHe

from post masters, to may 6, 1843

Andover, Me; Richmond, Vt $1; Wilmington, Vt $1; Vienna $2; S Woodstock, Vt $1; Middletown Ct $1; Falmouth, Me; Templeton, Ms $1; N. Salem, Ms $1; Springarbor, Mich $1; Ballston, N. Y; Augusta, Ga $1; West Stafford, Ct $1; Cornish ville Me $1; Burrilville, R I $1; Walpole Ms $4; Jamestown N Y $8; Franklin N H $1; Hampden, Me; Milford Ms $1; Berlin, Ms $1; Glastenbury, Ct; Lewisville, S C, $1; W Boxford, Ms; Groton, Ms, $2; Corinna, Me; West Mills; Three Rivers, Ms, $1; W Woodstock, Ct, $2; Melvin Village; Norwich Town, Ct; Bangor, Me, $2; Skowhegan, Me;*HST May 10, 1843, page 75.12*

individuals

JVHe

M F Eldridge; Aaron Clapp; D Burgess; B H Albee, $5; A Clapp; S Cole; Mary F Skinner, $1; J Bates, J C Park; Wm Miller; W H Peyton; Jos Harvey, $10; Henry V Davis, $1; J S White; A B Huntington, with bundle books; Sarah D Stevens. $1; Samuel G Mathewsay, $2: Henry Wright, $2 due; R A Mills, $2; B D W; R Winter, England; T L Tullock, with bundle; A Gee, $1; Abigail White, $1; Abigail Winn, $10; Mary F Manter; Elizeh Pratt, $1; J C Hutching; J S Spinny; Elisha Tripp, $2; C M Phinney; Elisha Mitchel,

$4 for Midnight Cry.*HST May 10, 1843, page 75.13*

Bundles Sent

JVHe

T J Pearson, Natches, Miss; 36 Park Row, N York; F G Brown, Hartford, Ct.*HST May 10, 1843, page 75.14*

DEPOTS OF SECOND ADVENT BOOKS,

JVHe

No. 14 Devonshire Street, Boston, up stairs*HST May 10, 1843, page 75.15*

Address J. V. Himes.*HST May 10, 1843, page 75.16*

No. 36 Park Row, New York, up stairs, opposite the Park. Address J. V. Himes.*HST May 10, 1843, page 75.17*

No. 67 South Second Street, Philadelphia*HST May 10, 1843, page 75.18*

Address Orrin Rogers.*HST May 10, 1843, page 75.19*

SIGNS OF THE TIMES

JVHe

"The Lord is at Hand."
BOSTON, MAY 10, 1843.

The opening of the Tabernacle.—On Thursday last the Tabernacle was opened for public worship, and dedicated to the Most High. Its completion had been retarded by many untoward events, over which its friends had no control, but which were doubtless permitted for good; and we doubt not but that it has been opened at the very time when Infinite Wisdom would direct. We were gratified with the presence of an immense assemblage from this and the neighboring towns. The presence of so many of our friends from different, and

some distant places, and so strong in the faith, was most cheering to us. We perceived a large number of the clergy of this vicinity present, and also a great number of the candid citizens who do not see with us. We think there could not have been present less than 3500 in all; and all present seemed highly attentive to the exercises, and pleased with the appropriateness of the house thus dedicated.*HST May 10, 1843, page 76.1*

The address of the Committee in this paper was read in connection with prayer and singing. Brother Silas Hawley preached an able and appropriate discourse, to which the immense audience listened with evident gratification for more than two hours. The discourse was from *Ezekiel 21:27*. “I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him.” It will be published shortly, that all may be instructed by it.*HST May 10, 1843, page 76.2*

Those present seemed evidently happily disappointed in the neatness and plain simplicity in which the Tabernacle is finished, it being so appropriate for the preaching of the gospel, and such a striking contrast to the gorgeous and velvet cushioned churches where “to the rich the gospel is preached.”*HST May 10, 1843, page 76.3*

The services in the evening were attended by a crowded house, and several interesting addresses were made by ministering brethren from abroad. The day itself was most delightful, and everything passed off in the most pleasing manner. To God be all the glory.*HST May 10, 1843, page 76.4*

An Enquiry

JVHe

Brother Bliss.—The community in which I reside having been recently informed by an evangelical minister that the following views and sentiment were necessary concomitants to a belief in the doctrine of the Second Advent of our Savior in 1843, I wish to be informed through your paper if such is the case, in order that I might, with others, avoid being entrapped in such a snare, and flee

from it as from the most gross infidelity.*HST May 10, 1843, page 76.5*

1st. A belief in the future annihilation of the wicked.*HST May 10, 1843, page 76.6*

2nd. The unconcious sleep of the righteous, until the Second Coming of Christ.*HST May 10, 1843, page 76.7*

3rd. Substitute the belief In the Second Coming of Christ in 1843 for regeneration.*HST May 10, 1843, page 76.8*

4th. The non-existence of a visible church on earth.*HST May 10, 1843, page 76.9*

5th. A reliance upon dreams and individual revelations, and vague impressions made upon the imagination instead of the sure word of prophecy, found in the word of God.*HST May 10, 1843, page 76.10*

By giving this information, you will confer a favor on A Lover of Truth.*HST May 10, 1843, page 76.11*

Combridgeport, April 24*th*, 1843.*HST May 10, 1843, page 76.12*

remarks

We have never advocated any of the above sentiments; neither are any, of them in any ways necessarily connected with the doctrine of the Second Advent.*HST May 10, 1843, page 76.13*

We have taken repeated opportunities to dissent from the doctrine of the annihilation of the wicked, or the unconscious state of the dead after death.*HST May 10, 1843, page 76.14*

Regeneration is considered essential to salvation, and without holiness no man shall see the Lord. Except a man be regenerated he shall not see the kingdom of God. We believe, when Christ comes, he will save all that *lone his apppearing*, whether they see the time clearly or not; but we do believe that all that hate his appearing or that lie respecting it, will be lost.*HST May 10, 1843, page 76.15*

We believe that the visible church of Christ on earth is composed of all who truly love him, of what ever name or denomination. We have no controversy with existing church organizations, and have never, neither do we now reeommend any to leave their own respective communions. We place no reliance whatever in any visions or dreams, impressions or imaginings; but rely solely on the word of God. On the law and the testimony is our only dependence; and we reject all things not plainly taught in that blessed volume.*HST May 10, 1843, page 76.16*

We have been informed by another source that those assertions were made by a clergyman who knew the falsity of those assertions, for he said he examined Miller's Works, and could point out 24 mistakes in them, but would not, because in the "Signs of the Times" is the Scoffers Department. This is the same person that prayed for the lying vagrants.*HST May 10, 1843, page 76.17*

Clerical Scoffing,—A Baptist clergyman of this city said to brother Weston, a few days since, "Why, you have not gone up yet!!"*HST May 10, 1843, page 76.18*

He had doubtless forgetten the case of the forty two children that used similar language to Elisha, after Elijah had ascended to heaven.*HST May 10, 1843, page 76.19*

A Methodist minister in Connecticut, in one of the capitals of the state, met one of our own brethren in the street, and expressed great surprise that he had not gone up!*HST May 10, 1843, page 76.20*

Also a Congregational clergyman in New Ipswich, N. H. made the same remark to a brother in that place, and when reminded of the fate of the forty two children, replied, "Poh! there are no bears here!"*HST May 10, 1843, page 76.21*

Since writing the above, we learn that such expressions are not uncommon by those who profess to point the way upwards. With such examples, can we wonder that the wicked scoff at the Advent of Christ?*HST May 10, 1843, page 76.22*

The Prince of the Host. We read in *Daniel 8:11*, that the ("little horn"

which “waxed EXCEEDING GREAT,” “magnified himself even to the Prince of the Host.” In the 25th verse the same Prince is called the “Prince of Princes;” and in *Daniel 9:26*, he is called the “Messiah.” He is also called “Michael one of the chief;” or as in the margin, “the first of Princes,” *Daniel 10:13*; in the 21st. verse “Michael your Prince;” and in the *12:1* verse “Michael the great Prince which standeth for the children of thy people.”*HST May 10, 1843, page 76.23*

Our opponents claim that the two first appellations—the “Prince of the Host,” and the “Prince of Princes” denote the Jewish high priest. They are however no where applied to the Jewish priest, or high priest. Moreover the “Prince of the Host” is proved to be the Messiah by *Joshua 5:13-15*. Joshua would never have been permitted to worship a mere angel, nor to call him his Lord. The Prince of Princes is also proved to be our Savior by *Revelation 1:5*, where he is called “the Prince of the kings of the earth.”*HST May 10, 1843, page 76.24*

The “exceeding great horn” is therefore proved to be some power that stood up against our Savior, and must be Rome, by whom he was condemned and nailed to the cross.*HST May 10, 1843, page 76.25*

“End of the World.” A large sheet has been hawked about for the last few weeks, entitled, “Illustration of Miller’s views of the end of the world in 1843.” The sheet is compiled entirely from our own illustrations, with the exception of a large cut to illustrate the Advent and Ascension. In consideration of this last representation, we take this opportunity to give our unqualified dissent, to this, or any attempt to represent by cuts, future scenes of such awful interest, which are beyond the province of man to delineate. We also feel that we are expressing the views of our friends, when we say that they would also shrink from such attempts of the fancy, as contrary to good taste, and presumptous in the extreme.*HST May 10, 1843, page 76.26*

Brown’s Experience,—Brother Brown having written out his experience respecting entire consecration, and the Advent doctrine, they are now published and ready for delivery. Our friends who wish

to attain a high standard of Christian character, which should be our highest aim, will find this a valuable reference. It is also accompanied by several letters from brother Cook of Middleton, Conn. which adds much interest to the work. Those who expect soon to meet the Lord, we trust will find their hearts cheered by a perusal of those interesting pages. For sale at this office, price 12 1-2.*HST May 10, 1843, page 76.27*

Letter from William Miller

JVHe

Dear Bro.:—You have undoubtedly seen Kittredge Haven's letter, published in Whittemore's "Trumpet." A more base fabrication of falsehood and lies, was never put together in so small a compass before. This K. H. professes to be a Revealed. Of the denomination calling themselves Universalists, in Shoreham Vt.*HST May 10, 1843, page 76.28*

His friends claim him as a moral, honest man; but if this letter of his is a specimen of his honesty, I have no idea what moral honesty means; but to slander and defame our neighbor, misrepresent their domestic circle, and descend into such meanness, as though it was a crime to dwell in a "white house with green window blinds," which was done twenty years ago. Whittemore himself would be ashamed of such a priest as this. Then he must needs creep into the kitchen; and a stove which was purchased eight or ten years ago, is metamorphosed into a new one purchased this winter! And then he must go into the stable and out houses, and these are all trans formed into new, and superb edificies; when the truth is, no improvement has been made of any importance, for twenty-five years. Then he must view the farm, and what an astonishing amount of stone wall has been recently built! And the truth is, not ten rods of new stone wall has been built for twelve years; say forty or fifty rods of old wall which had fallen down, and been laid over again, is all the improvement in that respect, made for twelve years. One thing is true. We have bored into the rock about eighteen feet, at the cornet of my house, and have found living water; for this we are very thankful to God; for we are already paid for expense and trouble, as we formerly had to bring all the water we used for

cooking etc., more than twenty rods, and were dependent on our neighbors for that. To *dig a well*! What a crime! How dreadful! How awful! Why, it makes the Rev. K. H. Universalist minister, tremble; "*dig a well*!" Do you really, Br. H. begin to fear there is, or must be a hell for that crime? Very well, I hope then you will be prompted to tell some truth, when you are so disposed as to send a little of your "*tittle tattle*" to Boston, or any other mart where you can send your small ware. Twelve years ago the farm which you talk about was 230 acres; now about 150.*HST May 10, 1843, page 76.29*

The 700 acres which you say my sons and I own, is reduced to about 420, all told. How is it about "better apparel, better furniture, better horses, better carriages, better outbuildings, etc," than their neighbors, "and especially with Mr. Miller's own farm;" the whole is a misrepresentation, and falsehood. Are these the priests which many are building their hope of eternal life upon? "His relations here, except his own family and two or three others, do not believe in his theory." Is this true? No. "Many of them (my connection) are rejoicing in the glorious doctrine of the world's salvation through Christ." Is this the truth? Out of more than four hundred persons connected by blood, whom I know, only three of them profess to believe in Universalism. And out of all those who are connected by marriage, only four that I know of, can be numbered among his flock; and I think them too honest to uphold, or justify their minister in his misrepresentations and falsehoods. Some of them well know the things he has reported are false. "Two of his children have been married since last autumn." What a crime this must be. What, married! Horrible! You dont say so! Yes, it is true. Who forbid them to get married? The bible says, *1 Timothy 4:1-3*. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbiding to marry." You see who it is Those "who depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking *lies* in *hypocrisy*; having their *conscience seared* with a hot iron; forbiding to marry." When will these seared characters forbid to marry? The bible says "in the *latter times*." Then Mr. K. H. has proved the bible true once, certainly, and that we live in the latter times. No coat ever suited better. The bible must be fulfilled. Again hear him. "One of them has bought a house, and has

caused logs to be drawn to the sawmill, to prepare lumber to *repair* and *finish it next summer*." The truth is, my son in law did buy a house and lot, last fall; it needed plastering; he drew in one or two logs, had lath sawed, finished his house, and has been living in it some time. But *next summer*; see the tattler in that expression all over. He says, "another (that was married I suppose) thinks that land which he has disposed of recently at the west, will become very valuable in a *few years*,"*HST May 10, 1843, page 77.1*

This caps the climax. I have no son that ever disposed of a foot of land in the west; yet if they had made the observation, it certainly will be true, when God shall burn all the universal liars out of it. I think our world will be more valuable than now. Then his remarks and hints about "profitable speculation," "undue excitement," also "great *physical*, *mental*, and *moral evil*," is Universalism to the core; and proves,beyond a doubt, that he belongs to the class of ministers whom Paul and Peter describes.—*1 Thessalonians 5:3*—"For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they;shall not escape. *2 Peter 2:3*.—"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." What greater motive can such a minister have than "*profitable speculation*?" and nothing is more evident than they judge from their own motives.*HST May 10, 1843, page 77.2*

How wrong to them it appears to have any "undue excitement," while they cry peace and safety. How plain do they make themselves manifest in these last days.*HST May 10, 1843, page 77.3*

Are these the best arguments our opponents can use? Surely if they had any better, they would use them. Must the believer in the word of God meet such opponents in every step he takes? Oh, my God! These are strange times indeed!! Professed ministers of Christ, D. D's. A. M's. and reverends of every grade, from the Presbyterian to the Mormon, are thus engaged to put down a few illiterate students of that blessed and holy book, the Bible. Where do they go for arguments? They enter into our family circles, the

domestic fireside ceases to be an assylum of repose to the weary pilgrim, they invade our kitchens, our pantries are searched, our wardrobes are not exempt from scrutiny, our bed-rooms are explored, and the bride chambers are opened for to furnish them with unholy weapons. They survey our farms, multiply the calves, stone walls are built like mushrooms in the night. Brick palaces built in every six months, outhouses become stately edifices, stables are entered, Canadian horses are transformed into noble chargers, lumber wagons into elegant carriages, our motives are known to those censuring us better than we know them ourselves. It is all worldly speculation, in the minds of these harpy's in human shape. Some number our mistakes, and seem to have great power in multiplying one into a baker's dozen; others, search for a grammatical error, and they acknowledge they care not for the truth, neither do they seek for it. Why all this? say you. I answer, because William Miller, a private individual, has published to the world, in his simple, plain, old farmer style, that he believes the dear Savior will come again to this earth this year, 1843. And gives his reasons from the Bible and history. Is that all that makes them treat the old man so roughly? Yes, yes, upon my honor it is all. Why, says the stranger, I thought old Miller must have been an abominable desperado by what I had heard from the pulpits, and read from the press. Have the good people of these United States all become fools, that they should act like madmen, rave and tear, revile and tattle against the old man for this one fault, when it will be so soon decided who is right, and who is wrong. Take my advice,good people, stop your slander, cease your tattling. Go mind your own affairs, get ready, and if Christ comes, you will be glad and rejoice. And if he does not come, then we must all wait until he does. "What I say unto you, I say unto all, watch." Wm. Miller.*HST May 10, 1843, page 77.4*

Extract of a Letter,

JVHe

From a brother who has been some time full in the faith of the second advent of Christ this year, to one who had been trying for a still longer time to understand, yet holding on to the old and absurd opinion of the literal restoration of the *Jews*.*HST May 10, 1843,*

page 77.5

He has however now been led to give it up and came in fully to the views expressed in this letter before this was received, and now is rejoicing in the new light which has beamed upon his soul, and especially in the cheering hope of Christ's speedy coming even this year, adding another witness to the truth that this doctrine, when fully embraced, happifies the soul beyond language to express.*HST May 10, 1843, page 77.6*

Dear Brother.—I am glad you are making advances in this doctrine of the blessed Bible, you consequently must be growing in grace, and acquiring a preparation to meet our Lord, when he comes.*HST May 10, 1843, page 77.7*

It seems strange to me that you do not see any good reason for believing that He will come this year, and that the promised restoration of the Jews should trouble you; for my part, I never had any faith in their being restored to the old deserted land of Palestine; and having lately looked and examined the Scriptures on this point, I cannot see the least shadow of reason for believing the theory,or rather such a fable or vain tradition, when I find a plain declaration in the Bible where the meaning can't be mistaken; I don't look all over the Bible to see if it is not contradicted, before I can receive it as truth, but I believe it.*HST May 10, 1843, page 77.8*

Now it looks clear to me that all the prophecies relating to the Jews as a distinct people which were not conditional, and related to their life, have all been fulfilled before the first advent of our Lord. I believe the Jews were a distinct people, and kept so by God, till they fulfilled all claim to such distinction and totally rejected God and Christ; the partition wall was broken down land abolished between Jew and Gentile, when Jesus died on the cross, as St. Paul plainly teaches; I have not read what Bro. Storrs says, but I believe what the Lord Jesus says, that God is no longer their Father, neither Abraham, but they are of their Father the Devil, whose works they will do, and also that they are cut off from the good olive tree, and have no more right to the promises of God, than the Gentile or Greek, and can have no inheritance in the land only by being grafted in again, i.e. by repentance and faih in Christ;

many of those promises in the Scripture refer, I think, to the Spiritual Jew, and to the world to come. The promise that Abraham should be heir of the world, was not to him or his seed through the law, but through the righteousness of faith; so the world is the land promised to Abraham and his seed. *Romans 4:15*, he is not a Jew, who is one outwardly!. they are not all Israel who are of Israel. The 37th of Ezek. I think plainly teaches a resurrection and the literal restoration, and the whole house of Israel spoken of in the 11th. v. means those who slept in Jesus; they are to be brought into the land of Israel and possess it forever; I can't see any land in the world in its present state, for the dead are to be raised incorruptible. Beside David is to be king over them, they are all to have *one* Shepherd. Look at the *24th. v.* and also chapter *34, 23rd and 24th vs*. I am looking for a new Heavens and a new Earth and the new Jerusalem spoken of in Rev. to come down from God out of Heaven; and what is more glorious than all, I am expecting to see Jesus coming in the clouds of Heaven soon, and we can there talk over these thing face; to face. The paper you sent me containing a letter from Dr. Jarvis, which you marked, was read, and I will tell you what such opinions Has on my mind. It strengthens me in the belief that the *deluded* ministers, as he calls them, have got the truth, and reminds me of what God has said, that he has chosen the weak things of the world to confound the wise etc. I don't know but you think by this time as I do, of Dr. J. that he is a vain, proud, worldy, bigoted, conceited man; and unless he repents, he must be lost. By their works ye shall know them. The letter in the said paper warrants me in saying all this; how different a spirit does he show from Bro. Brown's 3 letters recently published in the Signs of the Times. It looks as clear as the sun-beams to me now, that Christ will come this year. Oh what a blessed doctrine this Second Advent is, how it raises you above this world, and what heavenly joy in the speedy hope of our Jesus's coming.*HST May 10, 1843, page 77.9*

Liars'Department

JVHe

Tattling—Scoffing—Lying!!

We copy the following letter from the Universalist Trumpet, and a reply will be found on the 77th page from Mr. Miller. We ought perhaps to apologize for noticing anything from the Trumpet, as the character of the vehicle is always considered a sufficient antidote for the poison it contains; but so urgent are the calls for anything against Millerism by those who fear it may be true, that it makes but little difference about the hand that furnishes it. The smallest favors are thankfully received.*HST May 10, 1843, page 78.1*

In a letter, dated at Philadelphia, recently, Mr. Miller writes to his Bro. Himes at Boston, designing therein to correct severel false reports in the public journals relative to himself and his calculations. That letter has been published in many of the secular and religious papers, although, I think, it has not appeared in the 'Trumpet.' My design, Bro. Whittemore, is to notice some of its statements. I have not the letter before me, but well remember its contents.*HST May 10, 1843, page 78.2*

Mr. Miller begins by assuring the public that he has"not altered his dates or calculations, since he commenced lecturing on the second advent, and the end of the world. He says he has never fixed the day, nor the hour, nor the month, but only the year. In this he is correct. But he has altered with respect to the year, and that alteration is in the same letter in which he denies any *change* in his time or dates. For twelve years, up to 1843, he had fixed the time from the 1st of January to the 31st of December, 1843. Now he says it may come in that time, or it may not come till March 21, 1844. Here his *may* covers the period of fourteen months and twenty one days. Thus his change or *conjecture* is designed to gain some additional time to carry on his profitable speculations. But as others have fixed the month, and even the day, his additional *day of grace* will not keep up the excitement one day beyond the close of this year, or even to that time.*HST May 10, 1843, page 78.3*

He also assures his Br. Himes that he has never pretended to be a prophet; or the son of a prophet—that he never claimed a special revelation, or supernatural endowments, but has deduced his calculations from scripture dates, numbers, and ecclesiastical and profane history. In all this, I think he is correct. My review of his theory; as it appeared first in pamphlet, and then in book form,

enables me to speak correctly on this subject. In that review, in the 'Universalist Watchman,' which was the first that appeared in print, about seven years ago, I avoided any such insinuations, which have been so liberally thrown out against him, since that time. Indeed, being somewhat acquainted with him; and intimately with some of his near and remote connexions, and knowing that he and they were respectable, and some of them my constant and others my occasional hearers, I was led to treat him and his theory with all possible candor, believing that he was sincere. This he has gratefully acknowledged.*HST May 10, 1843, page 78.4*

Soon after my review, his theory was handled rather roughly in the Baptist organ at Brandon, Vt. Since then, reviews have followed him in fell populous places where he has lectured. However, his theory was at first deemed scarcely deserving of notice, still I find that it has spread Astonishingly in the nation, and produced an excitement, and given him a notoriety which ho one in this region anticipated. And all the attacks which he and his theory have received, seem only to have tended to give notoriety and prevalence to his visionary lotions. His relations here, except his own family, and one or two others, do not believe in his theory. Many of them are rejoicing in the glorious doctrine of a world's salvation through Christ. Neither is there more than one in fifty, nor perhaps one in a hundred, in his town, or through all this region, (except his relations) who profess a faith in his theories. The excitement that he produced, some years since, in several towns, in this section, has nearly subsided, and the minds of the people also have greatly changed as to the man, as well as his theory.—Whereas they believed him sincere, the general expression of the community now s, they 'don't believe he believes it.' It is the opinion of the great majority of his own citizens and townsmen, that it is all a sheer speculation—that he and his relations are accumulating property very fast, and that every thing relative to their temporal and domestic affairs not only shows that he is driving a very profitable business, but that neither he nor his children believe the dissolution of all things is at hand. But I return to his letter.*HST May 10, 1843, page 78.5*

In that he states, that he owns 'a small farm a Low Hampton, N. Y.,' and that he 'has sunk $2000 of his own property in twelve years,

since he commenced lecturing, besides all he has received from the friends of the good cause.' He thus intimates, that he had sunk that property in the good cause. But how has he done it? That farm he still owns, and it is carried on by one of his sons. Has it diminished? No And it is not so small as city people would infer from the language. It embraced, 12 years ago, 150 acres of good land, with a two-story white house, with green blinds, etc. He has since added to it, in the name of his son, about 50 acres, (making about 200 acres) which was *paid for in specie*, brought home, it is believed, as the fruits of his speculations. None of the citizens know how he has sunk 2000 dollars. He also speaks of his family, saying that he has eight children, that they are pious, temperate, and very benevolent. That they never turn the needy from their door, and that they all believe in, and he trusts, are prepared to meet the Lord at his coming. This is the *substance* of the letter.*HST May 10, 1843, page 78.6*

Now did he mean to imply that he was supported by them, having lost 2000 dollars, or that they were all supported on his small farm. The letter seems to imply the latter. But how is it with them? They have all gained property much faster than their neighbors, since his speculations have enabled him to assist them. He has three sons settled near him,owning farms containing from 150 to 200 acres; so that he and his children own about 700 acres of good land, worth from 20 to 40 dollars per acre, in good times. And the common report is that he has money at interest. This I was assured of by his neighbors. Now those who believe in his notions say, that his children have gained this property by their own speculations and industry, being very economical, close, frugal and temperate. But how does this agree with their father's public declaration of their great liberality and benevolence? They are doubtless temperate, economical, and as benevolent as the generality of their neighbors. But how comes it that they are so much more prosperous than their neighbors?—that they are outstripping them in dress, in fashions, in *improvements*? The best citizens assure me this is the fact—that they wear better apparel, have better furniture, better horses, better carriages, better out-buildings, etc. This is especially the case with Mr. Miller's own farm. A well was sunk by boring into a *rock* last year, at considerable expense, to get *living* water. An old stove was, in the commencement of this year, set aside, and a new and

valuable one placed in its stead. Since he has been lecturing, his farm has been nearly enclosed with stone-wall. Two of his children have been married since last autumn; and one of them has bought a house, and has caused logs to be drawn to the saw-mill to prepare lumber to *repair* and *finish* it next summer. Another thinks that lands which he has disposed of, recently, at the west, 'will become very valuable in a *few years*.'*HST May 10, 1843, page 78.7*

But enough has been stated in this article, (although I could swell it to a much greater length,) to show from the foregoing *circumstances* and *domestic signs*, that the people in this region have great cause for believing that neither Mr. Miller nor his family believe in his theory.*HST May 10, 1843, page 78.8*

The fact that Mr. Miller and his coadjutors are anticipating about a year longer, of profitable speculation; and that the undue excitement which they in many places occasion, is productive of great *physical*, *mental* and *moral* evil, is the reason why I have been induced to pen the above remarks, and statisical *facts*, hoping that they might open the eyes of some who are deluded by his vagaries, or deter others from embracing them. I have 'nothing extenuated, nor set down ought in malice.' *Shorcham*, *Vt*. *April* 1843. K. H.*HST May 10, 1843, page 78.9*

DANIEL'S TESTIMONY

No Authorcode

WHAT SHALL BE IN THE LATTER

No Authorcode

DAYS. ***Daniel 2:28***

JVHe

Reader,—

Suppose some absent friend whom you love, and in whom you

have the fullest confidence, had written to you of an arrangement he had made, in fulfillment of which he was to forward to you, 1st five dollars; 2nd, fiftty dollars; 3rd five hundred dollars; 4th, one thousand dollars; 5th, five thousand dollars; and, 6th, he would come himself and place you in possession of his whole estate.*HST May 10, 1843, page 79.1*

Suppose, again, he had stated *no time* which should intervene between the several transactions provided for in the arrangement, but only the *order* in which they should occur; and, further, that he had proved his faithfulness by sending the *five*, and the *fifty*, and the *five hundred*, and the *one thousand* and the *five thousand dollars*,—could you have any doubts as to what was to come next? or, that the remaining item of the arrangement would be fulfilled? And, if you loved that friend very much, would you not be looking out for him, and make every preparation for his coming? So has the great and faithful Friend of man made known to us, through the prophets, by "his spirit which was in them," "what should come to pass in the latter days." By several series of prophetic events, has God made known the time, so far as the order of events can give it, when we are to witness the appearing and kingdom of our Lord Jesus Christ. This is distinctly brought to view in the Visions of the 2nd and 7th chapters of Daniel, and by the seven trumpets of the Revelation of John. In two of these prophecies we are told that the kingdom which is to follow all earthly kingdoms, is the kingdom of Christ, (*Daniel 7:13, 14*; *Revelation 11:15-18*,)—that it is to be given to him in connection with the judgment scene; and that it is to be universal and eternal. In the other case, (*Daniel 2*.) the kingdom set up in the place of all others, by the God of Heaven, is an everlasting and universal kingdom; and as there cannot possibly be more than one such, this must of necessity be the same as that which is given to Jesus Christ in the other visions. These prophecies also present to our mind, in exact chronological order, the kingdoms, or events, which were to fill up the different parts of the long period prior to the appearing and kingdom of Jesus Christ; so that we can tell just as well, when any one of the events of the series has taken place, which is to come next, and how, many more remain before the last, as we can tell what day of the week follows Monday, or how many days there are after Wednesday before Saturday.*HST May 10, 1843, page 79.2*

Now we wish to know where we stand on the track of time—how many depots we have passed, and when we are to look our for the great depot—the end. What is our relation to the last item in the great arrangement of this world's affairs, as indicated by these portions of prophecy? How many of the events have taken place, and what is to come next?*HST May 10, 1843, page 79.3*

Let us turn to the first prophecy referred to, contained in *Daniel 2.*, the vision of Nebuchandnezzar, afterward given to, and interpreted by Daniel. Omitting the interesting circumstance connected with this vision, which the reader can refer to at leisure, we will pass to notice each section of the vision, with its interpretation and application.*HST May 10, 1843, page 79.4*

Note. Although this vision of Nebuchadnezzar was seen during the captivity of the Jews in Babylon, the date of the first connection of that "kingdom," represented by the head of gold, and which was "given to Nebuchadnezzar," was B. C. 677. *Isaiah 10:5, 6*; *2 Kings 21:10-14*; *Hosea 5:5*; *Isaiah 7:8*; *2 Chronicles 33:10, 11*; *2 Kings 23:26*; *4:3, 4*; *Nehemiah 9:32*; *Jeremiah 15:1-5*.*HST May 10, 1843, page 79.5*

VISION

JVHe

Chap. 2:31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.*HST May 10, 1843, page 79.6*

32. This image's head was of fine gold.*HST May 10, 1843, page 79.7*

His breast and his arms of silver.*HST May 10, 1843, page 79.8*

His belly and his thighs (sides, Margin) of brass.*HST May 10, 1843, page 79.9*

33 His legs of iron.*HST May 10, 1843, page 79.10*

His feet part of iron and part of clay.*HST May 10, 1843, page 79.11*

34. Thou sawest till that a stone was cut our without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.*HST May 10, 1843, page 79.12*

INTERPRETATION

JVHe

37. Thou, O King, art a king: for the God of heaven hath given thee a kingdom power and strength, and glory.*HST May 10, 1843, page 79.13*

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. thou art this head of god.*HST May 10, 1843, page 79.14*

39. And after thee shall arise another kingdom in ferior of thee.*HST May 10, 1843, page 79.15*

And another third kingdom of brass, which shall bear rule over all the earth.*HST May 10, 1843, page 79.16*

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*HST May 10, 1843, page 79.17*

41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*HST May 10, 1843, page 79.18*

42. And as the toes of the feet part of iron and part of clay; so the kingdom shall be partly strong, and partly broken.*HST May 10, 1843, page 79.19*

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay*HST May 10, 1843, page 79.20*

44. And in the days of these kings shall the god of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what all come to pass hereafter: and the dream is certain, and the interretation thereof sure.*HST May 10, 1843, page 79.21*

APPLICATION

JVHe

1st Section.*HST May 10, 1843, page 79.22*

BABYLON.
(See note at the bottom of first column.)

2nd Section.*HST May 10, 1843, page 79.23*

MEDIA and PERSIA.
Daniel 5:25-31.

3rd Section.*HST May 10, 1843, page 79.24*

GREECE.
Daniel 8:3-8, 20, 21; I Mac. i. 1

4th Section.*HST May 10, 1843, page 79.25*

IMPERIAL ROME.
1 Mac 8:1;*Luke 2:1*

5th Section.*HST May 10, 1843, page 79.26*

ROME DIVIDED.

6th section*HST May 10, 1843, page 79.27*

THE EVERLASTNG KINGDOM

1. The first general remark to be made upon this vision is,—It carries us down from the days of Nebuchadnezzar into the eternal state, and gives the great outline of the world's history, as it stands related to eternity. Other prophecies and visions only bring up the important events and features of particular sections of this great field. It connects the kingdoms of time, with "a kingdom which shall never be destroyed; it shall not be left to other people, but it shall stand forever!"*HST May 10, 1843, page 80.1*

2. All earthly kingdoms are to be destroyed to make room for the everlasting kingdom of God. No terms could be employed, to express their entire destruction, more clearly than those contained in the text. They are "broken to pieces," "carried away," "no place found for them." The kingdom of God "shall break in pieces and consume all these kingdoms."*HST May 10, 1843, page 80.2*

3. The territory occupied by these kingdoms is to be occupied by the everlasting kingdom of God. "And the stone that smote the image became a great mountain, and filled the whole earth."*HST May 10, 1843, page 80.3*

4. The different sections of this vision bring to view events which were to take place in regular chronological succession,—like the months of the year,—the days of the week—or the hours of the day,so that we can tell the relation of those who may have lived in any particular section of the vision to the end of all earthly things, so far as the order of events can indicate it; as well as we can tell the relation of July to December, Friday to Saturday, or of 11 o'clock to 12. Now we wish to know where we stand, and our relation to the end of all things. How much of this vision has become history? and how much remains to be fulfilled? Has the first section—the head of gold—been filled up with the events of history? Yes. *Daniel 5:25-31*. Rollin, B. iv., Art. 2, Sec. 2, Harper's Ed. 1841. Has the second—the beast and arms of silver? Yes. 1 Mac. i. 1. See Rollin, B. xv. sec. 11. Has the third—the belly and thighs of brass? yes. 1 Mac.

viii. 1—10. See Rollin, B. xx. Art. 2, Sec. 5. Has the fourth—the legs of iron? Yes. See Gibbon, Goldsmith, or any historian of Rome.*HST May 10, 1843, page 80.4*

Has the fifth section—the feet and toes, part of iron and part of clay, been filled up by the events of history? Not quite; for that section is to end with the smiting process which introduces the everlasting kingdom of God Nothing, however, remains to be looked for but that great and decisive event.*HST May 10, 1843, page 80.5*

But it may be asked,—"Has not the everlasting kingdom already been set up?" "Does not that kingdom mean the Christian church, or dispensation?" So some have supposed, but we think that cannot be its true meaning. Our reasons are these. 1st. This kingdom was to be "set up in the days of these kings," or kingdoms. The kingdoms here referred to, must be those represented by the primary sections of the image, or the divisions of the fourth, or Roman kingdom. Supposing the Christian church to be here intended, it could not have been set up in the days of the divided Roman Empire, because its division did not take place till nearly five hundred years after Christ was born. Nor is it true that there were "kingdoms," as brought to view by the primary sections of the image, when Christ came. These were all in subjection to Rome. The testimony of Luke, (*Luke 2:1*,) in speaking of the decree by the requirements of which "Joseph and Mary, his espoused wife," were brought to Bethlehem where Christ was born, would be sufficient on this point. He says, "It came to pass in those days, that there went out a decree from Cesar Augustus, (first Cesar of Rome,) that all the world should be taxed." Of course all were tributary to Rome.*HST May 10, 1843, page 80.6*

The sense in which the phrase, "all the world," is to be understood, is determined by the testimony of historians generally on this period. An extract from Guthrie will present a correct view of the case.*HST May 10, 1843, page 80.7*

"During these civil commotions (in which the republic was subverted) the Romans still preserved the glory of their arms among distant nations; and while it was unknown who should be master of Rome, the Romans were, without dispute, the *masters of*

the world. Their military discipline and valor abolished all the remains of the Carthagenian, the Persian, the Greek, the Assyrian, and Macedonian glory; they were now only a name. No sooner, therefore, was Octavius, (afterwards called Augustus,) established on the throne, than ambassadors from *all quarters of the known world*, crowded to make their submissions. Victorious by sea and land, he shuts the temple of Janus. *The whole earth lives in peace under his power*, and Jesus Christ comes into the world four years before the common era." Geography, Int. p. 48.*HST May 10, 1843, page 80.8*

Now there could be no propriety in speaking of kingdoms, when only one of the powers had an independent existence, which could possibly be intended by the text. But such was the state of these kingdoms at Christ's first coming.*HST May 10, 1843, page 80.9*

2nd. It is not true that the image was smitten by Christ, in any sense, when he did come; but, on the other hand, that power, to which all the world was in subjection, smote him even unto death. Micah (*v. 1*.) had said, "They shall smite the Judge of Israel with a rod upon the cheek." Roman soldiers "took the reed and smote him on the head." *Matthew 27:27, 30*. On the eve of the crucifixion Christ said to his disciples, (*Matthew 26:31*,)" All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." This was done by the Roman Governor who condemned him, and the Roman "soldiers who nailed him to the cross, one of whom thrust a spear into his side." Now to say nothing of the absurdity of supposing that the image could have been smitten upon the feet of it, five hundred years before that divided state of the fourth, or Roman kingdom, which the feet and toes represented, (*verse 41*,) came into existence,there is neither propriety nor truth in supposing that Christ smote the image, in any sense, when the only power it represented, then existing as an independent power, smote him.*HST May 10, 1843, page 80.10*

3rd. When the stone smote the image on his feet, "then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them;

and the stone which smote the image became a great mountain, and filled the whole earth."*HST May 10, 1843, page 80.11*

Now, although it is eighteen hundred years since the coming of Christ, these results have not yet been realized,—the image has not been smitten as the text specifies, nor has the stone filled the earth. Therefore, whatever may be said in other prophecies, of the history and operations of the Christian church, we are satisfied they are not referred to in this vision. It must speak of an event yet future.*HST May 10, 1843, page 80.12*

We remark still further,—there has never been a time, since this vision was given to Nebuchadnezzar, when it could have been fulfilled, until our own day; for when the stone smote the image on the feet, all the other parts were broken to pieces together, implying that they were to have a separate and independent existence together, at that time. They never have existed together till within ten or fifteen years past. But it may be asked, "do they now have a separate and independent existence?" Let us see. The iron and clay exist in the divisions of the western Roman Empire. We have in England, France and Germany, the remains of the old Roman iron, —its laws, literature ambition and energy; while in Spain, Portugal, Italy, and the smaller states of Europe, which are upheld by the great powers, to preserve what they call "the balance of power," we have the weakness of the clay. Greece, represented by the belly and thighs, became independent after the revolutionary struggle against the Turks, between 1820 and 1830.*HST May 10, 1843, page 80.13*

The history of Persia, the breast and arms of silver, has been somewhat like that of Greece. It was under foreign masters until A. D. 226,—then independent a while; it has since passed under the power of the Saracens, Moguls and Tartars; again, though divided, and the theatre of frequent revolutions, it has become independent, and during the last century, Persia, with the family now reigning on the throne, took her place among the nations of the world, with some of whom she has since maintained the most important relations. Encyclop. Amer. Bell's System of Geography.*HST May 10, 1843, page 80.14*

And have we Babylon—the head of gold? Not literally. Ancient Babylon can never exist again. It was doomed to "perpetual desolations," "and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." *Jeremiah 50:39, 40*. Is there any thing pointed out in the word of God, to answer to ancient Babylon? For we would never depart from its literal meaning, without a warrant from God himself. In *Revelation 17*. we have a great antichristian organization thus brought to view:—"mystery, Babylon the great, the mother of harlots and abominations of the earth,"—which is to occupy a commanding position among the subjects of divine wrath in the scene of destruction which is hastening upon the world. Let any one compare what John says of her character, history and fate, with what the old prophets say of the character, history and doom of ancient Babylon, and they will see at once the agreement between the type and the antitype. Thus we have all the kingdoms represented by the image, in existence at the present time—those which agree with its primary sections, and those which are denoted by the feet and toes—the divisions of the Roman Empire. Every thing is ready for the great catastrophe. We are admonished by this vision to expect it every hour.*HST May 10, 1843, page 80.15*

The first section is filled up; the second, section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of providence, we are surprised to find all the anticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared upon the walls of the monarch's palace! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that God hath numbered the kingdoms and finished them!*HST May 10, 1843, page 80.16*

Watchman! tell us of the night,
What its signs of promise are.
Trav'ller! o'er yon mountain's height,"
See that glory-beaming star!

Watchman! does its beauteous ray,
Aught of hope or joy foretell?
Trav'ller! yes; it brings the day,
Promised day of Israel!*HST May 10, 1843, page 80.17*

Watchman! tell us of the night;
Higher yet that star ascends.
Trav'ller! blessedness and light,
Peace and truth its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Trav'ller! ages are its own;
See! it bursts o'er all the earth.*HST May 10, 1843, page 80.18*

Watchman! tell us of the night,
For the morning seems to dawn.
Trav'ller! darkness takes its flight,
Doubt and terror are withdrawn!
Watchman! let thy wandering cease;
Hie thee to thy quiet home.
Trav'ller! lo, the Prince of Peace,
Lo, the Son of God is come!*HST May 10, 1843, page 80.19*

Depot of Second Advent Books,

JVHe

AT Nos. 14 & 16, DEVONSHIRE ST., BOSTON,*HST May 10, 1843, page 80.20*

A few rods from the Post Office.*HST May 10, 1843, page 80.21*

address "J. V. Himes."*HST May 10, 1843, page 80.22*

MILLER'S LECTURES and complete Works on the Second Comin of Christ in 1843.*HST May 10, 1843, page 80.23*

The Works of Rev. J. LITCH, Rev. C. FITCH, Rev. G. F. COX, an others, on the Second Advent and Millennium.*HST May 10, 1843, page 80.24*

al so,*HST May 10, 1843, page 80.25*

THE SIGNS OF THE TIMES, a Weekly Paper, Edited by J. V Himes, J. Litch, and S. Bliss, devoted to the exposition of the Prophecies relating to the Second Coming of Christ.*HST May 10, 1843, page 80.26*

Also, a general assortment of Bibles and Theological Books. Histories of Rome, Greece, and of the Jews, down to the present time, all of which have relation to the fulfilment of Prophecy. Cruden's Concordance. Mosheim's Ecclesiastical History, etc. etc.*HST May 10, 1843, page 80.27*

May 17, 1843

Vol. V.—No. 11. Boston, Whole No. 107

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST May 17, 1843, page 81.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

THE SIGNS OF THE TIMES

No Authorcode

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 17, 1843, page 81.2

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST May 17, 1843, page 81.3

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 17, 1843, page 81.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the

*restitution of all things. And*HST May 17, 1843, page 81.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.HST May 17, 1843, page 81.6

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.HST May 17, 1843, page 81.7

Points of Difference between us and our opponents. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply *days*, or half days!HST May 17, 1843, page 81.8

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.HST May 17, 1843, page 81.9

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.HST May 17, 1843, page 81.10

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300.days or years, commence together. Our opponents deny this.HST May 17, 1843, page 81.11

If the “EXCEEDING GREAT HORN” of *Daniel 8*. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.HST May 17, 1843, page 81.12

The Prophecy of Moses

JVHe

Deuteronomy 28:15: “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do his commandments and his statutes which I command thee this day; that All these curses shall come upon thee, and overtake thee,” (*pursue thee so thou shalt not possibly escape them*.)*HST May 17, 1843, page 81.13*

Here follow a list of curses to *verse 32*. And continues 32, “Thy sons and thy daughters shall be given unto another people, and thine eye shall look, and fail with longing for them all the day long: and there shall be no might in thine hand, (*either to protect or rescue them from violence*.) 33, “The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; [*this was verified when Salmaneser dispossessed the ten tribes, and Nebuchadnezzar carried the other two tribes away*;] and thou shalt be only oppressed and crushed away.” 36, “The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; [*this was fulfilled when Jehoachim was carried captive to Babylon, and afterwards Zedekiah*;] and there shalt thou serve other gods, wood and stone; [*either following the example, or being compelled thereto by their tyrannical oppressors*.] 37, “And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the Lord shall lead thee; [*so that when men would express one to be extremely vile, they shall say, he is a Jew*.] The objector asks, “Were they scattered among all nations, before the destruction of Jerusalem?” [See *Acts 2:6*.] *Verses 38 and 39* contain threatenings. *Verse 40*., “Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit,” [*being eaten with worms*.]*HST May 17, 1843, page 81.14*

In this verse I understand their return from captivity expressed, “Thou shalt have olive trees in all THY COASTS.” 41, “Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.” 42, “All thy trees and fruit of thy land shall the locust consume.” 43, “The stranger that is within thee shall get up above thee very high; and thou shalt come down very low,” [*The Romans shall have increasing authority*.” 45, “Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be DESTROYED; [*these punishments shall follow*

one upon another till thou art brought to utter ruin;] because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee." 46, "And they [*the curses*] shall be upon thee for a sign and for a wonder, and upon thy seed forever." [*That all men may take warning by thy disobedience*] 47, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; 48, Therefore thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49, The Lord shall bring a nation against thee from far, [*the Romans*,] from the end of the earth, as swift as the eagle flieth; [*which they carried on their ensigns*,] a nation whose tongue [*whose language, Latin*,] thou shalt not understand. 50, A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young. 51, And he [*the Roman nation*] shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee." [*This is repeated to show the Israelites the desolation should be such, that nothing should remain for their support*.] 52, "And he shall besiege thee in all thy gates, until thy high and fenced walls come, down, wherein thou trustedst, throughout all thy land;" [*the country being wasted, the Jews fled into their fenced Cities where they had laid up provisions to enable them to hold out a siege*,] and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. 53, And thou shall eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege [*of Jerusalem*] and in the straitness, wherewith thine enemies shall distress thee;" (*Verses 54, 55, 56, and 57*, contain a description of their sufferings during the siege of Jerusalem.) 58, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, [*the name of God is God Himself*,] THE LORD THY GOD. 59, Then the Lord will make thy plagues wonderful. [*Here follows a description of their plagues and sicknesses*.] 61, "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be DESTROYED. 62, And ye shall be left few in number." [Eleven

hundred thousand were destroyed by pestilence, sword, and tamine, and ninety thousand carried away captive, at and after the siege of Jerusalem; since which the arm of destruction has been active against them.] 63, “And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to DESTROY you, and to bring you to naught; AND YE SHALL BE PLUCKED FROM OFF THE LAND whither go to possess it.” [The Romans passed a decree, that no Jew should go within sight of Judea, which caused them to be dispersed throughout the earth.] 64, “And the Lord shall scatter thee among all people,” etc. [Here follows their calamities, to *verse 68*. inclusive.] 68, “And the Lord shall bring thee into Egypt again,” [thou hadst come out of Egypt triumphant, thou shalt return as a slave,] “with ships,” [thou hadst walked through the sea at thy coming out, but thou shalt return in ships from which thou canst not escape,] by [or to] the way [the place] whereof I spake unto thee.” (*Deuteronomy 17:16*.) “THOU SHALT SEE IT [the land referred to above,] NO MORE AGAIN.” [Thou hast been restored once, but now punishments shall overtake them until they shall be destroyed,] “and there [in Egypt] ye shall be sold” [be offered for sale] “unto your enemies for bondmen and bonwomen, and no man shall buy you.” [These prophecies which were delivered three thousand years ago, are, as we see, fulfilling in the world at this very time.] E. PLUMMER.*HST May 17, 1843, page 81.15*

If, as our opponents say, the land of literal Canaan was given to Abraham, and yet *he* never possessed it, I pray how can they prove his *seed after him* will ever possess it again? If the promise was not *literally* fulfilled to Abraham, how can they show that it will ever be in possession of Abraham’s *literal* seed. Those of the Jews who did dwell there, literally, Paul tells us; *Hebrews 11:39*, “received NOT *the promise*.”*HST May 17, 1843, page 81.16*

New Works. A solemn appeal to the ministers and churches, especially those of the Baptist denomination, by J. B. Cook, is in a course of publication and will be out soon. Brother Hawley’s sermon on the opening of the Tabernacle, is also in the hands of the compositor.*HST May 17, 1843, page 81.17*

WHERE ARE

JVHe

Some years ago, on Christmas eve—a cold and windy night—one of our noble ships (the R----, of N. P.) was bound home from Europe. In course of the evening, from some appearance on the surface of the ocean, it was judged on board the ship that she must be near the land, and a consultation of her officers was held to determine whether the ship should be kept on her course, or put about under easy sail to avoid falling in with the land during the night. When the decision, that the ship should be kept on her course, was made known, a rough old sailor, who had probably crossed the Atlantic not less than a score of times, and was acquainted with every mile of the coast of his native land from Florida to the Bay of Fundy, was heard to remark, "*If the shop is kept on her course two hours longer* (I think that was the time named) *she will be on the back side of Cape Cod*." But he was *nothing but a sailor*, a rough brawny sailor; and what might have served to lessen the value of his opinion in the case, perhaps, was this,—his shipmates had, for some cause or other, given him the *nickname* of "Old Tilley." Of course it would not become official wisdom to heed advice from such a source.*HST May 17, 1843, page 82.1*

The remark of the old sailor passed away upon the wild night-winds, and the ship swept on her course:—in the time named she had struck, and the next morning the old sailor and two of his shipmates were the only survivors of that good ship's company. Her officers, crew and passengers all slept beneath the rough icy waves of the ocean.*HST May 17, 1843, page 82.2*

In bearing to you our message of warning, we are not insensible that we occupy a position like that of the old sailor among his shipmates. But we beg of you, dear reader, to lose sight of those, around whom slander has thrown its odium, and look at *the message*. Remember, *we may be as* "*ignorant*" *and* "*fanatical*" *or even as base as those who* "*love or make a lie*" *about us would have you believe*, and yet the message may be true. We cannot stop now to vindicate our claims, on the score of integrity or intelligence, to your respect and confidence. We wish to direct your attention to the *old neglected chart of the world's history*—the

Bible.*HST May 17, 1843, page 82.3*

We will look at the second series of events in connection with which God has revealed to us the end of all things. It is given to us in the 7th of Daniel. We have here a kingdom brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be an everlasting kingdom. vs. 14, 18, 27.*HST May 17, 1843, page 82.4*

Secondly, it is to be universal, *v. 27*.*HST May 17, 1843, page 82.5*

Thirdly, it is to be given to Christ and the saints, in connection with the judgment scene, and at the end of all earthly kingdoms. *vs. 17, 18*; *9, 10; 13, 14; 21, 22*; *26, 27*.*HST May 17, 1843, page 82.6*

Now if we can tell what kingdoms they are which are brought to view in the vision, and what he events in the fourth kingdom are, and how many of them have passed away, or taken place, of course we can tell what remains—how many of the great landmarks on the voyage we have passed, and when we have reason to look for its end.*HST May 17, 1843, page 82.7*

We will notice the different sections of the vision, their interpretation and application as we pass along.*HST May 17, 1843, page 82.8*

Daniel 7:1-3. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head his upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And FOUR GREAT BEASTS came up from the sea, diverse one from another.*HST May 17, 1843, page 82.9*

677 538 331 168 476 538 1798 1843*HST May 17, 1843, page 82.10*

Verse 4.*HST May 17, 1843, page 82.11*

The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and

made to stand upon the feet as a man, and a man's heart was given to it.*HST May 17, 1843, page 82.12*

Verse 5.*HST May 17, 1843, page 82.13*

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.*HST May 17, 1843, page 82.14*

Verse 6.*HST May 17, 1843, page 82.15*

After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*HST May 17, 1843, page 82.16*

Verse 7.*HST May 17, 1843, page 82.17*

And after this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*HST May 17, 1843, page 82.18*

Verse 8.*HST May 17, 1843, page 82.19*

I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*HST May 17, 1843, page 82.20*

Verse 9-12.*HST May 17, 1843, page 82.21*

I BEHELD TILL THE THRONES WERE CAST DOWN, AND T ANCIENT OF DAYS DID SIT. whose garment was white as snow and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, and the BOOKS were OPENED.

beheld then because of the voice of the great words which the horn spake: I BEHELD EVEN TILL THE BEAST WAS SLAIN, AND H BODY DESTROYED, AND GIVEN TO THE BURNING FLAME. concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*HST May 17, 1843, page 82.22*

Verses 13, 14.*HST May 17, 1843, page 82.23*

I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE T SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AI CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT H NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINI AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATION AND LANGUAGES, SHOULD SERVE HIM;*HST May 17, 1843, page 82.24*

HIS DOMINION
is an
EVERLASTING DOMINION,
which
SHALL NOT PASS AWAY,
and
HIS KINGDOM
that which
SHALL NOT BE DESTROYED.

Verses 15, 16. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.*HST May 17, 1843, page 82.25*

17, 18. THESE GREAT BEASTS, WHICH ARE FOUR, ARE FOU KINGS, WHICH SHALL ARISE OUT OF THE EARTH;*HST May 17, 1843, page 82.26*

19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20. And of the ten horns that

were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*HST May 17, 1843, page 82.27*

23. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the tens horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the most high, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.*HST May 17, 1843, page 82.28*

BUT THE SAINTS OF THE MOST HIGH SHALL TAKE TI KINGDOM, AND POSSESS THE KINGDOM FOREVER, EV FOR EVER AND EVER.*HST May 17, 1843, page 82.29*

26. BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAK AWAY HIS DOMINION TO CONSUME AND TO DESTROY UNTO THE END.*HST May 17, 1843, page 82.30*

27. AND THE KINGDOM, AND DOMINION, AND TH GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVE SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF T MOST HIGH, WHOSE KINGDOM IS AN EVER LASTI KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OB HIM.*HST May 17, 1843, page 82.31*

remarks

JVHe

The lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that

is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677.*HST May 17, 1843, page 82.32*

The bear corresponds with the breast and arms of silver in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God before Christ about 538.*HST May 17, 1843, page 82.33*

The leopard corresponds with the belly and thighs of brass in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.*HST May 17, 1843, page 82.34*

The monster, so dreadful and terrible that nothing could be found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place B. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the *division* of the Roman Empire is A. D. 476.*HST May 17, 1843, page 82.35*

The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until he Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hotbeds of Popery it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.*HST May 17, 1843, page 82.36*

It is now forty-five years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdoms of this world will become the kingdom of our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords, and he shall reign forever and ever; and he will say to all the heirs, Come, ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world,—and they shall come from the east and west, north and south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. Then the promise to Abraham that he should be the heir of the world (*kosmou*) shall be fulfilled, and all who are of faith shall be blessed with faithful Abraham.*HST May 17, 1843, page 82.37*

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,*HST May 17, 1843, page 83.1*

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.*HST May 17, 1843, page 83.2*

2nd. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.*HST May 17, 1843, page 83.3*

3rd. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the "little horn" in which Daniel felt so much interest.*HST May 17, 1843, page 83.4*

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the "little horn" should triumph over "the saints," or rather that they should "be given into his hand." He was to "prevail against them," from the time he arose "until the time came that the saints possessed the kingdom;" but this period of bloody and blasphemous despotism would be broken before "the end."*HST May 17, 1843, page 83.5*

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the "inheritance that is incorruptible, undefiled, and that fadeth not away?"*HST May 17, 1843, page 83.6*

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the 4th beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the "little horn" come up and performed its part among these "first" kingdoms—have the saints been given into his hands during the time specified, and has his dominion been taken away?*HST May 17, 1843, page 83.7*

That Popery is the power denoted by this "little horn" is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.*HST May 17, 1843, page 83.8*

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.*HST May 17, 1843, page 83.9*

1. He was to rise "*after*" the ten.*HST May 17, 1843, page 83.10*

2. He was to "subdue" three "kings," or kingdoms.*HST May 17, 1843, page 83.11*

3. These were to be "three of the first" kingdom. [7]By comparing *verses 37, 39 and 40* with *verse 44* of the 2nd chapter, and *verses 17, 18, 23 and 24* of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.*HST May 17, 1843, page 83.12*

Before A. D. 483 the following ten kingdoms had risen in western Rome.*HST May 17, 1843, page 83.13*

1. The Huns, about A. D. 356.*HST May 17, 1843, page 83.14*

2. The Ostrogoths, 377.*HST May 17, 1843, page 83.15*

3. The Visigoths, 378.*HST May 17, 1843, page 83.16*

4. The Franks, 407.*HST May 17, 1843, page 83.17*

5. The Vandals, 407.*HST May 17, 1843, page 83.18*

6. The Sueves and Alans, 407.*HST May 17, 1843, page 83.19*

7. The Burgundians, 407.*HST May 17, 1843, page 83.20*

8. The Heruli and Turingi, 476.*HST May 17, 1843, page 83.21*

9. The Saxons, 476.*HST May 17, 1843, page 83.22*

10. Lombards in the north of Germany, 483, in Hungary, 526.*HST May 17, 1843, page 83.23*

Have we any account of three of these being “plucked up” (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. “Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of Burgundians having been *destroyed in* 524, the Catholic religion flourished throughout France, under the kings of the first race.” Du Pin, vol. 2, p. 257, London, 1724.*HST May 17, 1843, page 83.24*

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. See Gibbon, Decline and Fall, vol. 7, p. 150.*HST May 17, 1843, page 83.25*

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome. See Gibbon, chapter 41. Here then we have the date *of the fall of three of the first kingdoms*, before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome *"head of all the churches*," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. *By this law the saints were given into the hand of Popery*.*HST May 17, 1843, page 83.26*

The little horn then has come up—performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified—"a time, times, and the dividing, or half a time," expired?*HST May 17, 1843, page 83.27*

It is frequently asked—What does that period amount to? How do you know what "a time" is? And how many of them are meant in this period—two, three, a score, or how many—who knows? As God has explained what he means, let us see what light we have upon this question, which has puzzled so many. Turn to *Revelation 12:6, 14*. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."*HST May 17, 1843, page 83.28*

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times and a half a time" then, there are 1260 days; but will that period, understood *literally*, cover the long history of papal usurpation, blasphemy and blood? Why, everybody knows, who knows any thing of the history of the church, that it would not be time enough for even *one* of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and as days are used figuratively sometimes when years are meant, we should

understand the period to signify 1260 years. Where will that bring us to? Let us see—538+1260=1798. And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "They shall take away his dominion." In 1798 Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. See Allison, Theirs, Croly.*HST May 17, 1843, page 83.29*

An extract from a work written by Edward King Esq. F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy. The author cannot of course be suspected of any partiality to "Millerism."*HST May 17, 1843, page 83.30*

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?*HST May 17, 1843, page 83.31*

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at *the END of* 1260 *years*? and was it not foretold, by Daniel, to be at the END of *a time, times, and half a time*? which computation amounts to the same period.*HST May 17, 1843, page 83.32*

"And now let us see; hear; and understand. THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.*HST May 17, 1843, page 83.33*

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thence-forward from A. D. 538, no power in Rome, that could be said to rule over the earth —excepting the ECCLESIASTICAL PONTIFICAL POWER."*HST May 17, 1843, page 83.34*

"It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.*HST May 17, 1843, page 83.35*

“Still, however, no dominion, ‘no power ruling over the world, ever had any seat there, any more, except the Papal.’ For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly’ be called the Roman Power. For nothing could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.*HST May 17, 1843, page 83.36*

“We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin’s giving the Pope Ravenna, or from Charlemagne’s determining and adjudging the Pope to be God’s Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, in which the Papal Power had been left at Rome by Belisarius, on his driving out the Goths and ruining their kingdom.”*HST May 17, 1843, page 83.37*

‘By a very common error,’ says Mr. Croly, ‘it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be *the end of its power over the saints*. Its end is predicted to be subsequent, and cotemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven.’*HST May 17, 1843, page 83.38*

Then we are living in that section of the vision which is to be closed up by the “casting down of the thrones”—the sitting “of the judgment”—the “coming of the Son of man in the clouds of heaven,”

and the giving of the everlasting kingdom to Christ and “the saints of the Most High.”*HST May 17, 1843, page 83.39*

The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the *wrong course put the ship about, while there is time to clear the breakers*, and secure a safe harbor before the storm shall break upon us!*HST May 17, 1843, page 83.40*

VISION OF THE JUDGMENT

JVHe

Dark brood the heavens o’er thee!
Black clouds are gath’ring fast;
In awful power thy God has come,
Thy days of mirth are past.*HST May 17, 1843, page 83.41*

Dark brood the heavens o’er thee!
Red flames are bursting round;
Bright lightnings flash, loud thunders roar,
How shakes the trembling ground!*HST May 17, 1843, page 83.42*

Dark brood the heavens o’er thee!
Behold, the Judge appears:
Unnumber’d millions throng around,
Rais’d from the dust of years.*HST May 17, 1843, page 83.43*

Dark brood the heavens o’er thee!
Sinner, behold thy doom;
Destruction opens wide for thee
Thy chosen, final home.*HST May 17, 1843, page 83.44*

Yet stay—the vision lingers;
Why, sinner, wilt thou die?
Dark brood the heav’ns, but mercy waits,
This hour to Jesus fly.*HST May 17, 1843, page 83.45*

SIGNS OF THE TIMES

JVHe

"The Lord is at Hand."
BOSTON, MAY 17, 1843.

Cochranism. We have received several communications of late, inquiring into the nature of the delusion known by the name at the head of this article.*HST May 17, 1843, page 84.1*

Cochranism takes its name from Jacob Cochran, and is a similar error to that of the Antinomians in England, and the Battle Axes in Pensylvania. The delusion of Jacob Cochran and his followers consisted, mainly, in considering themselves so holy and united to the Lord, that they were in a state of sinless perfection from which they could not fall. They supposed that they were no longer subject to sin or temptation, and that their warfare was accomplished. They supposed they were so holy, that they could only look to their own goodness; instead of pointing to the righteousness of Christ, they would boast of their own holiness, and urge others to imitate themselves. And to those who could not fall in with all their notions, they would in effect, say, stand by thyself, for I am holier than thou. They supposed they were so perfect and united to the Lord, that all their acts were done, necessarily in the Lord, and therefore could not be sinful, that their feelings were the direct unerring manifestations of the Holy Spirit, and a sufficient guide to truth and duty; and that whatever they did, was dictated by the Lord—their every act right, and nothing wrong. They fancied themselves pure, and claimed that to the pure all things are pure. Forgetting the righteousness of Christ, they went about to establish their own righteousness. They were so puffed up with their own attainments and with spiritual pride, as to look with scorn and contempt on all who would not also boast of their attainments.*HST May 17, 1843, page 84.2*

When they had reached that point, Satan had them in his grasp and led them captive at his will, and they rushed on blindfolded to destruction. They soon began to teach that the holy bond of matrimony was "an unholy alliance." Then they instituted the kiss of charity, and soon began to run into excesses. If any attempted to check these, they were met with the ready response, that "you must

not steady the ark,"—forgetting that when there is danger of its being taken by the Philistines, and we can rescue it, God has made us responsible for its safety. Under the plea that to the pure all things were pure, and that a sanctified person cannot sin, many of them ran into the most gross licentiousness and the wildest fanaticism—claiming that as they were sanctified and holy, an observance of the duties of religion and of life were no longer binding upon them.*HST May 17, 1843, page 84.3*

Such was the result of the teachings of Farnum and Cochran. And such always has, and always will be the result to those who leave the sure word of God, and are governed only by their fancies and impulses. The moment we begin to rely on our own wisdom, and extol our own righteousness, and feel that we cannot err, we have reached a dangerous point. "Let him that thinketh he standeth take heed lest he fall." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." There is no safety but in rigidly adhering to the word of God. That should be our chart and compass, a light to our feet and a lamp to our path. We should avoid the least departure from it, for if one begins to slide, there is no knowing where he will stop; they are driven with the wind and tossed. We should avoid those who teach for doctrine of the Lord, that which is only the commandment of men, or who teach contrary to the instructions of our Savior and his apostles. We have always a right to demand of those who would teach us, a "thus saith the Lord," and if they are unable to prove their doctrine from the plain letter of that word, we should be careful how we receive it. If we hope to be kept in the right way, we should see to it that we do not take the first step out of that way. And we should ever look for guidance to that Being who alone can guide us aright.*HST May 17, 1843, page 84.4*

A Fitness for the Kingdom.—Without holiness no man can see the Lord. Except a man be born again he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein; while the road to life is straight and narrow, and few find it. When one said unto our Savior "are there few that be saved?" he said unto them, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye

begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."*HST May 17, 1843, page 84.5*

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon, to enter the presence of the Lord—that the Judge standeth at the door. "He that hath this hope in him," says the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure; and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Savior, should see to it, that we do not deceive ourselves. We cannot serve two masters; neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is any tie which binds us to earth, it may retain us here when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service. Doubtless many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness than to the righteousness of Christ, and that they have come short at last of entering his everlasting kingdom. If we would be saved, we must love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourself; we must walk soberly, and godly, and righteously in this present evil world; looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleansed from all sin. We are to forsake our sins by righteousness, and our iniquities by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord that if we will repent, though our sins be as scarlet, they shall be white as snow; though

they be red like crimson, they shall be as wool.*HST May 17, 1843, page 84.6*

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, willing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.*HST May 17, 1843, page 84.7*

The Cause in England. We have received another communication from our brother Robert Winter, of England, who was converted to our views at the East Kingston camp-meeting.*HST May 17, 1843, page 84.8*

He writes that he is preaching, and printing, and scattering abroad light upon this subject, and God has greatly blessed his labors. He has found many precious souls ready to receive the truth. Many who were living in their sins have turned to the Lord, and are waiting with joyful anticipations for his glorious appearing. He has a press in London, in operation, which supplies different book-sellers. He has printed 2000 of Miller's Lectures 2000 Fleming's Midnight Cry, 6000 Clue to the Time, 2000, Fitch's Reasons, 3000 Evidences of Christ's Second Coming; and many others which they have extracted from the "Signs of the Times."*HST May 17, 1843, page 84.9*

He says, "We are at work all the time, and many preachers have received the truth by reading these works I preach about the street with my chart hoisted up on a pole. Another preacher and myself are passing all through the country. Others are proclaiming the cry. Methodists, Baptists, and Independent preachers have embraced the doctrine and are at work. We intended to hold a Second Advent Camp-meeting in May, if time continues; but if the Lord comes, we will hold it in the new earth. The way is now prepared for any of you to come over if the time is not too short. They will more readily

receive this doctrine in England, than in America. I have preached about the streets of London, our books are flying about and are making quite a stir in this great city. Some have written against us, but have found themselves not competent to refute Mr. Miller's arguments; and their writings against him have caused many to look in to it, embrace it, and then proclaim it.*HST May 17, 1843, page 84.10*

I have written to Mr Pratt, of Lowell, but received no answer; if you can, please tell him to write me a letter immediately. I have written to others but had no answer. One man who has embraced this truth, has expended 45 pounds in circulating publications. We are now raising a fund that we may circulate them freely all over England. Pray for us, and give my love to all the friends of the cause in America. I thank you for your goodness in conferring so many favors upon me; I also thank all my other friends for the help they gave me to come over here. The Lord will reward them. I believe I shall soon see you again in the new Jerusalem. Our friends want to see Mr. Miller here; they say he shall want for nothing if he will come. He would be a great blessing to England. Do Send us a good lecturer, although the time is short, yet the field is white for the harvest."*HST May 17, 1843, page 84.11*

Spread of Papacy.—The little horn is still prevailing with rapid strides. We perceive by the May No. of the Miss. Herald, that from the latest reports from the Sandwich islands, the Papists are succeeding with their usual arts and wiles in prevailing against the protestants; and, if time were to continue, bid fair to obtain shortly the complete possessions of that Archipellago.*HST May 17, 1843, page 85.1*

Dr. Grant also writes from Persia that a Roman bishop and priest have arrived among the Nestorians. He was not however favorably received.*HST May 17, 1843, page 85.2*

A Correspondent, asks if we believe all of God's children will be looking for the coming of Christ when he comes.*HST May 17, 1843, page 85.3*

We believe all who are truly his, will love his appearing. Those who are unwilling that Christ should come to set up his kingdom, are

unwilling he should reign over them, and he has himself told us what will be their fate. We also expect that when Christ comes, he will find the saints in a state of expectation. That all his children will see clearly the time, we do not know; but they will at least love to have the glorious King appear.*HST May 17, 1843, page 85.4*

"The Bible Examiner, *containing various* Prophetic Expositions." By George Storrs, 14 Devonshire Street, 18 3-4 cts.*HST May 17, 1843, page 85.5*

The above is a pamphlet of 133 pages, containing all of brother Storrs' expositions on the prophecies in connection with the doctrine of the advent in '43, and is a clear and forcible argument in favor of the truth.*HST May 17, 1843, page 85.6*

Holiness.—Several brethren from abroad have inquired if the senior editor of this paper was opposed to the doctrine of holiness; and also inform us that reports to that effect have been industriously circulated in several places.*HST May 17, 1843, page 85.7*

In the absence of the senior editor it gives us pleasure to say that such reports are most invidious, and are utterly false. They have doubtless originated in his discountenancing the excesses, and dependance on dreams, impressions, and private revelations, which some in this, as in every new cause, have made too prominent. Against such, and all self-righteousness, he has faithfully warned those who are looking for the coming of the Lord. But of the doctrine of holiness, as taught in the word of God, and as it manifests itself in the fruit of the Spirit,—in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and in living soberly, godly, and righteously; in acts of mercy and charity; loving the Lord with all the heart; being entirely and fully consecrated to his service; trusting for salvation only in the righteousness of Christ, by repentance, and faith in his name, and in looking for and loving his appearing,—he is a most strenuous advocate.*HST May 17, 1843, page 85.8*

England.—It will be seen that brother Winter is doing what he can, in a humble way, to spread the cry in England. We have a strong desire that an effort should be made to arouse the old world. A mission was recommended, at the New York Conference; but the

calls are so urgent from every part of our country, that we fear it will be impossible for any of our efficient lecturers to leave. The question will be decided at the Boston Conference.*HST May 17, 1843, page 85.9*

New York Conference

JVHe

We lay before our readers some of the resolutions of this meeting, and if necessary the proceedings in full next week.*HST May 17, 1843, page 85.10*

RESOLUTIONS OF THE N. Y. CONFERENCE

JVHe

cincinnati and vicinity

Believing the Second Advent of our Lord Jesus Christ is now “at the door,” and being fully award that we may have only time to *resolve* on doing, yet we deem it our duty to *occupy* till our Lord come, and to be found doing when he comes, therefore*HST May 17, 1843, page 85.11*

Resolved, That, whereas the state of interest, on the subject of Christ’s speedy coming, and the calls for light on the subject, by way of lectures, etc. from Cincinnati and that region of the country are so pressing, and whereas, Bro. J. B. Cook, of the Baptist church, late of Middletown, Conn. is at liberty to travel abroad and preach the glad tidings of the Kingdom at hand, as he is acquainted in that part of the country, having preached for a time in that region some years since, and regarding him as a brother fitted in every respect to occupy successfully, in connection with brethren Caldwell, Pratt, and others, that important field, we would heartily recommend that Bro. Cook go to that section and unite with our brethren in giving the Midnight Cry. We would also recommend that Bro. Stevens, late of Yale College, accompany Bro. Cook To that important field.*HST May 17, 1843, page 85.12*

western new york

JVHe

In consideration of the state of affairs, touching the subject, and the numerous and pressing calls in Central and Western New York, we would recommend that measures be taken to present the claims of Christ's speedy coming, throughout that populous region; this we apprehend can be best accomplished by opening a book room, and commencing a weekly paper at some important point, by which means a flood of light may be diffused throughout that region. The city of Rochester, strikes us as the most eligible. We would suggest, also, that connected with these facilities, lecturers be enlisted to give the alarm throughout this whole field.*HST May 17, 1843, page 85.13*

the south

JVHe

Whereas, there have been urgent and repeated solicitations from the South for lectures upon the Second Advent—and whereas, the existing prejudices and jealousies of the South on the subject of slavery, renders it difficult and next to impossible for us to meet these solicitations*HST May 17, 1843, page 85.14*

Therefore, Resolved, That we heartily express our deep sympathy with our brethren there, who are interested on the subject, and are looking for the coming of the Lord; and we would most gladly go to their help could it be done; as it is, we earnestly pray the Lord of the harvest to raise up laborers among themselves against whom, those jealousies may not exist, and send them forth to give the Midnight Cry,—while we will most cheerfully do what we can for them by furnishing publications on the subject.*HST May 17, 1843, page 85.15*

Anniversary Week in this City.—We contemplate a large meeting of the friends of the Advent cause here, if time continue, on the above week. Meetings will be held at the Tabernacle, commencing on the evening of the 29th, and lectures will be continued every evening

during the week. Meetings of conference will be held mornings at 9 o'clock A. M. and at 2 P. M. during the week, at Chardon Street Chapel. A large number of lecturers and laborers in the cause are expected to be present.*HST May 17, 1843, page 85.16*

Agents and subscribers will find the above a convenient opportunity to make remittances for the paper and publications.*HST May 17, 1843, page 85.17*

Agents for books will confer a favor at this time by remitting what money they have on hand. We are in special need of all that is due us to meet our bills. Let none neglect this request—send without delay.*HST May 17, 1843, page 85.18*

Agents and Subscribers to the "*Signs of the Times*," will confer a special favor by making a prompt remitance of what is now due.*HST May 17, 1843, page 85.19*

Letter from Wm. Miller

JVHe

Br. Himes.—My health is on the gain, as my folks would say. I have now only twenty-two biles, from the bigness of a grape to a walnut, on my shoulder, side, back and arms, I am truly afflicted like Job. And about as many comforters—only they do not come to see me as did Job's, and their arguments are not near so rational. I want to see brother Bliss. I hope he is right about, the termination of the periods, but I think not. I will tell you why, if you will examine, you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox can only have their fulfillment at his second advent. Let me notice some.*HST May 17, 1843, page 85.20*

1. "The ark rested on the seventh, month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. *Genesis 8:4*.*HST May 17, 1843, page 85.21*

2. The sanctuary, and worshippers, and all appertaining to it, were

cleansed on the seventh month tenth to seventeenth day, *Leviticus 16:29-34*, surely a type.*HST May 17, 1843, page 85.22*

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. *Leviticus 23:27-32*, a type of the troubles, *Daniel 12:1*.*HST May 17, 1843, page 85.23*

4. The holy convocation all Israel, seventh month, 1—15th day, *Leviticus 23:24*; *Numbers 29:1*. A type of the gathering of the elect, *Psalm 81:3-4*; *98:6*.*HST May 17, 1843, page 85.24*

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. *Leviticus 23:34*; *1 Kings 8:2*.Type of the marriage supper. *Hebrews 11:9, 10*.*HST May 17, 1843, page 85.25*

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. *Leviticus 25:9, 10*. Type of final redemption. *1 Thessalonians 4:14-17*.*HST May 17, 1843, page 85.26*

7. The time of release of all Hebrews in bondage, seventh month fifteenth day. *Deuteronomy 15:1-15*; *31:10, 11*; *Jeremiah 34:8-14*, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.*HST May 17, 1843, page 85.27*

8. The atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us. *Leviticus 16:1-34*, antitype. *Hebrews 9:1-28*.*HST May 17, 1843, page 85.28*

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. *Leviticus 9:22, 23*, *2 Samuel 6:18*. So will our great High Priest. *Hebrews 9:28*. This was on the seventh month tenth day.*HST May 17, 1843, page 85.29*

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. *Leviticus 23:30*. And the end of the world is compared to the harvest. *Matthew 13:30*. Christ says plain, in “harvest time.”*HST May 17, 1843, page 85.30*

11. Also in the feast of tabernacles, in the great day of the feast in the last day. *John 7:2, 37*. So in the last great day, Jesus' voice will call forth the righteous dead. *John 5:28, 29*; *1 Thessalonians 4:16*.*HST May 17, 1843, page 85.31*

Will you and brother Bliss examine and tell me what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over. I wish I could see you once more, but do not leave your work to gratify me; mine I expect is done. It is with great exertion I have written this. I am ashamed to write to any but you, brother Himes; you can and will pity the trembling hand of*HST May 17, 1843, page 85.32*

Low Hampton, May 3rd, 1843.Wm. Miller*HST May 17, 1843, page 85.33*

Remarks. We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord.*HST May 17, 1843, page 85.34*

Narrative of an Esteemed Friend

JVHe

Dear Brethren.—My conversion to the Second Advent doctrine was effected by the united influence of the Word and Spirit—throwing such a flood of light on the mind as I could not resist; and I felt certain of its truth, from the effect produced on the mind, moulding it

and the moral feelings to perfectly harmonize with the requirements of the gospel. I could not trifle with my convictions—it was choosing between life and death.—I felt willing the Word should be its own *expositor*; and I became satisfied of its import and truths, without leaning on the comments of others, as being a safe guide. The Bible now became a new book to me. Never before did its exhortations, admonitions, reproofs, corrections and instructions in *righteousness*, find their way to my conscience and moral feelings, with such force and power—holiness of heart and life—sanctification—a full and unreserved consecration of spirit, soul and body, and all I possessed, were the claims of the gospel on myself, and *all* who believe and professs to follow the Savior in the regeneration of the heart, to the same extent in these last days, as on those in the primitive ages, or commencement of the gospel. I saw and felt, and deeply felt, the absence of the teachings of the spirit and power of the Holy Ghost, in my past religious feelings and performances; and I thought I could plainly discover it to be the same case now in others. Well, I bless God for the glorious discovery—the re-conversion of my soul to revealed truths. Where had I been, and by what process in my religious course had I become so cold and unfeeling in religion? Well, I can satisfy myself by answering the enquiry. 1st. I have kept along in the religious community, under the prevailing belief of a spiritual reign of the Savior, 1,000 years on the earth, in its present physical state, to commence at some future period; and the scriptures generally possessed a concomitant mystical meaning; and of course myself and all Christians in these days are not required to live up to the literal import of scripture—baptism of the Holy Ghost; holiness, sanctification, perfect love, etc., were graces and qualifications peculiar to primitive Christians, not for us. Lord have mercy and purify the present generation of Laodecean professors and churches. 2nd. I had adopted in common with orthodox and evangelical professors, so called, the sentiment, that the Lord required his people to honor Him and his holy religion, by observing certain established rules and regulations in public and social worship, so far connected with the elements of the world, that preaching, exhorting, praying, singing, etc., must all partake more or less of blandishments alamode modern science, literature and fine arts, even to a *profession*. God save his people from putting on the habiliments of Babylon. 3rd. My religious performances,

whatever at times I might otherwise feel, were tinctured with a man-pleasing spirit. It could not otherwise be, considering the religious atmosphere in which I allowed myself to move. Thus, Sampson like, were my locks shorn; it being very easy to lull in the lap of carnal security and worldly-mindedness, when the world, the flesh and the devil, the three great enemies of religion, have once shorn the believer of his strength. In short, I found God's professed children and the world were coalesced, to enjoy *mutual* benefits and privileges as a matter of courtesy and good understanding—money, interest, and religion, completely united, as if woven into one web, the power and force human law excepted; and if time is protracted a few years, we shall see a second Constantine wielding the sceptre to sustain the union of church and state. But I bless the Lord, time is soon to wind up—the reign of the man of sin is short, and human oppression and butchery will cease forever.*HST May 17, 1843, page 86.1*

Under brother Miller's lectures here in Nov. 4th, I became convinced of the correctness of his interpretation of the chronology of prophecy, but not of time—was convicted, it might be true; but which, after a few months, ended in a full and genuine conversion to the whole doctrine, as now hold by him and others. I could readily adopt the song of Moses at the red sea. "The Lord hath triumphed gloriously—and of Mary, "My soul doth magnify the Lord, my spirit doth rejoice in God my Savior; He hath helped his servant in remembrance of mercy; Praise God—I am not ashamed to shout his praise. Praise the Lord, O my soul, and forget not all his benefits.*HST May 17, 1843, page 86.2*

It would have been as easy for me in this case to have stifled and resisted conviction, as it is frequently done in the case of the impenitent when convicted of sin by the influence of the holy spirit. I am as cetrain there are many in this place, clergy and laity, and others, who were under strong convictions of the truth as exhibited by Mr. Miller, as I am of my own convictions. And notwithstanding a number of hard obstinate cases were overcome and ended in conversion during the lectures, and soon after Mr. Miller left, and the 150 or more conversions and reclaimed backsliders, the result of a protracted meeting of several weeks, commencing immediately after the lectures, which began to subside as the Clergy, (3 or 4 in

number,) and some other influential characters began to smother conviction, and backslide in belief, which finally terminated in a denial, openly by some, that the Second Advent doctrine was not the means, nor did it exert any influence but a bad one, in the late revival; and thus to unbelief succeeded derision and contempt of the doctrine; and all this, without any proof or reasons offered from scripture or any other quarter, to disprove it, satisfactory to unbiased enquiring minds, desirous to understand revealed truths.*HST May 17, 1843, page 86.3*

Now if the Savior shall make his appearance in 1843 to raise the righteous dead, and translate the living, who are ready, and waiting, and watching, and love his appearing, what will become of those who are opposing the cry, “Behold the Bridegroom cometh, go ye out to meet him?” If such unbelieving professors are not the very characters described in *Matthew 24:48 to 51*, the passage to me is inexplicable. I tremble for the awful consequences of the present unbelief and opposing measures of ministers and people. But the scriptures *must* be fulfilled—and wo to those by whom offences come. I thank and praise God, that although a large majority of the learned and worldly-wise seem determined to close all the moral and intellectual avenues against the theory and practice of the Second Advent believers, there are not a few from the various churches and ranks in society, learned and unlearned, high and low, rich and poor, bond and free, who have obeyed the *voice* of God through his *word* and *spirit*, are having their “souls purified by obeying the truth”—standing on the *Watch Tower* of *Faith* and *Love*, ready and waiting for the appearance and arrival of their Lord.*HST May 17, 1843, page 86.4*

“O glorious hour, O blest abode, We shall be near and like our God.”*HST May 17, 1843, page 86.5*

J. B.

Claremont, *N. H*. *April* 25*th*, 1843.*HST May 17, 1843, page 86.6*

The Jews—*Romans 11*

JVHe

The 11th chapter of Romans is the strong hold of those who contend for the spiritual return of the Jews. And the conversion of the Jews is the strong hold of many who oppose the doctrine of the second advent this year. Let us examine this Scripture.*HST May 17, 1843, page 86.7*

In the 10th, the apostle had been speaking of the conduct of the Jews relative to the Messiah and the offer of salvation through him —their rejection of him and his gospel. He there inquires, *11:1*, "Hath God cast away his people? i. e. has God utterly cast from him his ancient covenant people and shut the door of mercy against them forever? He answers, "God forbid;" or more literally, *certainly not*. "For if so, says he, then I had been cast off with them," "I am by birth also a Jew." Nay, "God hath not, 2—6, *thrust from* him his ancient people, whom he, *proegno, was acquainted with aforetime*, that none of them should be saved." Nay; there is a remnant that will be saved," *kata eklogen charitos, through God's chosen method of mercy*: not by works, but by grace through faith—on the same principle as that on which the Gentile world may be saved. "For there is no difference (*10:12, 13*,) between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." "What then? (7—10) Israel hath not obtained what he seeketh for, i. e. salvation by the deeds of the law: (compare *10:2-4*,) but God's chosen method hath secured it to the believing remnant, and the rest were blinded and given up to hardness of heart and final destruction." Their rejection of Christ then, (11) has not shut them out from the offer of mercy; but through that rejection, salvation is offered to the Gentiles, to stimulate them to emulation. "Now if the fall of them, (12) the word *fall* in this verse, and the second *fall* in the preceding one, is *paraptoma*; rendered in *v. 15, 16, 17, 18*, offence—not a fall that is irrecoverable, differing from the word, *pesosi, fall* i. e. to fall in battle—irrecoverably, in the first part of the eleventh verse. The apostle says there, "that if the offence of the Jews makes way for the riches of God's grace toward the world, and *etteoma, their degradation* prepares the way for the riches of Christ among the Gentiles, how much more rich and glorious is the display of that Divine mercy which restores the rebellious Jews to the full privileges of the gospel. The word *fulness*, it appears to me, refers to the fulness and freeness of the *offer of salvation* to the

Jews during the period of gospel probation; and not to the *universal salvation* of the Jewish nation. The 15th v. sustains this interpretation. (The 13th and 14th verses are parenthetical.) “For if, *apobole, the casting aside* of them prepares the way for the reconciliation of the world, what is *proslepsis, the admission* of them to the full and free offer of salvation, but, as it were, the resuscitation of a dead body.*HST May 17, 1843, page 86.8*

I cannot here agree with our brother Ward in the opinion that this passage speaks of a literal resurrection. Most evidently, to my mind, the expression, “life from the dead,” is figurative, and is perfectly coincident with the expression in the parable of the prodigal son; “This my son was dead and is alive.”*HST May 17, 1843, page 86.9*

There is no promise in all the Bible of any national salvation for the Jews. Nay, God told them by his prophet, that he would overturn, overturn, overturn them, till Christ should come and be crowned King in Zion. The salvation of the Jews stands on the same footing as that of the Gentiles. The salvation or condemnation of all, both Jews and Gentiles, is conditional. “If they will be wise, they will be wise for themselves; but if they scorn, they alone must bear it.’ They are moral agents, and must choose or refuse for themselves.*HST May 17, 1843, page 86.10*

If God would give to the Jews universal salvation, he must commence a new dispensation: he must change his mode of operation: a new principle must be instituted, differing essentially from that which he has hitherto pursued. The Bible no where intimates any such change: nay, the 29th verse forbids it. “For the *benefits* and *invitations* of God are *unchangeable*;” i. e. the principles on which God proposes to save sinners are uniform and immutable.*HST May 17, 1843, page 86.11*

The apostle now, (16—24) cautions the Romans against a spirit of boasting and self-exaltation, by supposing that they were elevated in respect to gospel privileges, above the Jews; then he adds, (25,) “For I would not have you ignorant of this mystery, lest ye claim to be wise above others, that *partial blindness* has happened unto Israel, until the day of Gentile probation, or day of full and free admission to the terms of salvation for the Gentile world be finished.

The word *pleroma, fulness*, has evidently the same meaning in this passage, applied to the Gentiles, as in the 12th verse, applied to the Jews. Now the question is on the nature of this blindness. *Perosis apo merous* cannot mean blindness to a part, but, literally, blindness felt partly; i. e. partial blindness. This, of course, is not total blindness, which was threatened by David, and mentioned in the 9th and 10th verses; but a partial blindness found upon the "remnant." This must probably mean blindness of head, and not of heart. It appears to me from all I learn of the present character of the Jews, that there are many devoted servants of God among them, who, though they reject the idea that the Messiah has already come, nevertheless receive, by faith prospective, the Savior, promised by the prophets—although blind in head on this subject, are yet professors of true godliness and heirs of salvation. Br. Henry Jones tells us in his Dissertation on the Jews, that some of the Jews in New York City seem to be pious; and from other sources of information, it would seem unquestionable, that, while in head they are blind, in heart the see Jesus, their salvation; not as already crucified, but as yet coming to deliver his people; and the pious Jews are confidently expecting the Messiah about this time. This partial blindness, called a *mystery*, will continue until the fulness of Gentile probation be finished, which will be accomplished when Christ shall leave the mediatorial seat, take upon him his kingly authority, and commence his reign on earth; then, when he shall appear in hi glory, the scales will fall from the mental vision of these Jews, who, (28) concerning the death of Christ the theme of the gospel, were reckoned as enemies by the faith of the Gentiles; but according to God' chosen method of mercy, are regarded as beloved friends by the faith of the fathers—the patriarchs. "And so all Israel shall be saved." *All Israel* cannot mean the whole nation of Israel, for some of them, we have been assured, would, through wilful blindness, be lost; nor can it mean all believers both Jews and Gentiles, for the term *Israel* is used in this chapter in contradistinction to the term *Gentile*; it means evidently that portion of the house of Israel which this same apostle would call the *real Israel* of God—the "remnant;" whether converts to the gospel or those who are partly blinded, till Christ shall come. "As it is written," here the apostle quotes *Isaiah 59:20*, "The Redeemer shall corm to Zion, and unto them that turn from transgression in Jacob." This, from the connexion, is evidently a promise relating to the second

advent of our Savior. He will come as a deliverer to Zion. Zion sometimes denotes the gospel church, *Psalm 87:2*; *Hebrews 12:22*; *Revelation 14:1*; and this is probably the meaning here, in distinction from the Jews, here called Jacob. Christ will come not only as deliverer to Zion, but will deliver them also that have turned from iniquity among the Jews, even to them to whom blindness in part is happened, as well as those who have been converted to the gospel faith—who have obtained mercy (31) through the reciprocated favor of the Gentiles.*HST May 17, 1843, page 86.12*

To continue or enlarge now, on this subject, is impracticable. It must suffice, to add the apostle's own words. "O the depth of the riches, both of the wisdom and knowledge of God. L. B. Coles*HST May 17, 1843, page 87.1*

Lowell, April 15, 1843.*HST May 17, 1843, page 87.2*

From Central New York

JVHe

Brother Himes.—It is nearly six year since I first made an entire dedication of all to God, and found the blood of Christ efficacious to cleanse the heart, and began to reckon myself dead unto sin and alive unto God, through Jesus Christ. Most of the time since, I have enjoyed the blessed witness of entire acceptance with God, and have felt to say, the will of the Lord be done, and a constant desire to glorify God in body and spirit, which are his. O! the delightful, heavenly, blissful communion am fellowship with God, my soul has enjoyed, eternity alone can tell. Many a silent grove, and closet, where Providence has placed me, could they speak, would tell the strong crying and tears poured forth to God; that he would glorify himself in making me as useful as possible in this world. Since Christ said, herein is my Father glorified, that ye bear much fruit, I have felt encouraged to plead like Bramwell, that I might be delivered from the bitterest of all cups, a useless life. From a child I have deeply felt that God had a great work for me to do, and consecrated myself to the missionary cause. A little less than three years since I joined the Methodist Missionary Board to go when or where Providence should direct, and am under great obligations to

the Wesleyan Education Society, which under God has been instrumental in preparing me for usefulness. I am still willing and desirous to be a missionary wherever in the wide world God shall direct. But I feel assured, from the power of God's everlasting truth set home to my heart by his spirit, that all the missionary work I do must be done quickly. And probably God has made me the humble instrument of saving more souls, within a few weeks past, by sounding the midnight cry, than most missionaries, at the east at least, have had as the fruits of their labors in many years. It is a little more than a year since my blind eyes were opened to see that the Bible forbid the idea of the world's conversion, and a temporal millenium before Christ's coming, that popery must prevail till his coming, and the wheat and tares must grow together till the harvest at the end of the world. I then began to inquire, is the time of Christ's second coming revealed? I found the time plainly given in the eighth and twelfth chapters of Dan. which brings us to the last end of indignation, and to the resurrection.*HST May 17, 1843, page 87.3*

After prayerful examination, I believed that these definite numbers were given to reveal future events, for the special benefit of those who should live at the time when the midight cry "Behold the bridegroom cometh," should be sounded, and when, according to Dan. "the wise shall understand." I had the privilege of hearing Br. Miller deliver a course of lectures in Palmer, Mass., last June; and blessed be God, my prejudices were done away, what was once dark and sealed from my understanding, by God's blessing on the word, became delightfully plain. Since about that time I have firmly believed, and fearlessly proclaimed that this blessed year 1843 is the one the Bible designates, for the closing up of this world's history, and the deliverance of Captive Zion. The Bible looks like a new book. I can praise the Lord with all my heart that I ever heard the Midnight Cry, and fully believe it will be the means of my obtaining a brighter crown, and a richer treasure in glory, and a more abundant entrance into the everlasting kingdom of the great God and our Savior Jesus Christ. When I closed the school I was teaching at the time I believed this blessed doctrine, I could not conscientiously return to my studies in North Wilbraham, Mass., to prepare for future usefulness, when a few months at the longest must close not only my labors in this world, but those of all

mankind. I was compelled by a solemn sense of duty, by the influences of the spirit, and the power of truth, to go and warn my fellow men to the extent of my ability, to prepare for Christ's second coming, and the solemn scenes of Judgment I labored, I trust not in vain, to awake the people of my native place, Wilmington Vt., in reference to this subject. In the towns of Bethany and Prospect, Connecticut, the Lord more abundantly blessed me in reading from the Bible and the works of others on this subject, and in urging the importance of a speedy preparation to meet Christ at his coming". Souls were converted and sanctified.—By the merciful Providence of God, I was next directed to this State, with a second advent company, where I have found such a field of labor, and my labors have met with such glorious results, that I have not doubted, and cannot doubt for a moment that I am in the path of duty; Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a school house, two mlies from the village. I explained the chart, and spoke nine or ten times in the form of lectures, for the first time in my life. God attended the word, and during the week I spent in the place about thirty were hopefully converted. I was then convinced that the Lord had something more for me to do than to assist in prayer meetings. Since that time there are constantly four or five places calling for my labors at the same time. I have now labored in this way about nine weeks, in seven different places. The numbers of conversions have averaged about thirty five in a place, while I was with them, and in no place much, if any less than twenty, and the revivals are still in progress. In the town of McDonough, where I found them asleep in religion, as well as about the Lord's coming, in two places, the village and a settlement five miles from it, powerful revivals commenced. Ninety or one hundred have been converted. The listening audiences consisted of from 1,000 to 1400 people. In the town of Smithville, the people have been awakened to seek a preparation to meet the Lord. In the east part more than fifty were converted while I labored with them, several expect to see Christ come in the clouds with power and great glory this year. In this town, including a revival in one neighborhood before I came here, more than one hundred have been converted. I have labored in two villages in the town of Greene; about forty were converted while I was there, seventy or eighty had been converted before under the labors of Br. Collins, and in the other meetings. The Lord is doing great things in this region, and preparing the people for his coming.

I have lectured in meeting-houses in every place except the first. They have been filled often to overflowing. And people have left for want of room. I have been compelled to go into the desk, in order to be heard in the galleries and back parts of the house; and when there God has spoken through me by his spirit in a wonderful manner. I never had such liberty, energy, and power of the spirit before, and more attention, solemnity, and weeping in congregations I never saw. We have usually only to clear the seats, and they rush forward for prayers, as though in haste to set there before they were filled. One hundred and fifty presented themselves for prayers in McDonough village. In two other places, the body-slips have been filled with mourning souls; Universalists, Infidels, and in some places some of the most influential persons have been among the fruits of this work. And while God works in such power, and converts so many souls where I labor, I cannot, dare not stop, for the only reason that I am a sister. And though men may censure and condemn, I feel justified before God, and expect, with joy to render my account for thus warning my fellow beings, I am confident it is the Lord that is doing these marvelous things, and he shall have all the glory, in time and eternity. Surely God chooseth the weak things of this world to confound the mighty, and I have often felt those words applied, “it is not you that speak, but the spirit of your Father which speaketh in you.” The will of the Lord be done.*HST May 17, 1843, page 87.4*

Yours in the blessed hope of being changed in a moment in the twinkling of an eye, and seeing Jesus as he is, in 1843.*HST May 17, 1843, page 87.5*

Olive Maria Rice.
Smithville, March 18th. 1843.

Letter from C. Wines

JVHe

Dear Brother Himes:—The cause of truth is progressing in this region. Since you were here, up to this time, there has been a continual outpouring of the Holy Spirit, in this city and region. There has been added to the Methodist Episcopal church in this place,

sixty or seventy members, and more to be abmitted next Sabbath. In Panton there has a number united with the Baptist church, and quite a number of hopeful converts, that have not united with any church. Br. Truman Grandy of Panton, soon after you were here, commenced a school there, and at the same time commenced talking in that place and others, of the second coming of our Lord in 1843, and the Lord has blessed him in his efforts. Barely in his school district, there have been some fifteen or twenty, hopeful converts; and among them was a man in that neighborhood, a confirmed drunkard, and one that had been so for ten or fifteen years; emphatically a gutter drunkard, that had been given up by the greatest part of the community, although his father's family was among the most respectable in the community, and himself too, with the exception of this vice, has by some means or other been clothed, and appears really to be in his right mind; and it may truly be said of him "behold he prayeth."*HST May 17, 1843, page 87.6*

The Lord be praised forever and ever for this.*HST May 17, 1843, page 88.1*

But while we in this place have so much cause for joy and thanksgiving, we also have to regret that there are among us those that say my Lord delayeth his coming; there are those that say, where is the promise of that coming; there are those that say, the coming as believed by us is an error; and among these are the professed followers of Jesus, yes, preachers of the gospel too.*HST May 17, 1843, page 88.2*

I have been thinking whether I should say any thing to you with respect to the society in this place, that shut their doors against us and you. I believe God has rewarded them according to their works; for after you left here some four or five weeks, that society commenced a series of meetings under the superintendence of the Rev. N. Day, of Louisburgh, who started with the assertion that the doctrine of the second coming of Christ, as preached and believed by the brethren, was erroneous, and he could prove it so from the Bible. The Lord has rewarded them according to their works, I verily believe; for after over three weeks of hard labor, of visiting and drumming, and sending their teams about the city and region to procure an audience, they did not got it; and as far as I have been

able to learn, I have not heard of one single convert. Painful, yet true. Pray for the pastor, pray for the church.*HST May 17, 1843, page 88.3*

Yours truly in the blessed hope. C. Wines
Vergennes, March 28, 1843.

Scoffer's Corner

JVHe

Last Sunday was the *to be* eventful day—the day when ascension robes were to be put in requisition, and a considerable dust was to be kicked up generally. In this village the exhibition was a decided failure: whether it was postponed by the managers, or *put out* by the rain, we have not heard. Some people thought a new arrangement had been made in the performances, and that we were to have a *flood* instead of a *conflagration*. This may have been the case, and the *drizzle* which we had may be attributable to a want of time on the part of the Millerites to set up anything better.*HST May 17, 1843, page 88.4*

It appears that they had better luck in Boston. The following paragraph from last Monday's Daily Advertiser of that city contains all the particulars which we have received:*HST May 17, 1843, page 88.5*

April 23*d*.—The destruction of the world went off yesterday as quietly as could possibly have been expected. We must wait for the next number of the "Midnight Yell," before we can give a detailed account to our readers.*HST May 17, 1843, page 88.6*

The Daily Advertiser undoubtedly means the "Midnight *Cry*." The "Midnight *Cry*," the "*Noonday* Yell," and "The Vial of Wrath and Junk Bottle of Destruction," are the principal, if not the only, Milierite organs. We understand that another is to be started as soon as a "beast" with a sufficient number of "heads" and "tails" can be manufactured out of a pine block, that it is to be called the "Evening Howl and the Hideous Grinner," and that it is to be edited by a man with a green bag.—*Pautucket Gazette*.*HST May 17, 1843, page*

88.7

Scoffers again rebuked by an Infidel

JVHe

In reading the following extract from an article in the last “Olive Branch” a Protestant Methodist paper, we were forcibly reminded of an old couplet, which the writer may be profited by remembering. —*HST May 17, 1843, page 88.8*

“Turn, Pharisee, thine eyes within, Nor longer look abroad for sin!”*HST May 17, 1843, page 88.9*

If the gross personal abuse, and barefaced bigotry and intolerance, here displayed by a professed Christian minister toward one of his Christian brethren, merely for a difference of opinion, be the legitimate spirit of Christianity, we are truly thankful that we are Infidels. We would not treat a *dog* so:—*Investigator*.*HST May 17, 1843, page 88.10*

“The amount of poverty and misery produced by such fellows as Himes, and his tools, can only be known in the last great day. They have assumed a fearful responsibility; the filthy lucre, and illomened notoriety they I have obtained, can be but a sorry compensation for the ultimate odium which shall be affixed to their names, and the weight of Heaven’s curse, which shall fall upon their devoted heads; for if there are in Heaven’s magazines any bolts red with uncommon wrath, they must be reserved for such as have thus deluded and tormented society. We must speak out, and we will; these men are the worst enemies of God, and vampyres sucking the life-blood of society—gorging and fattening on what they extort from the fears, or pious contributions, of those whom they dupe. We know it is an unthankful task, to expose the hypocrite, and the wrong-doer, but we will not shrink from our duty. These sinners will call us a scoffer. Good Heavens! a scoffer, because we honor God and reverence his words, instead of the stale, flat, and contradictory nonsense of these impious perverters of divine truth. Every religious maniac and wicked imposter, whose dogmas have been rejected by the sober sense of mankind, have screened themselves in the

same way. How preposterous, that these men should compare themselves to Christ and his Apostles, and the opposition honestly made to their incoherent dreams, to the malicious, fiend-like opposition of the Jews to Christ and his Apostles.—O impiety! blasphemy!—These sinful, erring, selfish and passionate men claim honors, which we, as Christians, can pay to none but the Son of God, and those whom he has immediately inspired. We might extend our remarks on the Pharisaic impiety and blasphemy of these vain pretenders, who make the welkin ring, because we choose not to pay honors to them, which belong only to Christ and his inspired Apostles.—This will do for the present. We hope all men will remember that these ignorant pretenders are selfish, weak men, who have given no vouchers from Heaven to prove their authority, to force upon us their stupid dogmas, and any clodpate or bushwhacker, knows just as much about what these men teach, as they do themselves."*HST May 17, 1843, page 88.11*

Obituary

JVHe

Died, at Worcester, April 16th, 1843, Emeline Matilda, daughter of Henry and Matilda Parker, aged 14 years.*HST May 17, 1843, page 88.12*

Perhaps it would be interesting to your readers, especially those who are looking for the Advent of our Savior as near, to know something of the state of her mind for two or three months previous, and during her last sickness, which was very sudden and unexpected. Although of pious parents, who had endeavored faithfully to watch over and guide her youthful steps, and, habituated to family worship, with the benefits of Sabbath school instruction, and other means of grace, usually enjoyed; yet nothing was remarkably apparent in her character from other young girls of her age, until within three or four months of her decease, when she became very much interested in attending the Second Advent meetings; so much so, that she would meekly endure the taunts and ridicule of her school-mates, for Christ's sake, if she could be prepared for his coming and kingdom. It is the testimony of her parents, that if she was prepared for death, (which they do not for a

moment doubt,) it was through the influence of the Second Advent doctrine. She was violently attacked with a disease that in 27 hours laid her in the arms of death; during which time she retained her senses; and appeared perfectly calm and composed in view of death, when told by her parents that they feared she would soon leave them. Her mother asked her if she should pray that she might get well? She replied, “Pray that God’s will may be done”—if she was willing to die? “she hoped so”—if she loved her Savior?—“yes.” She died in anticipation of soon hearing that last loud trump that shall awake and summon her to the abode of the saints in glory.*HST May 17, 1843, page 88.13*

A little diary that she kept, was found after her death, which will show the state of her mind previous. It commences with a prayer:*HST May 17, 1843, page 88.14*

“O Lord, I pray thee to forgive all my sins, and make me humble and penitent, and that thou wilt give me more faith and grace; O that I may be one of thy chosen children, and that thou would take possession of my heart and keep it free from sin, and every thing that is unholy and unclean. Lord, have mercy upon sinners, and bring more into the light of the glorious appearing of our Savior this year. And now, O Lord, be pleased to hear my prayer, and at last bring me, together with my brothers and sisters, to dwell with thee in heaven above, forever. Amen.”*HST May 17, 1843, page 88.15*

Various interesting extracts from her diary accompanied the above, but were omitted for want of room.*HST May 17, 1843, page 88.16*

Letters

JVHe

from post masters, to may 13, 1843

Massachusetts.—Shelburne Falls, Bedford, Springfield, $1, East Whateley, $1, Ashfield.*HST May 17, 1843, page 88.17*

Maine.—Jay, Bangor, Palmyra, Camden.*HST May 17, 1843, page 88.18*

New Hampshire.—East Plainfield, Manchester, $1, North Hampton, Bradford, $1, Walpole, Centre Ossipee, $1, North Barnstead, $1.*HST May 17, 1843, page 88.19*

Vermont.—Walcott, Weybridge, Thetford, $1, Montpelier, $1, Peacharn, $1, Northfield, $1, Stow, $1.*HST May 17, 1843, page 88.20*

Connecticut.—Norwich Town, Berlin, Glastenbury, $2, Weslford, $1.*HST May 17, 1843, page 88.21*

N. York.—Charlton, $1, Perington, $1, Warsaw.*HST May 17, 1843, page 88.22*

Rhode Island.—No. Scituate. *S. Carolina*.—Chester. *Maryland*.—Cliaptico. *Michigan*.—Homer.*HST May 17, 1843, page 88.23*

individuals

JVHe

W. B. Start, $10;—($25 not rec'd yet.) James Gordon—H B Skinner —Edwin Grant—O Parker—Wm Miller—J J Webb $1—W H Peyton $1—Moses Chandler $1—L F Allen $1—C Green—J B Cook—Elizabeth Pratt—S Sutton, $2—Miss Pilsbury, $1—Henry F J Scribner—Polly Lee, $2—James Shannon*HST May 17, 1843, page 88.24*

Bundles Sent

JVHe

W B Start, Camden, Me.—36 Park Row, N York—R E Ladd, Cabotville, Mass.—Box and Bundle 36 Park Row, N. Y*HST May 17, 1843, page 88.25*

May 24, 1843

Vol. V.—No. 12. Boston, Whole No. 108

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST May 24, 1843, page 89.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

THE SIGNS OF THE TIMES

No Authorcode

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 24, 1843, page 89.2

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST May 24, 1843, page 89.3

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 24, 1843, page 89.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the

*restitution of all things. And*HST May 24, 1843, page 89.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.HST May 24, 1843, page 89.6

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.HST May 24, 1843, page 89.7

Points of Difference between us and our opponents. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply *days*, or half days!HST May 24, 1843, page 89.8

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.HST May 24, 1843, page 89.9

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.HST May 24, 1843, page 89.10

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together Our opponents deny this.HST May 24, 1843, page 89.11

If the “EXCEEDING GREAT HORN” of *Daniel 8*. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.HST May 24, 1843, page 89.12

The End of Time

JVHe

We cut the following from an exchange paper.*HST May 24, 1843, page 89.13*

And the angel which I saw stand upon the sea and upon the earth, lift up his hand to heaven and swear by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer: *Revelation 10:5, 6*.*HST May 24, 1843, page 89.14*

What tongue can speak, what pencil paint, or what pen portray the glory and sublimity of the second coming of the Son of man "without sin unto salvation!" As far as the glories of the upper world exceed the poor pageants of earth, so far will that most awful scene exceed all that we can imagine of grandeur and sublimity.—Perhaps at the solemn hour of midnight, when half the world, at least, is sunk into the arms of forgetfulness, and imagination on wide spread wings is flying through boundless space, the seven thunders that speak the end of time, and the "dissolving of those things that are made" may utter their voice. The sons and daughters of vanity then, as in the days of Noah, will be marrying and given in marriage. The voice of mirth and melody will be sounding through the halls of the rich and great. Many will be saying, "to-morrow shall be as this day, and much more abundant;" the great bulk of mankind will be perfectly secure and unconscious of the mighty event that is just about to take place; all the great machinery of nature will be moving on with its accustomed harmony; and the scoffer will be asking, where is the sign of his coming? In that moment of ease and imagined security, how many will unclose their sleeping eyes, to sleep no more forever! How many that lay down with the sound of mirth and merriment in their cars, will be aroused by the voice of the mighty angel, sent to sound the funeral dirge of time. How many will be laying schemes for future days of ease and pleasure, or sitting pale and solitary by the midnight lamp, seeking the honor that cometh from man, while that God who is about to call a world to judgment, is entirely forgotten.—Some will be sunk in beds of down, fed by the golden dreams of imagination, while others will be writhing and tossing under the lashes of a guilty conscience; a scattered few will be holding converse with their God, and looking for the appearing of their Lord and Savior. In that dread hour will the voice of the angel

reach every sleeping ear. He that died before the flood, and he, above whose head the turf has not yet bloomed, alike will hear the all pervading sound; and he whose cold remains have lain for centuries beneath the rolling waves of the sea, will hoar the voice and live.—Throughout this earth on which we dwell, that voice which spoke a world into existence, will again say to sleeping dust, arise! The sound will be as animating to all the long line of Adam's race, as that voice which said to a dead Lazurus, "come forth." It will extend to earth's remotest bound, calling the sleeping dust from every quarter of this ponderous globe. It will pierce the cold damp vaults of death, where human dust has been for ages commingling with its native earth. It will burst into atoms the proud monumental marble that marks the graves of princes; tear up the foundation of the mighty oceans—reach their deepest caves, and call the sleeping dead, to rise to light, and life, and judgment.*HST May 24, 1843, page 89.15*

Who can think for a moment of the strange and numberless changes that have taken place in the animal, as well as the vegetable kingdom, since the creation of the world, without being struck with wonder and admiration at the power of that God who can again call atom to its fellow atom, and bone to its fellow bone! nation has risen against nation; armies have gone forth in all the pride and pomp of natural glory; human blood has been poured forth in hissing torrents; human carcasses have manured the fields, where subsequently grew the dark green corn, or yellow waving wheat, to support another generation of men, who have arisen to fill the places of those that have fallen. Perhaps the laurel that flourishes with such luxuriance in the fields, where once slaughtered thousands breathed their last, may draw its support from that organized clay, which here bled and died, and returned to its native element. But at the sound of the trump of God, all that ever constituted man, will again be in motion, to claim affinity with its fellow, and complete once more the long severed body. Throughout the earth, ocean, air, the scattered members will be flying, and while all below the throne of God seems utter confusion, at his judgment seat all will be order and harmony.—The head will have joined the distant body, the foot, the hand, the arm, will all have taken their places, and body land soul once more united, will stand in judgment before the Son of man.*HST May 24, 1843, page*

89.16

With what horror and consternation will many of the living be struck by the awful cry: “there shall be time no longer!” The hero will pause in the midst of his half fought field, to listen to that sound which drowns the loud roar of the cannon forever. The tongue of the orator will cleave to the roof of his mouth in utter astonishment; while the lips of scandal will cease to move, and ashy paleness gather upon the brow; the reeking dagger will drop from the hand of the midnight assassin, and he who has just breathed out his last expiring groan beneath his hand, will again start into life to meet his murderer at the bar of God. The slanderer, who wore the mask of friendship, and dressed his face in smiles, while with cool calculating malice, he was aiming the death blow at all that could render life desirable, will hear the sound that calls him into light, and throw aside the covering that hides his black and fiend-like heart, and exposes him, in all his hidious deformity, to the gaze of the assembled world.*HST May 24, 1843, page 89.17*

How little will it avail in that awful hour, that we have been honored of all men, that we have rolled in luxury and wealth, and feasted and pampered our bodies, while our souls have been suffered to perish for want of that bread which alone can cherish and sustain them? How little will it avail whether we have slept beneath proud monuments, which handed down our names to after times, or whether our dust has been reposing in some unknown corner of the earth, where no human foot but ours ever trod! Here will be the end of human grandeur, the closing scene of the drama of life. The poor man will have reached the end of his wearisome journey, and the pilgrim will throw aside his staff, to rest in the bosom of his family forever; the humble Christian, who has long wielded the sword of the Spirit, and been girded with the armor of God, will hear the sound which says to him, thy warfare is ended, thy battles are all fought, thy foes are all conquered, smiling peace bids thee lay aside thine arms, and enter into the land of eternal rest.*HST May 24, 1843, page 89.18*

SIGNS OF THE TIMES

JVHe

“The Lord is at Hand.”
BOSTON, MAY 24, 1843.

Public Morals. When Mr. Miller, some fifteen years since, drew a graphic sketch of the disregard to law and civil government, and gave it as his belief that this state of things would begin to be realized about the year 1839, it was looked upon as a mere wild speculation. It has also often been triumphantly alluded to as a failure. Anyone, however, who has carefully noticed the striking developments of the past few years, cannot but see that these expectations have been fulfilled in a remarkable manner.*HST May 24, 1843, page 90.1*

The Mercantile Journal says, “the columns of our exchange papers, for some time past, have teemed with an unusual number of accounts of deeds of violence, inflicted by individuals upon others, in revenge for fancied or real insults and injuries.”*HST May 24, 1843, page 90.2*

Scarcely a paper do we receive, but contains tales of blood, some deeds of horrid wrong, of hate, revenge, and crime. We hardly know where to begin to review this sad picture. We have seen the son of a high functionary of state lay an almost successful plot to excite to mutiny the crew of a national vessel, and desecrate by piracy the flag of our country. We have seen the ringleader of the plot, with some of his associates, strung up to the yard arm. We have seen female virtue most fiendishly violated, and the seducer publicly shot in open day. We have seen the murderer pass through the mere form of a trial, and though his guilt was beyond a doubt, yet he is cleared amid the shouts of the populace who desecrate the halls of justice with lawless impunity; and the judge in vain beseeches the mob to restrain the violence of their feelings. In the largest city of our union was a man shot down in one of its most public thoroughfares at the close of day, and after a painful and protracted examination of more than a week, not the least trace is discovered of the murderer. Next follows in the same city the death of an unprotected female, under circumstances which awaken the most painful suspicions of well concerted wrong, and yet the guilty escape. In the legislative hall of the state of Pensylvania, a man is struck with a cane and then dangerously stabbed, in the presence

of the legislators, by one of their own members. In another state an editor, for a newspaper quarrel, is hunted with fiend-like malice; and, when taking from his pocket a pistol to defend himself, the pistol is seized, and with it he is shot through the heart, in the presence of many spectators. Yet the murderer walks at large, his hands reeking with human blood. The foregoing are but a few of the most aggravated and cold blooded, selected from a mass of reckless attrocities.*HST May 24, 1843, page 90.3*

“Our soul is sick, our ear is pained
With every day’s report of wrong
And outrage, with which earth is filled,“*HST May 24, 1843, page 90.4*

From every part of our land mingles the sound of lamentation and wailing over despoiled innocence and virtue, with the fiendish exultations of the vile seducer. Scarcely does the funeral dirge of one victim, entombed in the gulf of infamy, die away upon our ears, ere the note of wailing comes up from another source. So frequently are new cases added to the annals of crime, that their report seems to produce upon the mind of even the virtuous part of society but a comparatively faint impression.*HST May 24, 1843, page 90.5*

In addition to the tales of blood, we have also witnessed a perfect recklessness and disregard of all the principles that bind society together. Twelve years ago, when Dr. Watkins was proved a defaulter to the amount of four thousand dollars, the moral sensibilities of the whole community were shocked; a public defalcation was then an unheard of affair, but how is it now? Peculation and breach of trust is the order of the day; men holding important stations under government walk off with thousands and millions of the public funds. Breaches of trust and Swartouting, are looked upon as occurrences so common, that they cease to awaken surprise, and the community know not whom to trust. Not only individuals, but states, repudiate their debts, and bid defiance to their creditors. And even men are elevated to important offices on the strength of their repudiating principles, and when elected seize the public treasure and make for Texas. Men who have been the most proverbial for their integrity, seem suddenly moved by some tempting fiend, and violate the most sacred trusts reposed in them.

On every side the picture is most revolting, and “as it was in Sodom” is a fit emblem of the moral waste this world now presents. Scarcely a day passes, says the New York True Sun, in which we do not hear of some awful outrage of the Divine and human law.—Seduction, murder, and other crimes stalk through the land, and each new tale seems more dreadful than the last.*HST May 24, 1843, page 90.6*

The New York Herald says, in view of recent crimes, that if such astounding realities “do not thoroughly arouse the community, from one end of our union to the other, we may at once make an end of our exhortations and prepare for some terrible universal catastrophe, like that which descended on the doomed cities of the plain.” Again, “were we not right in saying that the sleep which this startling warning fails to arouse must be the sleep of the dead? Would any but the dead remain motionless, unappalled, unawakened, when the flames are bursting forth on all sides? or when the earth sends forth premonitory echoes of the thundering avalanche, which is descending in fury from the hills, and is about to cover the plain with ruin and death? In fact no man or woman is safe. The authors of crimes of the deepest dye are rarely discoverable, and when brought to trial can laugh at our laws. Who is safe from assassination? If you have a personal enemy, can he not just as readily dismiss you from the world, as the murderer of Corlies dismissed that ill-starred man? If even you have not a single foe, are you sure that you may not be mistaken by some chuckling bravo for his enemy.” “Awake! all ye who desire the continuance of the good order of society—the security of your families—the safety of your lives. Awake! and make one mighty effort, or, sleep on, and let the murderers of female virtue and of human life, go on unabashed and with added recklessness, until our land be converted into one horrible sink of infamy—one wide reeking held of blood.”*HST May 24, 1843, page 90.7*

The above are solemn considerations and startling truths, presented by one who laughs himself at religion; and yet the guardians of the flock, the paid watchmen on the walls of Zion, are slumbering over these moral desolations, and sounding no note of alarm. Yet notwithstanding the tales of iniquity which come to us wafted on every breeze, from every corner of the world, we are

gravely told that the millennium is about being ushered in, and that this is the commencement of the latter day glory of the saints. The Lord deliver us from such a millennium.*HST May 24, 1843, page 90.8*

Opposition.—No one can expect to engage in any holy cause, without meeting with opposition. It is therefore a great question how we should meet the attacks of the enemy, and defend ourselves from his wiles. We should remember that the glory of God should be our only aim. Self should be entirely lost sight of. If therefore opposition will advance the cause of God, we should be willing to encounter any obloquy which may be heaped upon ourselves for the faithful discharge of our duty. And we should fearlessly endeavor to do good as we have opportunity. When ourselves are likely to be the only sufferers, we should be willing to be offered a sacrifice for the cause of God, knowing that there is a just God who seeth not as man seeth, and judgeth not as man judgeth. We should never avenge ourselves, for God hath said vengeance is mine, I will recompense saith the Lord. We have therefore only to commit our cause into his hand, and await the Almighty decision. When we are assailed by falsehood and slander, we have only to show, by sober and godlike lives, that we are living with an eye single to the glory of God, and every falsehood will in the end recoil upon the head of its author. We should always return good for evil. We must forgive as we hope to be forgiven. We must not return railing for railing. When we are reviled, revile not again. If our enemy hunger, feed him; and if he thirst, give him drink; and in so doing thou shalt heap coals of fire upon his head.*HST May 24, 1843, page 90.9*

The press and individuals have assailed the Advent cause with falsehoods for the last three or four years, but thus far their falsehoods have fallen pointless to the ground. And we fear not but that the same Being who has thus far guided us, will guide us unto the end.*HST May 24, 1843, page 90.10*

We read that satan came down in great wrath, knowing his *time* is *short*. We therefore, for the more perfect trial of our faith, must expect that ere his head is bruised, he will exert his utmost powers to defeat our plans. And he will come, too, in a form we little expect.

He will attack us within and without, and will use every means to draw us away from the sure word of God, and turn us unto fables. Some he will endeavor to overcome by flattering them with their own righteousness Others he will endeavor to intimidate by pointing to the defects of Christians. But we should let none of his wiles move us.*HST May 24, 1843, page 90.11*

We should avoid vain glory. He that glorieth, let him glory in the Lord. For not he that comendeth himself is approved, but whom the Lord commendeth.*HST May 24, 1843, page 91.1*

We should keep our eye continually fixed on God and his word, and then we shall feel so deeply humbled, that we shall find our own proper place at the foot of the cross. The true Christian needs no one to blow the trumpet before him, nor will he blow his own trumpet, for the Lord knoweth those that trust in him.*HST May 24, 1843, page 91.2*

When we fancy we see a mote in our neighbor's eye, let us see that we have no beam in our own eye. Let us Judge no man, neither be judged of man, for each one of us must stand or fall for himself.*HST May 24, 1843, page 91.3*

Will the Editor of the Signs of the Times explain the import of *Daniel 12:10*, last clause, "None of the wicked shall understand, but the wise shall understand." Does it refer to "the words" which, it is said in *verse 9*, were "closed up and sealed till the time of the end?" If so, what are these words? Does the language, "none *of the wicked* shall understand, but *the wise* shall understand," exclude *all* the wicked, and include all the righteous? If not, what is meant by the phrase, "shall *understand*?" An Enquirer.*HST May 24, 1843, page 91.4*

Ans. That was in answer to the question "what shall be the end of these things?" The end of those things must have been the end of the world, and resurrection of the dead. Daniel was told those words were closed up and sealed till the time of the end. It therefore follows that those were the words which the pious were to understand at the time the end, and which none of the wicked were to understand.*HST May 24, 1843, page 91.5*

The *wise*, would seem to include all the pious; and “none of the wicked” must of course exclude all the wicked from understanding these things.*HST May 24, 1843, page 91.6*

A new aspect.—Our opponents have been so often gulled by each other’s falsehoods respecting us that we perceive some of them, in copying new falsehoods, close with the remark, “but we do not believe the story.”*HST May 24, 1843, page 91.7*

The Cause in Ohio

JVHe

Wm Griswald writes from Bennington, Ohio, that he has preached in a large number of places in that vicinity, and that the Lord has greatly blessed his labors. Opposition is also rife. He writes:*HST May 24, 1843, page 91.8*

“I am not able to meet one fourth the call that I have to lecture; my plan is to give a course of lectures and follow them with a protracted effort. It seems the easiest thing in the world to persuade men to seek an interest in Christ; Holy Ghost preaching is all that is necessary, for God has promised to bless his own truth. We have no houses large enough to accommodate the crowds that assemble to hear the solemn message, “Behold the bridegroom cometh.” Ministers are waking up to the subject, and several have already given up entirely the idea of a worldy millennium.*HST May 24, 1843, page 91.9*

Letter from Brother Storrs

JVHe

Br. Bliss—As “A Lover of Truth,” in a late “Signs of the Times,” has denounced “A belief in the future annihilation of the wicked,” and “The conscious sleep of the righteous, until the Second Coming of Christ,” as “the most gross infidelity”—and as you have sufficiently exculpated yourself from a belief in those doctrines, will you allow me just to say that I believe “*all the wicked will God destroy*”—and that “*the dead know not anything*.” If that is “infidelity” then *I* am an

infidel; but I wish no second advent man to be responsible for my belief; nor do I wish to introduce any controversy into the Signs of the Times on that subject; but as you have admitted such a “gross” attack, by “A Lover of truth,” will you just permit me to say, that I have published my views on those subjects in the “Bible Examiner,” number 6, in sixteen pages quarto, which may be had by such as wish to see them, with, or *without* pay, at the office of the Signs of the Times, Boston, or at 36 Park Row, New York City. Yours in the “blessed hope” of the glorious appearing of the Great God, and our Savior Jesus Christ.*HST May 24, 1843, page 91.10*

George Storrs.*HST May 24, 1843, page 91.11*

New York, May 13th, 1843.*HST May 24, 1843, page 91.12*

Remarks.—We cheerfully insert the above, but if brother Storrs will turn to the article in question he will find that denying the work of regeneration and substituting private revelations for the word of God, are included in what is called gross infidelity.*HST May 24, 1843, page 91.13*

THE CROSS AND CROWN

JVHe

Air.—“*The rose that all are, praising.*”*HST May 24, 1843, page 91.14*

Must Simon bear his *cross* alone, and all the world go free?*HST May 24, 1843, page 91.15*

No! there’s a cross for ev’ry one, and there’s a cross for me.*HST May 24, 1843, page 91.16*

Yes, there’s a *cross* on Calvary, thro’ which by faith the crown I see —*HST May 24, 1843, page 91.17*

To me ‘tis pardon bringing. O that’s the *cross* for me, etc.*HST May 24, 1843, page 91.18*

How happy are the saints above, who once went mourning

here;*HST May 24, 1843, page 91.19*

But now they taste unmingled *love*, and joy without a tear.*HST May 24, 1843, page 91.20*

Yes, *perfect love* will dry the tear, and cast out all tormenting fear,*HST May 24, 1843, page 91.21*

Which 'round my heart is clinging. O that's the *love* for me. etc.*HST May 24, 1843, page 91.22*

We'll bear the consecrated *cross*, till from the cross we're free;*HST May 24, 1843, page 91.23*

And then go home to wear the *crown*, for there's a crown for me.*HST May 24, 1843, page 91.24*

Yes there's a crown in heav'n above, the purchase of my Savior's love,*HST May 24, 1843, page 91.25*

For me at his appearing. O that's the *crown* for me, etc.*HST May 24, 1843, page 91.26*

The church has heard the midnight cry, the Lord will soon appear.*HST May 24, 1843, page 91.27*

Ye virgins, rise with burning lamps, go meet him in the air.*HST May 24, 1843, page 91.28*

Yes there's a home in heaven prepar'd, a house no wicked man has shar'd*HST May 24, 1843, page 91.29*

Where Christ is interceeding. O that's the *home* for me, etc.*HST May 24, 1843, page 91.30*

Worcester, Mass.*HST May 24, 1843, page 91.31*

Second Advent

JVHe

The second coming of Christ has long been expected by the true

church of God. In former times, or in the days of the apostles, the end was supposed to be very near at hand, and some of the disciples expected that Christ would come in their generation. They looked forward with bright anticipations to the time when Jesus would be revealed from heaven, when he would come to be glorified in his saints and make the earth the everlasting habitation of the righteous. They desired to see this glorious day, but their hopes were not realized; and since our blessed Savior has not yet made his appearance, may we not reasonably suppose him to be now "near, even at the doors." But some pretend to say that Christ came at the destruction of Jerusalem! Now the Savior, when on earth, in giving his disciples signs by which we may know that his coming is near, told them that nation should rise up against nation and kingdom against kingdom, but the end is not yet. In those days Cesar was at the head of all kingdoms and nations, and it was not till several centuries after Jerusalem was destroyed, that nation rose against nation, because they were in subjection to the Roman government. There were no wars of any importance, between the crucifixion of Christ and the destruction of Jerusalem; the Savior said there should be wars and rumors of wars, but all these things should be "only the beginning of sorrows." This cannot be reconciled with the idea that his advent took place long before kingdom could rise against kingdom. It does not require any mighty effort to prove that his coming is yet in future, though just at hand; but it seems natural for some to cry "peace and safety," when destruction is coming.*HST May 24, 1843, page 91.32*

They spiritualize his advent all away, and say it means the conversion of the world, etc. But "we have a more sure word of prophecy." The scriptures inform us that Jesus will come in like manner as he ascended to heaven, which was not spiritually, for a cloud received him out of the sight of the disciples. And he is to come again "with power and great glory." But in order to delay his coming, the doctrine of a temporal millenium before the coming of Christ is proclaimed far and near; yet it is destined to fall, for it has a sandy foundation. For our Lord said that "as it was in the days of Noah, so shall also the coming of the Son of man be;" and surely there was no millennium in those days. The parable of the tares and the wheat proves that the wicked will remain with the righteous till the harvest or end of the world. And further, strait is the gate and

narrow is the way which leadeth unto life, and few there be that find it. So this doctrine, together with the kingdom of the world, will soon be swept away. As it fails of support from the Scriptures, the restoration of the Jews is now brought forward to prove that Christ will not come yet. But the, carnal Jews have forfeited their heirship to the promises by sinning and transgressing the law of God, and walking contrary to His commands. And the Lord said that he would "bring an everlasting reproach upon them, and a perpetual shame, which should not be forgotten." *Jeremiah 23:40*. And that he would "utterly forget them and cast them out of his presence." And that He would "slay them and call his servants by another name." Who then are the heirs of the promises? *Galatians 3:29*. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise?" And "he is not a Jew which is one outwardly, (or in the flesh,) but he is a Jew which is one inwardly, and circumcision is of the heart. And further, "know ye therefore that they which are of faith the same are the children of Abraham." "So they which are of faith are blessed with faithful Abraham." Those passages prove that Christians are the heirs of the promises, and the time not far distant when they will be restored to the New Jerusalem; when all the saints, both the living and the dead, with Abraham at their head, will rise to meet their Savior, and come into possession of the heavenly land of Canaan.*HST May 24, 1843, page 91.33*

Reader, are you an heir of the promises, a child of God? If not, awake from your slumber and prepare to meet the Bridegroom, for such an hour as ye think not, the Son of man may come. Beware, "lest coming suddenly he find you sleeping!" H. H.*HST May 24, 1843, page 91.34*

Springfield, Mass., April, 1843.*HST May 24, 1843, page 91.35*

DURATION OF EARTHLY KINGDOMS

JVHe

There is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet *Isaiah 28:10, 13*. *The word of the Lord was unto them precept upon*

precept, precept upon precept; line upon line, line upon line; hare a little, and there a little. The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.*HST May 24, 1843, page 92.1*

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days" and, by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results is not effected by *smiling*, but by "*the burning flame*." This brings us to the end, in which the ancient days sits in judgment—the Son of man comes in the clouds of heaven, "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Daniel 7:14*. But perhaps the most interesting subject of this vision, (it certainly was to Daniel,) is the "little horn"—*the abomination that maketh desolate*. Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clue to the correct application of the portrait itself, and of the other prophetic periods which do not admit of *a literal* application.*HST May 24, 1843, page 92.2*

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described, by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at

the same time.*HST May 24, 1843, page 92.3*

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognized. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—*Persia arid Grecia*. In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter, (*v. 4-15*,) the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat, and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian and Roman history, are all portrayed by the prophetic hand. In the first vision we are left merely to *infer* that the "kingdom of the God of heaven" is to be possessed at all, by the phrase "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among; the living, "shall shine as the brightness of the firmament and as the stars forever and ever" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."*HST May 24, 1843, page 92.4*

This feature of the prophecy is not confined to events; but is equally striking in reference to *the times* of the prophecy. We have not only the chronology of the whole vision from *Persia* down to the *end*, and of several other important events brought to view, with a double statement of the time when the end is to come, in the last chapter; but we have even the duration of the Saviour's ministry, noted exactly as it was fulfilled—"one week," which, according to the scriptural rule in the case, is seven years.*HST May 24, 1843, page 92.5*

The vision of the eighth chapter is now to be considered, with which the ninth stands connected as a sort of appendix. It commences

with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time. *Jeremiah 25:12*.*HST May 24, 1843, page 92.6*

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church and "the redemption of the purchased possession."*HST May 24, 1843, page 92.7*

Daniel 8:1, 2. In the third year of the reign of king Belshazzar, a vision appeared unto me. Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was, at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.*HST May 24, 1843, page 92.8*

Verses 3, 4.*HST May 24, 1843, page 92.9*

Then I lifted op mine eyes and saw, and behold, there stood before the river a ram which had two horns; and the two horns, were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand bffore him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.*HST May 24, 1843, page 92.10*

Verses 5-8.*HST May 24, 1843, page 92.11*

And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great.*HST May 24, 1843, page 92.12*

Verses 8, 9.*HST May 24, 1843, page 92.13*

And when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward pleasant land.*HST May 24, 1843, page 92.14*

Remark. The divisions of Greece were Macedon, in the west; Thrace, in the north; Syria, in the east, and Egypt in the; south,—marked in the diagram, M. T. S. E.*HST May 24, 1843, page 92.15*

Verse 10.*HST May 24, 1843, page 92.16*

And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them.*HST May 24, 1843, page 92.17*

[*Daniel 9:26*. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]*HST May 24, 1843, page 92.18*

Verses 11, 12.*HST May 24, 1843, page 92.19*

Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was, taken away, and the place of his sanctuary was cast down. And a host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.*HST May 24, 1843, page 92.20*

[*Daniel 11:36* And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.]*HST May 24, 1843, page 92.21*

Babylon, the first kingdom of the four brough to view in the former visions of Daniel, was conquered by the Medes and Persians, B.C. 538*HST May 24, 1843, page 92.22*

13. Then I herd one saint speaking, and another saint said unto that certain saint which spake How long shall be the vision *concerning* the daily *sacrifice*, and the transgression of desolations, to give both the sanctuarty and the. host to. be trodden under foot? 14. And he said unto me Unto two thousand and three hundred days; then shall the sanctuary be cleansed. 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's, voice between the banks, of Ulai, which. called, and said Gabriel, make this to understand the vision. 17. So he came near where I stood and when he came I was afraid. and fell upon my face; but he said, Understand, O son of the man, for at the time of the end shall be the visions. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation for at the time appointed, the end shall be.*HST May 24, 1843, page 92.23*

20. The ram which thou sawest having two horns are the kings of Media and Persia.*HST May 24, 1843, page 92.24*

21. And the rough goat is the king of Grecia; and the great horn that is between his eyes, is the firm king.*HST May 24, 1843, page 92.25*

22 Now that being broken whereas four, stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23, And in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up 24. And his power shall be mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the prince of princes; but he shall be broken without hand. 26. And the vision of the evening and the morning, which was told, is true; wherefore, shut thou up the vision, for it shall be for many days.*HST May 24, 1843, page 92.26*

The first thing attempted in the interpretation of this vision, is to show that it extends to "the end," (*v. 17*,) the exact meaning of

which is explained to be “the last end of the indignation,” (*V. 19*,) and, that “the vision,” and the *time given in it*, terminate together, —“at the time appointed the end shall be. (*v. 19*.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, etc., evidently implying that these points were the most important to be understood. We will therefore consider them first.*HST May 24, 1843, page 93.1*

What, then, is “*the time appointed*?” It must be the time mentioned in “the vision;” for it was “the meaning” of “the vision” Daniel sought, (*v. 15*,)—it was the vision Gabriel was sent to “make” him “understand,” (*v. 16*,) and it was the vision Gabriel “came” to explain to him, (*v. 17*;) the time appointed, therefore, must be the time given in “the vision,” or Daniel’s prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to No other time is given in the vision but the “2300 days,” (*v. 14*,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, “*How long the vision*?” though it does not appear to have been proposed by Daniel, the answer is addressed to him,—“*And he said unto me*,” etc.*HST May 24, 1843, page 93.2*

This, then, is “the time appointed,” at the end of which “the vision” is to end,—“the sanctuary shall then be cleansed”—“the last end of the indignation” come, and the power represented by the “little horn” “shall be broken without hand.”*HST May 24, 1843, page 93.3*

What are we to understand by the “cleansing the sanctuary?” To “understand” this correctly we must ascertain what is meant by “the sanctuary.” The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. *Hebrews 9:2*. 2. The different apartments of the temple. *Jeremiah 51:51*. 3. The temple itself. *1 Chronicles 22:19*; *28:10*. 4. Places of worship generally, true or false. *Amos 7:9*; *Ezekiel 28:18*; *Daniel 8:11, 5*. Heaven is called the sanctuary. *Psalm 102:19, 6*. The promised land. *Exodus 15:17*; *Psalm 78:54*; *Isaiah 63:18*. 7. The tabernacle of God in the heavenly state. *Ezekiel 37:26, 28*. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word

to be understood in the text before us? I think the most obvious sense is that which points out *the promised land*; for it must be evident to every one that the sanctuary here spoken of must be capable of being "*trodden under foot*," and of being "*cleansed*," and, as I think we shall see, of being cleansed *at the coming of Christ and the resurrection of the righteous dead*. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.*HST May 24, 1843, page 93.4*

The promised land, of which *old* Jerusalem was the metropolis, was given to Abraham, (*Genesis 17:4-9*,) and to his seed after him, for an everlasting possession, in a covenant *established* with Abraham, and *to be established* with *his seed after him in their generations*. And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of *the habitable earth* (kosmou) shall be realized.*HST May 24, 1843, page 93.5*

There will he the "*city which hath foundations, whose builder and maker is God*," to which they have "*looked*" while "*strangers and pilgrims on the earth*, " *There "the king shall be seen in his beauty*,"—"*upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever*." "For the Lord hath chosen Zion: he hath desired it for his habitation." "This is my rest forever: here will I dwell; *for I have desired it*. " *Psalm 132:13, 14*. "*This is the hill which God destreth to dwell in*; yea, the Lord will dwell in it forever." *Psalm 68:16*. See also *Exodus 15:17, 18*; *Isaiah 60:13*; *Ezekiel 37:24-28*; *Revelation 22:3*. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. *Isaiah 14:24-27*. See also *29:5-8 31:4, 5*; *34:1-8*; *63:1-4*; *Joel 3:9-16*; *Zechariah 14:3*; *Revelation 16:13-16*; *19:11-21*.*HST May 24, 1843, page 93.6*

"*Then shall the sanctuary be cleansed*," "*and the host*" of "*the ransomed of the Lord*," delivered from the power of death and the grave, and their oppressors on earth, "*shall return and come with singing unto Zion; and everlasting joy shall be upon their head*."*HST May 24, 1843, page 93.7*

This cleansing is to take place at *the last end of the indignation*. A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at *the last end*, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "*the day of judgment and perdition of ungodly men*."*HST May 24, 1843, page 93.8*

But the indignation is evidently that which is so often spoken of by the prophets, which was pouted out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See *Isaiah 5:5-7, 13*; *10:5, 6*; *42:24, 25*; *Jeremiah 7:17-34*; *9:13-16*; *Ezekiel 36:17-19*; *Daniel 9:7-12, 16*.*HST May 24, 1843, page 93.9*

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "*the Lord hath chosen for* his habitation to dwell in it forever;" and which without doubt is to be the location of "the city of the great king," "when the Lord of hosts *shall reign in* Mount Zion, and in Jerusalem, *and before his ancients gloriously*," "King over all the earth;" and which "*the heirs*" are "*to possess as an everlasting inheritance*," together with "*the kingdom and dominion under the whole heaven*,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says "for the overspreading of abominations *he shall make it desolate*, even until the consummation. "And also *12:1-7*, the accomplishment of the predicted "*scattering of the power of the holy people*"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "*these wonders*?"*HST May 24, 1843, page 93.10*

1. "*At that time shall Michael stand up, the great Prince which standeth for the children of thy people*." Michael is one of the names which is applied to Jesus Christ. It means, "*Who is like God*?" To "*stand up*," means, in this prophecy, *to reign*, *11:2-4*. The first of *these wonders*, then, is *the reign of Jesus Christ*; which is always stated to commence with the destruction of all earthly kingdoms. See *Daniel 7:9-14*; *Revelation 11:15-18*. When "He whose right it is" to reign takes the throne, his kingdom will be "*all the earth*;" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, *death and mourning and famine*.*HST May 24, 1843, page 93.11*

2. "*And at that time thy people shall be delivered, every one that shall be found written in the book*." There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. *Daniel 7:10*; *Revelation 20:12, 15*; *21:27*. The second of *these wonders* is, therefore, the judgment scene, which brings "trouble" to the wicked and *deliverance* to the righteous.*HST May 24, 1843, page 93.12*

3. "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*." This is a clear statement that *the resurrection*, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "*at his* (Christ's) *coming*." *1 Corinthians 15:23*; *1 Thessalonians 4:14-17*. The *third* of "these wonders," therefore, is the resurrection.*HST May 24, 1843, page 93.13*

4. "*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever*." This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. *1 Corinthians 15:41, 42*. The Saviour uses very similar language in his parable of the tares and wheat. *Matthew 13:37-43*. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."*HST May 24, 1843, page 93.14*

Now "*all these wonders*" are to "*be finished*," "when he shall have

accomplished to scatter the power of the holy people." The testimony of Christ (*Luke 21:24-27*,) is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "*And Jerusalem shall be trodden down of the Gentiles*, until the times of the. Gentiles be fulfilled. *And there shall be signs in the sun*, etc. And then shall they see the Son of man coming in a cloud *with power and great glory*." Here the coming of Christ is intimately connected with the fulfilment of the times of the Gentiles, the period during which Jerusalem shall he trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "*And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me" Isaiah 12:1. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, that her warfare*, (appointed time, *margin*,) *is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." Isaiah 40:1*. "*For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore* in their land they shall possess the double; *everlasting joy shall be unto them." Isaiah 61:7*. See also *Isaiah 66:13-16*.*HST May 24, 1843, page 93.15*

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to *dwell in, the mountain of his inheritance*,"—*the land given to Abraham*, "the land wherein he was a stranger, *all the land of Canaan, for an everlasting possession*;" of which he received, during his life, according to the apostle, (*Acts 7:5*,) "*none inheritance in it, no, not so much as to set his foot on*;" for it was the "place which he should *after receive for an inheritance*." *Hebrews 11:8*.*HST May 24, 1843, page 93.16*

In this sense Daniel seems to have used the word in the 9th chap, *verse 17*. He had just prayed, "*O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain*," *etc*., and continues in this verse, "*Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate*." Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," the same as that to which Moses applies the word

the first time it occurs in the Bible *Exodus 15:17*.*HST May 24, 1843, page 93.17*

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. *Isaiah 1:27, 28*; *49:13-17, 19*.*HST May 24, 1843, page 93.18*

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "*the city* hath no need of the sun, neither of the moon, to shine in it;" (*Revelation 7:15*; *20:10*;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."*HST May 24, 1843, page 93.19*

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," etc. etc., are to be "possessed forever," "stand forever," "never to be removed," etc., we may suppose that some of the present features of the earth will survive the conflagration.*HST May 24, 1843, page 93.20*

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," etc. require a long time for its accomplishment? We cannot tell how long a time it will require to *complete* the work; it may be but a few days, it may be as many years as the Israelites were in conquering the Canaanites, after they entered the land—seven years; it may be more or less; but that it will be *commenced* suddenly, and by the personal interposition of the "King of kings and Lord of lords," and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the

word of God. See *Zephaniah 1:18*; *Isaiah 60:22*; *2 Thessalonians 1:7-10*; *Jude 14, 15*.*HST May 24, 1843, page 93.21*

The vision *ends* when *the sanctuary is cleansed*, (or justified, as the margin reads,) *and the last end of the indignation comes, at* the time appointed—the end of the 2300 days.*HST May 24, 1843, page 94.1*

When does the period terminate? To determine that we must ascertain "*the manner*" in which it is to be understood, and *when it began*. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the "king" represented by "the great horn" of "the goat"—Alexander.*HST May 24, 1843, page 94.2*

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.*HST May 24, 1843, page 94.3*

The commencement of this period is indicated to us in two ways. 1. By stating the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.*HST May 24, 1843, page 94.4*

What was the condition of Persia at the point contemplated in the vision? 1. "*I saw the ram pushing westward, northward and southward, so that* no beast might stand before him." 2. "*Neither was there* any that could deliver out of his hand." 3. "*But* he did according to his will *and became great*."*HST May 24, 1843, page 94.5*

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history *after* she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in

many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.*HST May 24, 1843, page 94.6*

Rollin, in speaking of the "vices which first caused the decline, and at last the ruin of the Persian empire," says, "The death of Darius Codomanus, (B. C. 130,) may very justly be considered as the era, but not as the sole cause, of *the destruction* of the Persian Monarchy." * * "We easily perceive that this decline *was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin*." Vol. 1. pp. 543, 544. Harpers' Edition.*HST May 24, 1843, page 94.7*

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: "Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 B. C.,)*the first symptoms of decline became visible*." The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned *from India even unto Ethiopia, over a hundred and seven and twenty provinces*; (seven more than there were in the time of Darius, *Daniel 6:1*;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him. *Esther 1:1, 2*. 8The reasons for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in Prideaux' Connexions. See also Dr. Clarke's Commentary, Pref. to Esther. Rollin declines the discussion of the point. But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty-ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these "symptoms of decline appeared," we are not exactly informed.*HST May 24, 1843, page 94.8*

The seventh of Artaxerxes, 457 B. C, was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion "the king made a great feast," "and he made a release to the provinces, and gave gifts, according to the state of the king." *Esther 2:16, 18*.*HST May 24, 1843, page*

94.9

On that year the famous decree mentioned *Ezra 7* was issued in favor of the Jews.*HST May 24, 1843, page 94.10*

And at that year *must* be dated the commencement of the seventy weeks of *Daniel 9*. And according to the vision and history of Persia before us, the 2300 days *may* begin there also.*HST May 24, 1843, page 94.11*

2. But we have a more exact indication of the commencement of this period in the 9th chapter.*HST May 24, 1843, page 94.12*

What are the reasons, it is frequently asked, for supposing the 8th and 9th chapters to be connected together, so that the latter is to be considered explanatory of the former? We answer,*HST May 24, 1843, page 94.13*

1. That it must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches "even to the consummation."*HST May 24, 1843, page 94.14*

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church —"the host," and her inheritance—"the sanctuary." This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.*HST May 24, 1843, page 94.15*

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, "*How long* the treading under foot of the sanctuary and the host" was to continue? It was this also which led him to the acts—"to seek by prayer and supplications, with fasting, and sackcloth, and ashes"—which introduce the 9th, and which called forth the communications contained in it. Read *chap. 9th, verse 3rd* to the end.*HST May 24, 1843, page 94.16*

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. “While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, *I am now come forth to give thee skill and understanding*.” And again, “*I am come to show thee*.” There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, “to show” him about it. But what could have been Daniel’s mistake? It was not in supposing that the “70 years” predicted by “Jeremiah the prophet” had come nearly or quite to an end; no, that was understood. “*I, Daniel, understood by books the number of the years*.” *v. 2*. From Daniel’s prayer, and the course taken by Gabriel, the mistake seems to have teen this: Daniel supposed that “to accomplish 70 *years* in the desolations of Jerusalem” would make *an end* if her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the “kings, princes, fathers and all the people of the land,” and that “the curse poured upon them” by “the Lord heir God,” was “righteous”—being also a fulfillment of “his words,” he proceeds—“I beseech thee, 1. *Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain*.” 2. “*Open thine eyes, and behold our desolations, and the city which is called by thy name*.” 3. “*And cause thy face to shine upon thy sanctuary that is desolate*’, *for the Lord’s sake*.” 4. “O Lord, *hear*, O Lord, *forgive*; O Lord, *hearken* and do; defer not, *for thine own sake, O my God*.” Such importunity brought Gabriel from heaven.—not to tell him his prayer should be answered, but to show him that “the city and sanctuary” should be “destroyed,” and continue “desolate *even until the consummation*.” But why should Daniel make such a mistake? There does not appear to be anything in “the books” if Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when “the sanctuary should be cleansed, or justified,” run out *at the same time with the* 70 *years* of Jeremiah. This appears still further evident from the first attempt of Gabriel “to show” Daniel. “I am come forth to show thee; therefore understand the matter, and consider the vision.” How could he “give” him “skill and understanding,” and “show” him, by telling him to “consider the vision?” Daniel could not but see that the vision had not run out with

the 70 years, and of course there was no reason to expect the sanctuary to be cleansed, for it was to be 'trodden under foot' until the vision should end. "Consider the vision!" Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into "four kingdoms?" And have these been followed by a "king of firece countenance," who was to arise "in the latter time of their kingdom—and who should "destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes?" etc. Consider the vision! So far is it from having run out, that "70 weeks (sevens) of the vision are determined, or cut off, [9A] Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—"The verb *chathak* (in the Niphal form, passive, nechtak,) is found *only* in *Daniel 9:24*. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinnical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of cutting, or cutting off. In the Chaldeo-Rabbinnie Dictionary of Stockius, the word "*chathek*," is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off*.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinnical usage in the phrase chathikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in *Daniel 9:24*, by "praecisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisaert,"—was cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisae sunt"—*were cut off*.

In the Latin version of Junius and Tremcllius, nechtak is rendered "decisae sunt"—*were cut off*.

"Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by ooíaôiçeçoáí, "*were cut off*," and in the Venetian copy by ôaôiçíôáé, "*have been cut*." The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinnical authority,* and *that of the earliest at versions, the Septuagint and Vulgate, give the* single signification of cutting off to this verb." upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy."*HST May 24,*

1843, page 94.17

Now the point to be settled is, what "vision" did Gabriel refer to! It must be evident to all that he refers to what is stated in the 9th chapter, or to some *previous* vision. This must be admitted, or Gabriel spoke nonsense. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it, to say the least of it, quite singular that Gabriel should call Daniel to "consider and understand" a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases, the interpretation is given; but in this case, that uniform and natural order is departed from, unless *some other vision* besides that in the 9th chapter, (supposing it to be a vision,) is the one intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th chapter is "the man Gabriel, whom he had seen in the vision at the beginning," but we have no account of his being seen in any other vision than that of the 8th chapter, *verse 16*; and there he is commanded to make Daniel understand the vision.*HST May 24, 1843, page 94.18*

Here, then, is the *same messenger*, Gabriel, seen in the previous vision. *His work is the same*—to make Daniel "understand." The *manner of his address* implies that be had come to finish up the work assigned him in that vision—"to show" Daniel its commencement, the only point before omitted. The *words declare it*. "*Consider the vision*," Daniel, to "*understand the matter*."*HST May 24, 1843, page 94.19*

And, to put the wit query in the case to rest, he adds,—"Know, therfore, and understand, that *from the going forth of the commandment* to restore and to build Jerusalem, *unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks*"=69 weeks, "and he shall confirm the covenant with many for one week," which added to the 69 make out the 70. This makes "the matter" plain. The 70 weeks are made a part of the 2300 days, or yearn, by telling us they are to be "*cut off*" from the vision referred to; and being a part of that period, they fix its commencement. For the 70 weeks cannot be cut off from the 2300 days, unless they were included in that period; and if cut off, they must be cut off so many weeks from *the beginning* of the period; and if cut off from the

beginning, *they must commence together*. And from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles die question that they are to be understood to express in *days* the *number of years* intended. There being 490 days in 70 weeks, we have only to go back that number of years from the *death of Christ* and we are brought necessarily to the year 457 B. C [10]The 70 weeks were rioted up by the *cutting off of Messiah*, and the great transactions which were essential "to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the Most Holy;" all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,

there are 490 years. The death of Christ took place A. D. 33.

From 490

deduct 33

and we have 437 for the year B. C. when the 70 weeks must have begun. That year is the remarkable *seventh year of Artaxerxes*, when the ram *did according to his will*. That is the year in which the decree of *Ezra 7*. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the *evident* connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of, course they terminate in 1843. [11]From 2300 years the whole period,

take 457, the year B. C. on which they began,

and A. D 1843 the year for their termination.*HST May 24, 1843, page 94.20*

They make sure, "seal up," the vision; and they demonstrate" "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.*HST May 24, 1843, page 95.1*

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.*HST May 24, 1843, page 95.2*

Again; without such a connection, one of the portions of the

prophecy could not be understood, though an express command to "*make*" *it understood* was given; and the other is involved in the strangest difficulties.*HST May 24, 1843, page 95.3*

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "*the manner of time* the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a *pledge* that the *whole period, which reaches to the end*, will be as exactly verified *at the time appointed*.*HST May 24, 1843, page 95.4*

history

JVHe

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transactions; upon the meaning of *the ram, he-goat*, or the *four horns* which came up in place of the *great horn*, there is no difference of opinion. Upon the meaning of the little horn, etc., I believe our opposers have become *united* in applying it *to Antiochus Epiphanes*. The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.*HST May 24, 1843, page 95.5*

The prophecy gives us, 1st. The *origin* of his prophetic career, v. 9 and 23. 2nd. His *character*,—geographical, 5:9; political, v. 10, 11, 24; military, v. 23, 24, 25; and as a persecutor, v. 10, 24, 25. 3rd. Some of the most noted of his *operations* are stated, v. 11, 12, 25, 65. And last, we have his *fate*, v. 25. Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to *any single individual*, for the last end of the indignation has

not yet come, nor has the sanctuary been cleansed.*HST May 24, 1843, page 95.6*

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome *—Rome in its comprehensive character,—pagan and papal, a unit or divided*.*HST May 24, 1843, page 95.7*

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, *in themselves considered*, but in their relation to the cause and people of God. It is in this sense *only*, therefore, that the power intended by this little horn can be supposed to be referred to.*HST May 24, 1843, page 95.8*

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years.*HST May 24, 1843, page 95.9*

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace" Macedonia was conquered by Rome, and made a province of the empire, B. C 168. Rollin, Book 20, Article 1, chap. 4. The remainder of Greece shared the same fate B. C. 146. By this it will be seen, that Rome superseded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now, if this were all that could be said, it would be true that Rome "came forth j out of one of them," in the same sense that the ten horns of the fourth beast of *Daniel 7th* came out of the fourth or Roman kingdom; not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military prowess, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated

philosophers into their palaces, in order to intrust them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.*HST May 24, 1843, page 95.10*

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, Int. Geog. p. 49. Their success in the conquest of Greece determined their future history as a nation, as it did their relation to the church of God. Thus it was that Rome arose out of one of the divisions of Greece, and also "in the latter time of their kingdom, when the transgressors had come to the full."*HST May 24, 1843, page 95.11*

Egypt and Syria were the divisions of Greece which had exhibited the character of *transgressors*, in that form which always has, and always will, call forth the marked interposition of Divine justice; they were blasphemers of God, and persecutors of His cause and people. Rome was the instrument of their punishment.*HST May 24, 1843, page 95.12*

2. Did Rome wax great geographically towards the *south*, the *east*, and the *pleasant land*? According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. See *Luke 2:1*.*HST May 24, 1843, page 95.13*

3. Did Rome "wax great even to the host of heaven?" Was Rome the *conqueror* and *persecutor* the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "*God's vicegerent upon earth*."*HST May 24, 1843, page 95.14*

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2nd. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire

subjection." Her armies were the terror of the world. The Romans did "destroy the mighty and the holy people;" they "took away their place and nation." Rome "cast' down the truth, with some of the host and the stars, to the ground." *Revelation 12:4*. *Revelation 17:6*. See Book of Martyrs, or any church history.*HST May 24, 1843, page 95.15*

Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."*HST May 24, 1843, page 95.16*

Did Rome "take away the daily (*sacrifice*) and cast down the place of his 'sanctuary?" and was there "a host given him against the daily (*sacrifice*) reason of transgression?" If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (*sacrifice*.) Our reasons for this assertion are as follows:*HST May 24, 1843, page 95.17*

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the *yearly*, *monthly*, *weekly*, *evening*, or *morning* sacrifice, as the *daily* sacrifice.*HST May 24, 1843, page 95.18*

2. The phrase occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.*HST May 24, 1843, page 95.19*

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison; "*comparing spiritual things with spiritual*."*HST May 24, 1843, page 95.20*

The great subject of the vision, and to which the question of the vision refers, is, *the condition of the church and the chosen inheritance*, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised

land? Daniel, in speaking of the city and sanctuary, *chap. 9th*, says, "For the overspreading of abominations, (*plural*,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, *Luke 21:20*, as one of the agents of the work; it has been perpetuated by Rome, pagan or papal, and the Mohamedans, till the present time.*HST May 24, 1843, page 95.21*

Paganism and Popery are also brought to view, as the great organizations of depravity by which *the church* has been "trodden under foot." The little horn of *Daniel 7th* (Popery) is to "make war and *prevail* against the saints *until the judgment*;" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."*HST May 24, 1843, page 95.22*

There can be no doubt that Paul spoke of Pagan Rome and Popery in *2 Thessalonians 2*., or that the former is "*what withheld*," that the latter "might be revealed in his time."*HST May 24, 1843, page 95.23*

John is still more clear. The "great red dragon," *Revelation 13:3*, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, *v. 7, 8*, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) *13:2*; and the same world that worshipped the dragon, worships the beast also, 3, 4; also *chap. 17*.*HST May 24, 1843, page 95.24*

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.*HST May 24, 1843, page 95.25*

By the different forms of Paganism,—which was the *daily*, or *then existing* abomination of Daniel's day, and the "transgression of denotation," Popery,—"the sanctuary," (God's "heritage,") "and the host," (his church,) have been *trodden under foot* "from the days of the kings of Assyria unto this day." *Nehemiah 9:32*.*HST May 24, 1843, page 95.26*

If anything were wanting to confirm our views of the *little horn*, the

daily, etc., it is found in the exact agreement of history with the words of the prophecy.*HST May 24, 1843, page 95.27*

Was paganism "taken away by" the Roman civil power? We present The following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. He refers to Constantine, the first Christian Emperor.*HST May 24, 1843, page 95.28*

"A. D. 324. His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55.*HST May 24, 1843, page 95.29*

What can be meant by "the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be suppose to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies *"the temple or asylum of all the gods*." The "place" of its location is Rome. (Goodrich's Universal His., and Guthrie's Geog., p. 606.)*HST May 24, 1843, page 95.30*

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly *"his sanctuary*?" Was Rome, the city or place of the Pantheon, "cast down by" the authority of die state? Read the following well-known and remarkable facts of history:*HST May 24, 1843, page 95.31*

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be *downwards and irrecoverable*. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron

conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the roost palpable degree. Yet Constantine *abandoned Rome*, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, *and degrading the capital into the feeble honors and humiliated strength of a colony*." Croly, p. 207-8*HST May 24, 1843, page 95.32*

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?*HST May 24, 1843, page 95.33*

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23rd of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the *instant demolition of all the Christian places of worship*; (2) *the death of nil who dared to worships* (3) the delivery of *the Scriptures to be burned*; (4) the confiscation of *all property* belonging to the churches; (5) the *acceptance* by the tribunals of *every charge* brought *against* a Christian, the *refusal* of *every* complaint brought *by* a Christian, and, finally, the *exclusion of the whole body from the protection of the law*." Croly, p. 209. See Fox'

Book of Martyrs.*HST May 24, 1843, page 95.34*

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?*HST May 24, 1843, page 95.35*

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"*to be broken without hand*." The fate of Rome may be learned by referring to the doom of the image—"*broken to pieces by the stone cut met without hands*;" "destroyed, and given to the burning flame!" *Daniel 7*.*HST May 24, 1843, page 95.36*

Here, then, we have a most literal and exact fulfilment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—*it never has been found,—but in part, in the history of any other power*!*HST May 24, 1843, page 95.37*

We have room only to remark, that, of the period given for the desolation of the sanctuary,—the 2300 years,—the 70 weeks is both the seal of its truth, and the pledge of its fulfilment in 1843.*HST May 24, 1843, page 95.38*

Note.—We have not room to explain the date of the change of the ecclesiastical character of Rome from Pagan to Papal. All the histories of the transition point us to A.D. 508 *as the time when it took place*. See Second Advent Manual*HST May 24, 1843, page 95.39*

SIGNS OF THE TIMES

JVHe

BOSTON, MAY 24, 1843.

The Tabernacle. Our citizens are evidently much disappointed with the Tabernacle and its arrangements. Instead of its being a tottering building just ready to fall upon the heads of the audience, they find that it is a large, pleasant, and well-supported place of worship. The exercises, they also find, are not such as their prejudices had pictured out, but are conducted in such a manner as to appeal to the hearts of the devout and pious, and the understanding of the

intelligent. They find that we have a reason founded on the word of God, for the hope that is in us. Lectures have been delivered there the past week by Brn. Hale, Skinner and Bliss. Br. Skinner is on a visit from Canada, and is strong in the faith that the current Jewish year of 1843 will witness the coming of the Bridegroom.*HST May 24, 1843, page 96.1*

Bro. Fitch was expected here the 21st, but had not arrived when our paper went to press. Bro. Litch is now here, lecturing; and Prof. Whiting is expected here next week. Lectures in the Tabernacle will be continued every evening.*HST May 24, 1843, page 96.2*

Another Falsehood. The papers are circulating a report that the Tabernacle is insured for *seven years*. The facts are these: The Committee applied for insurance for one year, but the terms of that office were for seven years. They then went to another office and had it insured for *one* year only.*HST May 24, 1843, page 96.3*

Mr. Miller's Health, Wm. S. Miller writes that his father, William Miller, is still quite feeble and low.*HST May 24, 1843, page 96.4*

The Philadelphia Conference. We learn that the meetings there have been of very general interest. The Saloon was thronged. More next week.*HST May 24, 1843, page 96.5*

A fact for the cause.—One of our New Bedford whaling ships lately returned from her voyage, during which she touched in at New Holland, where England sends her convicts; she had on board two of Br. Miller's books, which were sent out to a friend or brother for another ship; while lying in New Holland these books were lent on shore, and were sent for when the ship was ready to leave; word was sent that they would buy them, but no, they were not theirs to sell; they then brought them 26 Spanish dollars, and said if that is not enough we will give you more; but the books you cannot have. This speaks volumes. Since the year came in I have visited the principal Islands on this part of our coast—Nantucket, Martha's Vinyard and Block Island, where many souls are rejoicing, and hourly looking for their coming Lord; the last mentioned place I left a few weeks since; many happy souls were then rejoicing and expecting daily to take their departure from that sea beat Island to meet their Savior and brethren from the main, and other Islands of

the sea, on the sea of glass.*HST May 24, 1843, page 96.6*

Fair Haven, April 22. Joseph Bates.*HST May 24, 1843, page 96.7*

Letter from Indiana

JVHe

Dear Brother Himes:—I have witnessed with great pleasure the success which has attended the preaching of the doctrine of Christ's coming at hand. The Times and the Cry come to us regularly, and we are glad to hear of the fruits of your labor of love. There are but few in this vicinity who believe that Christ will come this year, and but three or four in the range of my acquaintance who are confidently expecting it. Br. John Crouch and myself are the only individuals in this part of the country who are preaching it. There may perhaps be one other, but I am not certain. Your eastern lecturers are treading upon each others heels, while this whole western country is nearly destitute. We began to take courage when we heard that Brn. Litch and Hale were coming to Cincinnati, but our hearts were sad when we heard that they were going to retreat as far back as Philadelphia. I think that Cincinnati is a more central point than Pittsburgh, and should be occupied in preference to any other; should be a point from which the light should be sent forth in every direction. Perhaps our eastern friends think we are able to help ourselves; it is true we have our bibles, and God hears prayer here as well as east of the mountains. But God works by means, and the best means are evidently the most efficient. Send us, we pray you, a man who understands the whole subject, whose sword is as sharp as his who stood at the gate of paradise.*HST May 24, 1843, page 96.8*

Br. Fitch has done nobly; who will imitate his example? There are friends here who will see that he lacks nothing of this world's good, to make him comfortable; friends who believe the day is near and are anxious to hear the question discussed. A great door is here opened, and there are many adversaries. A Methodist lecturer would be preferable in this country, because he would have access to more pulpits than any other; I make not this as my own choice, for I would as soon hear from one man as another, but thousands of

others would not.*HST May 24, 1843, page 96.9*

It is evident that what little has been said on this subject here, has resulted in some good to the church; many have been stirred up to seek for holiness, and prepare to meet their God; and there have been some conversions; but our great and influential men almost universally oppose. But we are endeavoring to mind our own business, and do our own work, and not return railing for railing, looking hourly for the coming of Christ. Looking to the Lord for helping grace, we are determined to do what we can to give the midnight cry, that when the Chief Shepherd shall appear, we may meet him with exceeding joy.*HST May 24, 1843, page 96.10*

Your brother in Christ. A. G. Perkins.
Brownsville, April 17, 1843.
Will Br. Haselton and others peruse the above?—Ed.

Letter from B. H. Albee

JVHe

Dear Bro. Himes—Feeling that the last sands are dropping from the glass of time, I am prompted to improve this opportunity to once more, and, as I expect, for the last time, to warn my dear fellow beings to prepare to meet the impending storm of God's wrath, that awaits an unregenerate world. Our moments are flying rapidly, and what we do, must be done quickly. Shall souls be left to perish through our neglect? No, my brethren, if we can do no more, let us cast in our mite, as did the widow anciently, and God will reward us. I feel to say to you, dear friends, that I believe the Bridegroom is at the door; and Oh, that the world would give earnest heed to the last warnings of the heavenly dove. For more than eight months I have been closely examining the subject of the Second Advent of the Savior, and am persuaded that my Lord will not delay his coming. Nature is uttering the sentiment in its most impressive language; and the inspired page sets out in bold relief the startling truth, "Surely I come quickly;" and Oh that every one that professes to be a Christian, would heartily respond, Amen, even so, come Lord Jesus. And now, kind reader, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in

heaven? Do you possess that religion which assimilates to the life and example of Jesus? You must acknowledge that if there is a religion on this earth that would be pleasing to God, or honorable to man, it must be that manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by the which man might be reclaimed to God, and worship him in spirit and in truth; and if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion that will stand amid the wreck of nature and the crush of worlds? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would before death and judgment should come upon you? Must you, can you, will you, slumber on in your mantle of unbelief, in your robes of carnal security, until you awake to shame and everlasting contempt? Oh, my friends, be rational, be candid; where can be the harm in being prepared? You all in your hearts answer none; you all will admit that it is better to be ready and not go, than to go and not be ready. But examine, dear friends, for yourselves, and see if the proof the word of God affords, is not sufficient to convince you that the time is at hand when you must go. Look in *Daniel 8:13, 14*, and see the answer to the question there asked, “How long shall be the vision?” The answer was, ‘Unto two thousand three hundred days, then shall the sanctuary be cleansed. The 70 weeks were cut off, and fulfilled in years, in A. D. 33, which leaves 1810 to the fulfillment of the vision; and brings us to 1843, when we expect the sanctuary will be cleansed, and the people of God justified.*HST May 24, 1843, page 96.11*

Now, dear reader, are you willing to believe that in a few days or months, or in a few hours, for aught you know, these awful but glorious events will take place? If you are, then lift up your head, and rejoice, for your redemption is nigh. See to it that your lamp is trimmed and burning, that your faith is active, that your loins are girt about with truth, that you are established in the truths of God’s word. From him who wishes your salvation,*HST May 24, 1843, page 96.12*

Benj. H. Albee.
Machias, April 22, 1843.

Anniversary Week

JVHe

Anniversary Week in this City.—We contemplate a large meeting of the friends of the Advent cause here, if time continue, on the above week. Meetings will be held at the Tabernacle, commencing on the evening of the 29th, and lectures will be continued every evening during the week. Meetings of conference will be held mornings at 9 o'clock A. M. and at 2 P. M. during the week, at Chardon Street Chapel. A large number of lecturers and laborers in the cause are expected to be present.*HST May 24, 1843, page 96.13*

Agents and subscribers will find the above a convenient opportunity to make remittances for the paper and publications.*HST May 24, 1843, page 96.14*

Letters

JVHe

from post-masters, to may 20, 1843

West Jefferson, O $1; Saco, Me $1; Weston, Vt $3; Montpelier, Vt; Lynchburg, Va; Killingly, Ct; Fluvana, N Y; Woodstock, Vt; Dover, N H; Newark, N J; Providence, R I; Norwich, Ct; No Scitnate, R I Stafford Springs, Ct $1; Colchester, N Y; Salisbury, Mass; Garland, Me; Dover, N H; E St Albans, Me; N Bedford. Ms, $1; South Berwick, Me; East Washington, N H; Guild Hall, Vt; Strafford Corner, N H;*HST May 24, 1843, page 96.15*

individuals

JVHe

S Miller, $1, all right; J L Ewer, $1, all right; P Jaques; T L Tullock; B F Bissell, 5$; A M Billings; W Mason, Andover, Mass; Albert Lyford, W D Tuller, check $25; Charles Fitch, S Palmer; M Paul; Wms Thayer, $3; *books sent*! J Aldrich, $2 Canada mission; W K Pool, $1, $2 1-2 due! A G Holmes; J Marsh, Union Mills, N Y; Guy

Glidden; T M Treble, $3.*HST May 24, 1843, page 96.16*

Bundles Sent

JVHe

Box, J Litch, 40 Arcade, Philadelphia; 36 Park Row, N Y: Stephen Foster, Jr. Derby Line, Vt; Williams Thayer, Woodstock, Ct left at Pomfrets Depot, Ct; Thos Marsh, Sandwich,; Thomas M Preble, Nashua, N H.*HST May 24, 1843, page 96.17*

May 31, 1843

Vol. V.—No. 13. Boston, Whole No. 109

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST May 31, 1843, page 97.1*

THE SIGNS OF THE TIMES

JVHe

J.V. Himes, J. Litch, & S. Bliss, Editors*HST May 31, 1843, page 97.2*

FUNDAMENTAL PRINCIPLES

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SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST May 31, 1843, page 97.3

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST May 31, 1843, page 97.4

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 31, 1843, page 97.5

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*HST May 31, 1843, page 97.6

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST May 31, 1843, page 97.7*

*The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST May 31, 1843, page 97.8

Points of Difference between usand our opponents. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply *days*, or half days!HST May 31, 1843, page 97.9

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.HST May 31, 1843, page 97.10

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.HST May 31, 1843, page 97.11

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.HST May 31, 1843, page 97.12

If the “EXCEEDING GREAT HORN” of *Daniel 8*. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of

the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.*HST May 31, 1843, page 97.13*

President Mahan

JVHe

From the "Second Advent of Christ," published by brother Fitch at Cleaveland, Ohio.*HST May 31, 1843, page 97.14*

In opposing the views of the second advent believers, as proved from the 24th of Matthew, Pres. Mahan, in his late sermon in this city, seemed to lay out his whole strength, in the endeavor to prove that the following passages from that chapter are not descriptive of scenes which will transpire at the final judgment, *verses 16, 17, 19, 20*: "Then let them which be in Judea flee into the mountains. Let him which is on the house top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter neither on the Sabbath-day."*HST May 31, 1843, page 97.15*

There, exclaims the President, when the Savior shall sit on the great white throne, and all nations shall be assembled for the final sentence, is it possible that such scenes, as fleeing from Judea to the mountains, and coming down from the house tops, and not stoping to take anything away, of fleeing in the winter and on the sabbath-day, is to take place? Impossible, says the Pres. and how absurd! If I am not in a gross error, Pres. Mahan said, that *he presented this view of the subject to the editor of the* "*Signs of the Times*," and that he seemed to be so overwhelmed and confused, as to exhibit such a rushing of blood to the face, as to present the very picture of shame and surprise. Now if that editor had, before the interview, supposed that these passages were descriptive of the judgment, I do not wonder at his confusion; but I must say that I am much inclined to believe, that his embarrassment might have proceeded from amazement at the profound error into which Pres. Mahan had fallen, as to the interpretation of these passages by the believers in the second advent. President Mahan's text was, "prove

all things—hold fast that which is good," and I have no doubt the sermon was designed to overthrow, what he believes to be a very mischievous error. But the Bro. will bear with me I while I admonish him, that it will be impossible to convince men of the errors of their belief, until he first convinces them, that he himself understands what that supposed erroneous belief is, and that this can never be done by uttering distorted exhibitions, of such opinions; and it is very clear to my mind that Bro. Mahan, instead of convincing any second, advent believer of his error, succeeded in satisfying nearly all, if not every one present, of that way of thinking, that he knew but very little about the second advent doctrines—that he had not so "*proved*" those doctrines as to state them intelligibly.*HST May 31, 1843, page 97.16*

Comments on the Above.—As the two Senior editors have had no interview with Pres. Mahan on that point, he must have referance to an interview with the junior editor of this paper, last December. If the above is a specimen of the version which brother Mahan gives of that interview, (and we learn that he is in the habit of presenting it in no enviable light,) we feel called upon to present the *facts* in the case.*HST May 31, 1843, page 97.17*

Being told that Pres. Mahan was in Boston, and that he had a view peculiar to himself, which he wished to present to us of the prophecies, we called upon him in company with several of our brethren. We found the President expecting us, with his notes all arranged respecting the disputed points of our belief. We found he did not wish to discuss the question, but only wished for our *ears* that he might present *his view*; and he appeared to expect that he had only to present it to us, and we should be so overcome by the *cogency* and *logic* of his deductions that all old opinions would be at once laid aside for the substitution of his views. We therefore listened with the greatest patience, while he went through with a long list of arguments, the sophistry of which had been often shown, and in which—they having been so often exploded—we could see no force. His great point seemed to be to prove that before the Advent there is to be a *long* temporal millennium, and that it has been already commenced at Oberlin. We not only found him without any unexploded arguments to sustain his own theory, but also very ignorant of the views which are entertained by the believers in the

Advent, and of the arguments by which those views have been thus far triumphantly sustained.*HST May 31, 1843, page 97.18*

As he only wished to present his own theory, we gave him a patient hearing, merely showing him wherein he had misconceived our views, and presenting insuperable objections to his theory. These objections would he in no case stop to argue, but invariably replied, let that rest and we will consider the objections by and by. Accordingly we waived those points until he should come to them. Thus two afternoons were occupied, and at the second night, having given us his theory, he informed us that he must leave town early the next morning, so that we should not have time to consider the subject farther. The objections presented to his theory were therefore left unanswered.*HST May 31, 1843, page 97.19*

With regard to the view he says he presented to the editor of the Signs of the Times respecting the 24th of Matt. it is true that he did advance that as an objection to our views of the subject. But if we blushed at all, it must have been that he should be so ignorant of our views; for not a single Adventist ever applies the “fleeing from Judea to the mountains” to the end of the world. That we apply it to the destruction of Jerusalem by the Romans, the President might have known by refering to the Second Advent Library, Nos. 3, 20, and 20; and we so informed him at the time. It was therefore dishonest for him to represent it as being to us an unanswerable argument. We had expected that from Oberlin we might expect *honesty* at least; but in this world we can expect little from the most perfect.*HST May 31, 1843, page 97.20*

Brother Litch had an interview with the President on one occasion, when the president advanced his comments on the 60th of Isaiah; but they were so perfectly silly, that brother Litch considered them utterly unworthy an answer. Being too foolish to be refuted, he merely told him some objections to his views and left him. The next brother Litch heard, was, President Mahan thought he had obtained quite a victory over him. From considerations like the above, we are strongly inclined to believe that Oberlin is no nearer the millennium than some other establishments nearer home.*HST May 31, 1843, page 97.21*

Letter from D. H. Hamilton

JVHe

Brother Himes.—For some six or eight months past, the glorious doctrine of the Savior's speedy coming has deeply interested me. Sometime in September last, while at the Castine camp-meeting, where ho small amount of light on this important subject was presented, I was fully convinced that *the coming in of the fulness of the Gentiles, the restoration of* [*true*] *Israel, the commencement of the millennium, and the* End of All Things, were but a short remove in the future. The arguments brought forward to substantiate the declaration, appeared to my mind so reasonable, sound, and *scriptural*, that I felt it would be wickedness in me to reject it; and if I acted honestly in the sight of God and man, I must embrace, fully; embrace the doctrine; and not only believe, but declare to a scoffing world my faith in what looked to me so much like the immutable truths of God's holy word. But, (to the praise of God's name, and the doctrine you advocate,) although it appeared so plain to my understanding, yet I could not believe it in *heart*, till I was completely humbled and abased before God—till my grasp upon this world was broken, and I had become willing to have my worthless name go out to be evil spoken of, to become a fool, a "Millerite," or anything else, for Christ's sake. Then, and not till then, could I begin to "*know*" that the coming of Christ was "even at the doors," or rejoice that the "redemption" of God's people drew "nigh."*HST May 31, 1843, page 98.1*

From that time to the present, I have been strong in the belief that, ere '43 has rolled entirely away, the blessed Savior will have come, to be glorified in his saints, to be admired in all them that believe, and take vengance on them that know not God, and obey not the gospel of our Lord Jesus Christ. I am young, and having a large circle of acquaintance, I have been peculiarly exposed to the scorn, derision and scarcasm of both (professed) friends and foes. But all their untempered epithets, which without mercy they have heaped upon me, together with those more sympathetic wooing expressions,—"Well, I pity you"—"I am really sorry for you"—"I did hope better things of you"—"I once thought you"—etc, etc, have not in the least weakened my faith. Neither does the fact that the 2nd or

the 23rd of April has passed, destroy my confidence in the word of God; for I know "the vision is yet for an *appointed* time," and that, "at the end it *will speak* and not *lie*;" "though it tarry," I will "wait for it;" especially with the cheering declaration that "it will not tarry; it will *surely come*." It may be in the design of the Almighty that the wicked shall have opportunity to show themselves completely; to let out from their hearts, upon the doctrine and its advocates, all that malice, hatred, and derision, which has been, in a measure, kept back by the fear, "It may be so;" and also the faith of his true children may be thoroughly tried; that they may come up out of the furnace of affliction like gold seven times purified;—out of great tribulation, having washed their robes and made them white in the blood of the Lamb.*HST May 31, 1843, page 98.2*

The five *Fundamental Principles* on which the Second Advent cause is based, as given through the "Times," I can heartily subscribe to; and therefore, until Christ comes, I shall be continually "looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ," and waiting for that crown of righteousness which is not only for Paul, but for all who love [in heart] his appearing. To my latest moments, I trust, I shall feel thankful to God that ever my attention was called up through his self-sacrificing servants to this Bible taught doctrine: for by it I have been aroused from a state of lethargy and death-like stupidity, and impressed with a deep and solemn sense of eternal things, and also of the utter emptiness of all things earthly. It has given me some definite ideas of heaven, and a love for the Bible. It makes that book appear to me harmonious and consistent; and delivers me from that false, bible-dishonoring impression so prevalent at the present time, that God's word, which he declares to be so plain, that a way-faring, man though a fool, need not err therein, is not to be understood only by the D. D's and A. M's, and those deeply imbued with the wisdom of this vain world, which God declares to be foolishness with him.*HST May 31, 1843, page 98.3*

In this region there are a few, and but a few, that are looking for their Savior; and it is to be feared that the greater portion of professed Christians love his appearing only at a great distance,—the farther off, the better. Their principle arguments, in opposition, are, no man knoweth, etc, and the prophecies are not to be

understood till after their accomplishment, and yet they all point out a temporal millennium plain enough. The stone cut out without hands is to smite the image, and then roll, no one knows how many years before it shall beat, or cause to be beaten, all the swords into ploughshares, the spears into pruning hooks, etc, etc, and *then* God's Kingdom will be set up, and the stone increased to a great mountain, will fill the whole earth; may the Lord open their eyes before eternity, with all its dread realities, bursts upon them.*HST May 31, 1843, page 98.4*

We have a prayer and conference meeting in this place, composed principally of those who are expecting soon to see their Redeemer. Yes, thank the Lord, we can meet together and talk about the coming of the blessed Jesus, as much as we please, without asking *consent*, or giving *offence*. Yet our enemies, who have never been into our meeting, reported that we were "getting ready for the 23rd of April;" but we are, and have been making preparations only for that day (unknown unto us,) which shall usher us into the presence of the great I AM. And we sincerely invite, nay, we *entreat* all *slanderers* to be making the same preparation. Our number is not large, but there is a constant and increasing attendance and interest; and what is better than all the rest, Jesus, from time to time, deigns to meet with us, and blessing us with his presence, makes us sit together in heavenly places. And hence we infer that we meet in his name.*HST May 31, 1843, page 98.5*

We begin to feel, here, that it is the high privilege of God's children to get very near the throne of grace, and to have the spirit itself bearing witness with their spirits, that they are the children of God. And for one, I believe it is not only the privilege, but the *duty* of his children to be sanctified wholly; especially those that are looking for the appearance of their Savior. "For we know that when he shall appear, we shall be like him, because we shall see him as he is. And every man that hath this hope in him, *purifieth himself*, even as he is pure." In view of this passage, and many others of like import, how can the *sincere* Second Advent believer forbear to seek with all his heart, that *holiness*, without which no man shall see the Lord? It looks to me, at times, to be a Heaven daring presumption, to talk about, and contend for Christ's speedy coming, and at the same time neglect to seek in earnest that preparation—holiness of heart,

which alone can make it a welcome event. How quickly should we avail ourselves of, and carefuly improve every means within our power, that will tend to aid us in securing this “priceless gem”—“*the one thing needful*.” I have lately perused with great interest, Merritt and Fletcher on the doctrine of holiness, and I am satisfied I am far from what I should be, and my heart covets the blessing of entire consecration.*HST May 31, 1843, page 98.6*

D. H. Hamilton.
Wales, May 19*th*, 1843.

Letter from Brother H. B. Skinner

JVHe

Dear Brother Bliss.—Having just returned from Canada, where I have been engaged in the advent cause for six months past, it may be expected that I should furnish some account of the state of the cause in that country; and I do this the more cheerfully from the fact, that a lively interest has been hitherto manifested in this mission; an interest which has been clearly evidenced by a timely, and hearty response to the calls which have been made for aid in its behalf. The mission to Canada was projected early last fall—at that lime a letter was received bearing more than one hundred names, uttering the Macedonian cry, “come over and help us.” Brother Caldwell and myself resolved to heed the cry, and accordingly left the United States. We spent two months in travelling through the country, and crying as we went, “Behold the Bridegroom cometh.” At that time, experience had taught us that we could do but little by lectures, in comparison with the wants of the country, we resolved, if possible, to establish an advent paper; through the blessing of God, and the liberality of our friends, we were enabled to accomplish the object—a paper was established and called the “Faithful Watchman,” which has been continued up to the present time. A large weekly edition of the “Watchman” was published as a gratuity, and spread broad-cast all over the country; these little messengers, though silent, were nevertheless effectual, and were eagerly sought after by all classes, from the gayest and most fashionable circle, down to the humblest occupant of their thatched cabins. These, in connection with Second Advent

Conferences, and more private lectures, served to arouse the whole country, and the opinions to which an examination of the subject conducted the people, were as various as in other places. Some believed; and we rejoice to know that hundreds were converted from sin to holiness. Others halted, and some scoffed. But in the presentation of our work, we were not without our difficulties. A formal church and time-serving priesthood were our greatest foes; in fact, we have no idea that the open hostility which we experienced from unprincipled men would have been as great, but for the encouragement they derived from those PROFESSING godliness. The periodicals of the country, especially of Montreal, were continually teeming with their invectives against "*Millerism*," and hurling their anathemas against all its "*deluded dupes*." But there was another source of difficulty with which we had to contend, and which in some instances caused even our "good to be evil spoken off." I allude to the excesses into which some of the friends of the cause were inadvertently, though I doubt not sincerely led. I am aware that this is a delicate point to touch, and we will endeavor to tread lightly upon its ashes; yet we would say enough to render it a beacon of warning to others. The excesses to which we allude, consisted in a virtual, though not intended, abandonment of the word of God, and a trusting to special revelations of the Holy Ghost, through the medium of dreams, visions, etc. an excess, which developed itself in the greatest extravagances in their external modes of worship. In addition to special revelations, the spirit of discernment was in some few instances claimed, and those professedly blest with this gift claimed to read the hearts of others, and thus point out their moral condition; assuming themselves to be the appropriate standard; wherever there was an opposing influence, it produced a conflict of spirit, and manifested itself in the most violent physical exertions. However much the evils might have been deplored by consistent advent believers, yet it was exceedingly difficult to correct them—the persons referred to professed to be taught of the Holy Ghost, and of course could not be wrong; and, as a general thing, those who could not sustain them in their movements, were looked upon as being in the dark—as destitute of the Holy Ghost, and, therefore, not capable of understanding or judging of things thus spiritually discerned. Now the rock on which these well meaning brethren split is obvious.—It was a forsaking of the word, and a professed trusting to the

immediate teaching of the Holy Ghost. We would not be understood as intimating that the Holy Ghost will lead us astray, but rather, that there is great danger of catching the wrong spirit—of mistaking that which is purely human, for the divine. The Spirit and the word always agree; and when there is discrepancy between the teaching of the word, and that claimed as a special revelation of the spirit, we may look out for an error; for an error there surely *must be*. The word of God is a sufficient rule of faith and practice; a precious legacy, furnished us to be as a "lamp to our feet and a light to our path." While we rest upon its solid basis, we are safe; abandon it, and we are fairly out to sea without a rudder, chart, or compass to guide us o'er life's tempestuous ocean, and liable every moment to be dashed upon the rocks of fanaticism, or overwhelmed in the whirlpool of delusion and error.*HST May 31, 1843, page 98.7*

I am happy however to add, that the extravagances to which allusion is made above, were indulged by but very few; a mere fractional part of the advent believers in Canada; and lest what has been said should be understood as reflecting upon the moral or Christian character of those referred to, I would also remark that their sincerity was never doubted, or their piety questioned. They were even considered as warm-hearted, and otherwise consistent Christians.*HST May 31, 1843, page 98.8*

In regard to the present state of the cause in Canada, I have only to say, that it is onward; perhaps it never stood upon a better basis than it does at the present time; for it rests upon the ever-endurring promises of God's eternal truth.*HST May 31, 1843, page 99.1*

There were many who expected the coming of Christ on the 14th of April; and some professed to have had it revealed to them that the Savior would then appear: but the sequel showed the mistake and served to open their eyes; they saw the rock upon which they foundered, and like godly men and women, acknowledged their error, abandoned their vagaries, returned to the plain teaching of God's book, and are now looking for, and patiently waiting for the coming of the Lord, who will be revealed at the "time appointed." H. B. Skinner.*HST May 31, 1843, page 99.2*

Boston, May 24, 1843.*HST May 31, 1843, page 99.3*

P. S. The “Faithful Watchman” is still continued under the direction of Rev. C. Green & Hutchinson, it will be published as often as their funds will enable them to do it.*HST May 31, 1843, page 99.4*

Brother Himes proposes to publish Miller’s Synopsis in the French language, it will be a noble thing for Canada, and will do more good than any thing I know of*HST May 31, 1843, page 99.5*

But little has been done for the French country for want of means; out *friends* have done well for Canada, yet it is to he hoped they will not forget the cause in that country. Let the brethren be sustained by your liberality and prayers. H. B. S.*HST May 31, 1843, page 99.6*

Letter from Illinois

JVHe

Dear Brother Himes.—I have had the pleasure of reading some of the numbers of your valuable paper, and I feel grateful for that privilege. I believe they have done much good in this place. The subject of the second advent of our blessed Lord is the cause of great alarm to the ungodly, but to the Christian it is joy and rejoicing. There is much opposition here to the doctrine of the speedy coming of Christ. Some would fain put it off for a more convenient season. But many are rejoicing in the blessed hope. Some are believers in the second advent at hand, others believe, and are ashamed to own it, for fear of being called Millerites.*HST May 31, 1843, page 99.7*

We have a brother here who has been lecturing on the advent this year. He is a minister in the M. P. church. I have been this day listening to a minister, who gave out an appointment to preach against Millerism. His text was St*John 15:5*, “I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” He proceeded as follows. There is no man liveth and sinneth not. Then said he, away with your Perfectionism. After a while he broke out in this language. His blood cleanseth from all sin. He makes us holy in heart, in life, and in all manner of conversation. Then appealing to

the sinners, as he called them, he said, you can astronomize and prophecy, and predict the coming of the Son of man, but this will not do, you must fly to Jesus. This was all that had any reference to Millerism.*HST May 31, 1843, page 99.8*

If your papers could be sent here I believe they would be the means of much good; I would be glad if you would send me a number of the Signs of the Times, and I will endeavor to spread them as much as possible. Yours, in the blessed hope.*HST May 31, 1843, page 99.9*

J. H. Whitaker.
Canton, Fulton Co. Ill. April, 1843.

Letter from Sister Mills

JVHe

Dear Brother Himes.—Reading of your works, and charily, and service, and faith and patience, it seems our loving Lord hath greatly favored you; in that which he is suffering the frowns of a pharisaical and gainsaying people to fall upon you, he doth greatly strengthen you to bear a part cheerfully in the struggle for truth; rejoicing in the blessed hope of his speedy and glorious appearing. So let the good Lord continue to shed down the richest of his blessings, that through the knowledge of your work: and faith, many may be led to desire a part in the rich reward promised to those who, through faith and patience, inherit the promises.*HST May 31, 1843, page 99.10*

How truly it may be said of those who oppose this truth, that they are taken in their own craftiness. Oh for true wisdom to make us willing to become tools in a worldly sense, that we may be wise.*HST May 31, 1843, page 99.11*

Feeling desirous to contribute the widows mite for the spread of the glad news of Christ's second coming near, I have enclosed a small sum which I wish to have appropriated to the extension of the truth, as connected with this subject.*HST May 31, 1843, page 99.12*

What thanks can we render again to God for you, for all the joy

wherewith we joy for your sakes be fore our God; praying exclusively that he would perfect that which is lacking in *our faith*, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints. In hope of which, I am a sister in the bonds of the gospel.*HST May 31, 1843, page 99.13*

Huntington, April 24, 1843.*HST May 31, 1843, page 99.14*

Letter from Michigan

JVHe

Dear Brother Himes.—I sit down to tell you some of my experience. Seven years ago, I read brother Miller's lectures, and then said if he was wrong I could not tell where. From that time till last fall I had no opportunity to read or hear anything on that subject. In September I received a Chart, a Clue to the Time, and one other small paper. I studied these and compared them with the word of God, and soon became convinced of the truth of the advent near; and as I had been for twenty-five years a believer in the personal reign of Christ, I had no further doubts to remove. Immediately I conferred not with flesh and blood, but went to sounding the Midnight Cry. I was all alone, no other minister or person in these parts believed the doctrine; the Lord soon appeared to bless, and sinners began to cry what shall we do. Soon they were made to rejoice in view of a coming Jesus.*HST May 31, 1843, page 99.15*

Cold-hearted professors, scoffers, universalists and infidels, cried, some one thing and some another. Some said Elder B. has ruined his reputation, his popularity, and his usefulness; nobody will go to hear him, he is deluded, he is infatuated, enthusiastic. A great many false reports were put in circulation respecting me, and spread the length and breadth of the land; but enough of this.*HST May 31, 1843, page 99.16*

In connection with my other engagements, I have given the warning in sixteen different settlements, at the distance of one hundred miles, and to large and crowded audiences. Often have I met the anxious grey-headed Christian who could lift up their head and

rejoice because their redemption was drawing nigh. I have preached, and labored, and travelled from place to place, till I have become literally worn out and confined to my house, and sometimes to my bed. In my course of labors the Lord blessed, numbers were converted, and backsliders were reclaimed; two ministers have embraced the faith in this region, but we are fifty miles apart; and with that exception all the ministers reject the doctrine, and some of them openly oppose and scoff, and circulate papers on the other side of the subject.*HST May 31, 1843, page 99.17*

Dear brother, I never knew before now what it was to be in perils amongst false brethren. One minister, lately from the schools, came to hear me one evening, and gave notice afterwards that he should give the people *some light* on the subject of Christ's coming. When the time came he had provided himself with a big black-board, and after stating that in the 26th chapter of Leviticus the seven times was mentioned four times, and of course, if each of the four times seven was taken for a year, it would make twenty-eight years, and if this was prophetic time, he said it would make 10,080 years that Israel was to be in bondage. So you see that we have ministers here in these wild woods of Michigan, that have learned to lead the blind. But dear brothers, I have received greater light in searching the Book of books. I have had the opportunity of seeing a few of your papers, and should have been a subscriber long ago if I could have raised the money; but it is my blessing to be poor in this world's goods, and that much money it is impossible for me to raise. Last winter I came to the conclusion to write to you and tell you that I would give you a cow, and I tried to sell the cow and get the money to send you the avails, but all in vain; the money I could not get, and not even the money to pay postage on a letter, or I should have written you long ago. There is no money in this part of the country; if there is, we Millerites, as they call us, cannot get it. Dear brother, pray for me and my family; my wife and five children are with me in; the faith, and are looking for that blessed hope and the consolation of Israel this year, and we are expecting him every minute till he comes. If you could send me some of the Signs of the Times, or Midnight Cry, or any thing of the kind, I will do all the good with them that I can. If you could send me some of those numbers that contain an answer to Weeks or Dowling, we should be glad to

see them, for our enemies are busy with the writings of the men and others. But I have filled my sheet.*HST May 31, 1843, page 99.18*

I have never heard a lecture on this great and highly important subject, and I should be highly gratified if I could have an opportunity to hear brothers Miller, Litch, Storrs, Himes, or any others; but enough till we meet. Yours, S. Barnes.*HST May 31, 1843, page 99.19*

Owosso, Skiawassee Co. Mich. May 4, 1843.*HST May 31, 1843, page 99.20*

A correspondent speaking of Mr. Dowling vanity and want of courtesy says.*HST May 31, 1843, page 99.21*

A man may possess a vast fund of human learning, and treasure up in the cells of memory all languages; and yet may be very ignorant in spiritual matters, and very destitute of charity. To express the *same idea* in one thousand different languages, Hebrew, Greek, Latin, German, French, Italian, Spanish,*Gaelic* Scotch or Irish or English, etc. etc. does not give a man an *extra idea* or add to his strength of intellect, or purity of heart. And I am very sorry to see how easily a knowledge of a few languages inflates the minds of some men with the most preposterous vanity, the most consummate self sufficiency and other folly. Nothing but the grace of God can cure such excresences of insanity. May God ever enable us to hate and abhor that which is evil—that we may be clothed in our right minds, and have just conceptions of Truth in all its tendencies and application. Be courteous, is an admonition worthy of remembrance.*HST May 31, 1843, page 99.22*

Professor Stuart a Universalist

JVHe

The “Universalist” says of this divine’s theology. “We have often had occasion to note the progress which is manifestly going on in the mind of this world-famous theologian. We are certainly not wrong in the opinion that, for several years, his views have been growing liberal, more enlarged. His own language and confessions are

positive evidence of this; and if any want more evidence, let them inquire into the meaning of many complaints which his good Calvinistic brethren have brought against him. Absolutely alarmed at his liberality and enlargement of faith, they have suspected and accused him of heresy, charging him with being carried away with 'German Neology,' and with advocating sentiments 'which fearfully tend to Universalism.' Their complaints certainly mean something, and Prof. Stuart knows, perfectly well, the interpretation thereof. He is casting off, with giant's strength, the tramels of Calvinistic theology, and making his way into the liberty and light of a broader and better faith. Of this we are certain. We find evidences of it in every work which comes from his pen.*HST May 31, 1843, page 99.23*

We are not sure that Stuart is yet a Universalist in his views of the Divine Government, but there are many passages in his writings which seem strongly to indicate that he is not far from the kingdom of God."*HST May 31, 1843, page 100.1*

Then follow several quotations from his writing respecting which it says.*HST May 31, 1843, page 100.2*

"Is not this strange language to be used by a divine of the old school system of theology? What would the friends of the old system say to this extract, if they should read it without knowing its author? Why, they would say, at once, that it was the very quintessence of Universalism; and they would doubtless condemn him as a heretic of the first water. And do the best they can,—interpret the language as they may, they cannot do better than to say, as they have done of some of his other writings, that it tends 'fearfully to Universalism.' We have more and more faith that he will yet be an open advocate of this doctrine. It appears, from the above extract, that both his *convictions* and his *feelings* are in its favor. He says, '*as to the power of Satan over the wicked, it is everywhere represented in the New Testament, as something which will* wholly cease after a time, *and the reign of the Prince of Peace become* universal.' And in reference to opposite views from the pulpit, he says, '*I shall never forget the* involuntary shudder *that came over me, while listening to such appalling views of God's benevolent designs*.' Here are clearlythe indications of an *enlightened* head and

of a *warm* heart." M. S.*HST May 31, 1843, page 100.3*

SIGNS OF THE TIMES

JVHe

"The Lord is at Hand."
BOSTON, MAY 31, 1843.

"Subterfuge" of our Opponents. The following article we copy from the New York Evangelist, and give it as a fair specimen of the manner in which our views and doings are presented by the religious press, from which we had reason to expect more candor and fairness. We have however seen enough to satisfy us that little is to be expected from those who will thus ignorantly or wilfully misrepresent us.*HST May 31, 1843, page 100.4*

Subterfuge of Millerism. We perceive that the Millerites are preparing to retreat, as well as possible, from the position which they have taken. Having fully committed themselves to the year 1843, they cannot deny that they had fixed upon the year, the very year of the world's dissolution. They have, however, erected a large Tabernacle in Boston, which was dedicated last week, and which is said to be capable of holding 5000 people. It was filled at the dedication. The speakers on the occasion endeavored to sink the question as to the particular year, and endeavored to show that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ is the next great event about to occur. (1) With these sentiments they will continue to trouble the churches.(2) Their mistake about the year, after so much confidence and violent denunciation, may tend to open the eyes of some respecting their other errors. We understand that they have applied for insurance on their building for eight years(3.)*HST May 31, 1843, page 100.5*

The wild speculations in prophecy against which we have frequently warned our friends, arise from the absence of all fixed principles respecting the great plan of redemption. (4) Surely, if language can express it, God has predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment. If this can be proved, (5) if our readers are satisfied themselves on this point,

then it can be known, *a priori*, that Millerism, and all kindred theories, are false and injurious.*HST May 31, 1843, page 100.6*

We speak of Millerism as having mistaken the year, although we are still in the midst of 1843, because we have not respect enough for the nonsense to make it a doubtful question. (6) The question, as we have remarked above, is decided by general principle, and deserves not a serious thought from any intelligent believer in revelation. Yet great mischief has accrued from this error, or imposture—for we are very much inclined to use the latter word, as the most appropriate appellation. We are not aware that we are under any obligation to consider Mr. Miller as any more sincere than Joseph Smith. That he was originally an infidel, he avows. (7) That he will be one again, provided his predictions are not true, he is said to have asserted. (8) What he is at present, he must decide for himself. The man who could so far disregard the obvious meaning of our Savior's language, respecting the fact that the time of the Judgment was purposely concealed in the counsels of the Eternal Mind, as to fix the precise year in which it must occur, cannot be supposed to have any intelligent reverence or regard for the word of God.—*N. Y. Evangelist*.*HST May 31, 1843, page 100.7*

Remarks. 1. The evidence that we are preparing to retreat from our position, is, according to the Evangelist, that on the dedication of the Tabernacle the great question there presented, was, "that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ, is the next *great event about to occur*." i.e. We are leaving our position *because we adhere to it with more tenacity than ever*.*HST May 31, 1843, page 100.8*

If it could be shown that we are in error about the pre-millennial advent, and its being the next event, it would prove our position to be incorrect; and nothing else can prove it. When we, therefore, show that our position on these points is invulnerable, we here fully settle the question.*HST May 31, 1843, page 100.9*

The sectarian papers have taken unwearied pains to make the world believe that a question of mere time was the only point of difference between us and them; and that if 1843 should by any possibility pass away, and no advent believer of our school has any

expectation that it will—our entire structure would at once fall. We however intend that the true issue shall be kept distinctly in view; and which is,*HST May 31, 1843, page 100.10*

1st. No temporal millennium.*HST May 31, 1843, page 100.11*

2nd. No return of the Jews.*HST May 31, 1843, page 100.12*

3rd. All the historical prophecies are literally fulfilled down to the eve of the resurrection and advent.*HST May 31, 1843, page 100.13*

4th.That the advent is therefore the *next* event.*HST May 31, 1843, page 100.14*

5th. That the signs of the times prove that it is at the very doors.*HST May 31, 1843, page 100.15*

6th. That all the prophetic periods, as we understand them, expire during this year, and*HST May 31, 1843, page 100.16*

7th. That after 1843 commenced we had reason continually to expect Christ's appearing, and shall therefore look for him till he come.*HST May 31, 1843, page 100.17*

Here we intend to stand until our Lord appear, or it is proved that *all* the above positions are wrong. And no greater evidence can be given in the strength of our hopes, than by proving incontrovertibly, as we have done, by hitherto unanswered arguments, the *pre*-millennial advent, and that it is the *next event*.*HST May 31, 1843, page 100.18*

2. The Evangelist says, that "with these sentiments"—the pre-millennial advent, the next event—"they will continue to *trouble the churches*."*HST May 31, 1843, page 100.19*

It would seem that no true *Evangelist*, or true church of Christ would b e *troubled* at the thoughts of Christ's coming. That unfaithful servants should like to have the day put far off, would not be surprising; but how can those be said to love Christ's appearing who talk about being troubled by such a consideration. Will the editor of the Evangelist explain how the coming of Christ can

trouble his children. If he cannot explain it and feels that such an admission has driven him into a corner from which he has no escape, he can manifest it by remaining *silent*, as all our opponents have done when the last semblage of an argument has been taken from them.*HST May 31, 1843, page 100.20*

3. Religious papers are always expected to tell the truth. But the publication of every newspaper rumor before the truth is ascertained, makes those who thus publish it, responsible for its truth.*HST May 31, 1843, page 100.21*

The rumor has been going the rounds that application was made for *seven* years insurance; but the Evangelist, not satisfied with the falsehood as it was, must add another year to it, and make it *eight* years. The fact is simply this. The committee applied for insurance at an office whose terms of insurance are for seven years; they then went to an office where it could be insured for one year, and had an insurance effected for *one* year only. Has the Evangelist "*respect*" enough for the truth to correct the error? We shall see.*HST May 31, 1843, page 100.22*

4. Will the Evangelist show wherein our principles of interpretation are not fixed? Is it a wild speculation to believe God as he has said? And "surely if language can express it" when the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession, they are to be broken with a rod of iron and dashed in pieces like a potter's vessel, instead of being converted; the tares and wheat are to grow together till the harvest, and the harvest is the end of the world; the man of sin is to be destroyed by the brightness of Christ's coming; and the same horn will make war with and prevail against the saints until the Ancient of days shall come. There is, therefore, no room for the conversion of the world before Christ comes. Also, if language can mean any thing, the promise that Abraham shall be the heir of the world, was not to him and his seed, through the law, but through the righteousness of faith; and he is not a Jew who is one outwardly, but of the faith of our father Abraham. There is, therefore, no return of the Jews.*HST May 31, 1843, page 100.23*

If the "language" by which Mr. Johnson supposes "God has

predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment," is correctly applied to him, then he cannot only prove Millerism to be "nonsense," "false," an "imposture," etc. but he can prove that the "day of judgment" can never come. For "surely, if language can express it," those promises give the Jews an "eternal" and "everlasting" possession, from which they shall "never be removed;" and the state of "the world" supposed to be contemplated, is to endure "forever and ever." If this be an "*intelligent*" view of "the word of God," we prefer those "speculations in prophecy" which, instead of converting "the word of God" into "nonsense" and contradiction, make it so plain that *he may run that readeth it*.*HST May 31, 1843, page 100.24*

5. The Evangelist says, "If this can be proved" i. e. that the Jews are to be restored and that there is to be a temporal millennium, then it can be known a *priori* that Millerism is false!!*HST May 31, 1843, page 100.25*

Very true; if it can be proved that the advent is not the next event, it will be proved that it is not! But will Mr. Johnson give us a few *arguments* on those points? Assertions are no longer current.*HST May 31, 1843, page 101.1*

6. This is the true secret of all the misrepresentations that have originated in the religious papers respecting us. The conductors of those have such a supreme contempt for anything that savors of the coming of Christ at hand, that they consider it unworthy of a "serious thought." And if it is unworthy a serious thought now, why will it not always be thus unworthy? It is, therefore, evident that the personal coming of our Savior and not the time of that coming, makes Mr. Johnson say, "We have not respect enough for the nonsense to make it a doubtful question." So long as men have such contempt for any truth, they will not give it that serious consideration that is necessary, to decide impartially, or even to acquaint themselves with the views set forth. And with respect to the Advent, our opponents have either taken it for granted that we are in an error, or have given us such acursory examination as still to remain in ignorance of our views. They no more *know* what they are opposing, than did the Jews when they crucified the Lord at his first advent.*HST May 31, 1843, page 101.2*

7. Does Mr. Johnson argue that because a man has been an infidel that he will be one again? Luther was a Romanist “he avowed,” did he become one again. Paul was once a persecutor, “he avowed,” did he become one again? Was not the editor of the Evangelist once an enemy to God? Will he, therefore become one again?*HST May 31, 1843, page 101.3*

8. This is one of the many falsehoods published against Mr. Miller, and Mr. Johnson knew when he penned it, that he had not the least particle of proof for such a slander. We shall therefore consider him convicted of endorsing a deliberate falsehood, until he produces evidences of its truth or retracts the charge.*HST May 31, 1843, page 101.4*

9. The question to be decided here, is, What is “the *obvious* meaning of our Savior’s language?” If it shall be proved that Mr. Johnson has “disregarded” it, then it will follow on his own admission that he “*cannot be supposed to have any intelligent reverence or regard for the word of God.”**HST May 31, 1843, page 101.5*

When our Savior said, “Of that day and that hour knoweth no man,” etc. he also said, “when ye see these things come to pass, *know ye that the kingdom of God is nigh at hand*. And when our Savior said “It is not for you to know the times and seasons which the Father hath put in his own power,” he also said, “But ye *shall receive power* after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Peter shows this was fulfilled, *1 Peter 1:10-12*, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” Also that which was *then* in the Father’s own power was afterwards revealed to Christ, and by his angel to John, who recorded it for all

who had ears to hear. *Revelation 1:1-3*, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”*HST May 31, 1843, page 101.6*

It therefore cannot follow from our Savior’s language that the time is forever concealed “in the counsels of the Eternal Mind.”*HST May 31, 1843, page 101.7*

Our opponents accuse our Savior of saying that no man can ever know any thing about the time. But he says, “*Know that it* is *at the doors*.” Now who disregards the obvious meaning of our Savior’s language? those who contend that we cannot know when it is at the doors, or we, who believe we may know when it is near? Any one who will read the connection in which our Savior spoke, cannot but see that those who contend we can know nothing about the nearness of the event, do “disregard the obvious meaning of our Savior’s language.”*HST May 31, 1843, page 101.8*

If our opponents know the connection, and refuse to present it, they are certainly not honest in their opposition. But if they do not *know* the connection, then their ignorance unfits them for religious teachers. One horn of this dilemma they must take so long as they quote “Of that day and hour knoweth no man,” and refuse also to give “When ye see these things *know* it is at the very doors. If they refuse to do this, they “cannot be supposed to have any intelligent reverence for the word of God.”*HST May 31, 1843, page 101.9*

Lectures at the Tabernacle

JVHe

These have been continued with increased interest during the afternoons and evenings of the past week. Lectures on appropriate subjects have been given by brn. Whiting, Fitch and Litch. There have also been with us, brethren Hawley, Hale, Barry, Himes,

Brown, and Skinner. These lecturers from different sects of Christians, thus acting in unison, and seeing eye to eye, are evidence that there is a power in the “glad tidings of the kingdom” that disarms Sectarianism, and produces true “union.” All private opinions are considered by them to be of such little consequeuce, compared with greater truth, that they can come together and live in each others hearts, bound together in the bonds of Christian love. Baptistism, Methodism, and Congregationalism, are all lost sight of while they all labor together, shoulder to shoulder, in the cause of the Lord. Actuated by one and the same spirit, they are enabled to accomplish an amount of labor from which man ordinarily would shrink; and which could not be sustained only by the Spirit of God and the sympathies of each other. The prayer meetings have been attended with great interest, every forenoon at the Chardon street Chapel.*HST May 31, 1843, page 101.10*

Our meetings will be continued the present week, during which we shall expect to see many of our dear friends from abroad.*HST May 31, 1843, page 101.11*

New Works

JVHe

“Second Advent Manual,” by A Hale.—This is a compilation from the original authorities of the various historical extracts and evidences upon which the prophetic periods and fulfillment of the prophecies are based. Its object is to furnish in a mass, that which would otherwise require a reference to various, and some rare historical works. It will be found highly useful for the students of prophcy.*HST May 31, 1843, page 101.12*

“The Second Advent Doctrine Vindicated.” A *Sermon preached at the Dedication of the Tabernacle*, by Rev. S. Hawley, with the Address of the Tabernacle Committee.*HST May 31, 1843, page 101.13*

The above discourse so long delayed, is now published and ready for circulation. Our readers have been waiting with much impatience for its appearing, and it will be to them no unwelcome visitor. It is

what its title purports—a vindication of the Advent doctrine; and this doctrine is most ably vindicated. It carries with it a mass of proof and weight of evidence, not often found in so small a compass, 93 pages. Our brother has shown from the word of God that we believe none other things than what Moses and the prophets have said shall come; and the whole church have believed till these last days. The points of difference between us and our opponents, are shown to be all supported by the most weighty authority of the church. Our opponents are also shown to have signally failed. Our friends will read it as a matter of course. And those who are not with us, are invited to give it a candid perusal.*HST May 31, 1843, page 101.14*

"A Solemn Appeal to Ministers and Churches—especially to those *of the Baptist denomination*," by J. B. Cook.*HST May 31, 1843, page 101.15*

This is also now ready for delivery, and will be read with much interest. Its object is to show the ministry and church, that while they refuse to give the subject of the Advent a solemn and prayerful examination and reject it, they may be as verily guilty as were the Jews who rejected and crucified our Savior at his first Advent, and yet did it ignorantly and in unbelief. When we *refuse* to acquaint ourselves with any doctrine, it may be that our decision is dictated by the *heart*.*HST May 31, 1843, page 101.16*

Philadelphia Meetings.—We are not able to speak at length of these intensely interesting meetings. A Philadelphia daily paper of May 19, giving an account of the editor's evening rambles. besides mentioning theatres, lecture rooms, etc., gives it the following brief notice.*HST May 31, 1843, page 101.17*

"Upon leaving the lecture room, we entered the mighty assembly of the Millerites—for mighty it was; the large room which once contained the Chinese Museum being literally filled with a dense mass of males and females, old and young, who seemed to hang with a breathless and somewhat excited interest upon "the very loud outpourings" of the enthusiastic speaker."*HST May 31, 1843, page 101.18*

The attendance was large throughout, and one of the sessions, which continued three hours, seemed but a few minutes to the

hearers. Brethren Himes, Litch, and Brown left on Friday. On that evening, brother Storrs lectured “to a vast multitude.” There was an experience meeting Saturday afternoon, and brother Storrs lectured again Saturday evening, and twice on the Sabbath.*HST May 31, 1843, page 101.19*

Mr. Miller.—We are sorry to learn that his health is still very feeble, and it is doubtful whether he will ever be any better. His son writes us that his physicians have ordered all communication from visiters to be cut off. And even his own friends and near relations are prohibited from visiting him, as all noise hurts him very much.*HST May 31, 1843, page 101.20*

Many of his friends visit him, but cannot be admitted, and others are anxious to see him; but it is hoped his friends will receive it kindly, if they are requested not to visit him while he remains so feeble.*HST May 31, 1843, page 101.21*

BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN!

JVHe

Another of the series of prophetic events by which we are brought down to the end of all earthly things, and to the setting up of the everlasting kingdom, is brought to view by the seven trumpets.*HST May 31, 1843, page 102.1*

“The great leading features of Daniel’s visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of these governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, ‘for the word of God, and the testimony of Jesus Christ.’ Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last, and the various means by which that great persecuting system should come to ruin.”*HST May 31, 1843, page 102.2*

“The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined.”*HST May 31, 1843, page 102.3*

For a full explanation of the whole series of trumpets, see Litch’s Exposition, vol. 2, from which the above extracts are taken. Our present plan will allow us only to refer to the last three of them, and of course, if we can show you that the events of the 5th and 6th have taken place, it will follow that the former ones have been fulfilled also.*HST May 31, 1843, page 102.4*

But first we wish to know what is to come at the end of the series. We have a double statement of the events which are then to take place. Their awfully important character is first intimated by the declaration of a mighty angel who comes down from heaven, on purpose, it would seem, to apprize the world, or at least the church, to look out for the change in her condition which is to be realized, by the events of the seventh and last trumpet. “And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel when, he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” *Revelation 10:5-7*.*HST May 31, 1843, page 102.5*

“The mystery of God,” here referred to, is made more plain by the translation of the original text, as given by some of the best writers —“The mystery of God shall be finished *according to the glad tidings* which he hath declared,” etc. etc. That to which the glad tidings, the gospel, under all its various forms, has pointed, is then to be realized. But the revelator makes it very plain by what he says of the sounding of the seventh angel, *Revelation 11:15-18*. Here is a distinct statement of several very important particulars.*HST May 31, 1843, page 102.6*

1. The kingdoms of this world become the kingdoms of Jesus

Christ, and he begins his glorious and everlasting “reign.”*HST May 31, 1843, page 102.7*

2. It announces the time of the dead that they should be judged.*HST May 31, 1843, page 102.8*

3. The time to reward God’s servants, the Prophets, etc., and*HST May 31, 1843, page 102.9*

4. His wrath is come, and the time to destroy them that destroy the earth.*HST May 31, 1843, page 102.10*

There can be no doubt then of the events which are to come at the sounding of the seventh trumpet. Have we any reason to believe that the prophetic has all been filled up but these events? Let us see. We will go back to the fifth trumpet, *chapter 9:1-12*.*HST May 31, 1843, page 102.11*

It is generally agreed by commentators that the fifth and sixth trumpet give the prophetic history of Mahomedanism.*HST May 31, 1843, page 102.12*

The manner in which these trumpets are introduced denote the afflicting character of the events of which they speak. They are thus announced by the celestial messenger, who acts the part of a herald in the case.*HST May 31, 1843, page 102.13*

Revelation 8:13.—And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice,*HST May 31, 1843, page 102.14*

to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.*HST May 31, 1843, page 102.15*

Revelation 9:1. And the fifth angel sounded, find I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.*HST May 31, 1843, page 102.16*

A. D. 622.*HST May 31, 1843, page 102.17*

2—4. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*HST May 31, 1843, page 102.18*

5, 6. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*HST May 31, 1843, page 102.19*

July 27, 1299.*HST May 31, 1843, page 102.20*

7—12. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angle of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apllоyn. One woe is past; *and behold there come two woes hereafter*.*HST May 31, 1843, page 102.21*

13—15. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*HST May 31, 1843, page 102.22*

1449*HST May 31, 1843, page 102.23*

16—21. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and as of jacinth, and brimstone; and heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouth. For their power is in their mouth, and in their tails: for their tails they were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*HST May 31, 1843, page 102.24*

Chap. 11:14. The second woe is past; and behold, THE THIRD WOE COMETH QUICKLY.*HST May 31, 1843, page 102.25*

15. And the seventh angel sounded; and there were great voices in heaven, saying,*HST May 31, 1843, page 102.26*

The kingdoms of this world ARE BECOME THE KINGDOMS O OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN F(EVER AND EVER.*HST May 31, 1843, page 102.27*

16—18. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and west, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*HST May 31, 1843, page 102.28*

Aug. 11, 1840*HST May 31, 1843, page 102.29*

We have here several important particulars stated, a few only of

which we shall be able to notice.*HST May 31, 1843, page 102.30*

1st. The origin of Mahometanism.*HST May 31, 1843, page 102.31*

The bottomless pit.HST May 31, 1843, page 102.32

2nd. Its character and effects.*HST May 31, 1843, page 102.33*

And the sun and the air (*Christianity*) *were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.HST May 31, 1843, page 102.34*

3rd. Their commission.*HST May 31, 1843, page 102.35*

And it was commanded them that they should not hurt the grass of the earth, neither any green things neither any tree; but only those men which leave not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months.HST May 31, 1843, page 102.36

4th. The description of their appearance and operations.*HST May 31, 1843, page 102.37*

And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth lions. And they had breastplate as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions and there were stings in their tails.HST May 31, 1843, page 102.38

5th. The time of their operations under the king named.*HST May 31, 1843, page 102.39*

And their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath its

name Apollyon.*HST May 31, 1843, page 102.40*

The date of the Hegira or flight of Mahomet, is A. D. 622. Abubeker, who succeeded Mahomet as the leader of the locust armies in 632, was the first Caliph. The government of the Caliphs continued till the thirteenth century. In the latter part of that century Othman united the Mahometan clans and provinces into one grand monarchy, since known as the Ottoman Empire. The first assault made upon the Greeks under this kingly form of Mahometan power, was, according to Gibbon, on the 27th July, 1299. It was under this form of power that the terrible mission of the Mahometans, during the period specified, was to be effected. Five months understood prophetically, 30 days to the month, would express 150 days, or years. Add 150 to 1299, it brings us to 1449.*HST May 31, 1843, page 103.1*

"During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople."*HST May 31, 1843, page 103.2*

"One woe is past, and behold there come two woes more hereafter."*HST May 31, 1843, page 103.3*

The events of the sixth trumpet differ from those of the fifth in several important particulars.*HST May 31, 1843, page 103.4*

1. *Instead of an army of locusts from the smoke of the bottomless pit, four angels are summoned to the work of this woe*.*HST May 31, 1843, page 103.5*

2. Instead of *tormenting, they slay* the third part of men.*HST May 31, 1843, page 103.6*

3. Their work is effected by different agencies.*HST May 31, 1843, page 103.7*

4. The period assigned them is, "an *hour, a day, a month, and a year*."*HST May 31, 1843, page 103.8*

This period, understood prophetically, or symbolically, would amount to three hundred ninety-one years and fifteen days.*HST May 31, 1843, page 103.9*

A prophetic year, 360 days		= 360 solar years.
A prophetic month, 30 days		= 30 solar years.
A prophetic day, - -		= 1 solar year.
A prophetic hour, being a 24th part of a day, is equal to a 24th part of a prophetic year, or		- 15 days.
This period amounts to		- 391
To which add 150 days or years,		150
Whole period of these trumpets,		541 y'rs 15 days.
Commencing, A. D. - -		1299 July 27
	42	
	31	
Brings us to - -	1840 Aug. 11	

Did the predicted, or implied, change in the Ottoman power then take place? In answering this question, let us inquire what the change was to be? It was not the *destruction* of the Mahometans or their empire. We should suppose at first sight that the change would place the Mahometan power and the Christian powers, as to their relation to each other, in a condition similar to that in which they stood prior to the commencement of the sixth trumpet, 1449.*HST May 31, 1843, page 103.10*

"In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. *But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign*."*HST May 31, 1843, page 103.11*

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John

Paleologus for the *last Greek emperor*, without doubt, because he did not consider as such a prince who had not *dared to reign without the permission of his enemy."*HST May 31, 1843, page 103.12

"Judging from the manner of the commencement of the Ottoman supremacy in Constantinople, that it was *a voluntary acknowledgment on the part of the Greek emperor* that he only reigned *by permission of the Turkish sultan*, we should naturally conclude that the *fall or departure of the Ottoman independence* would be brought about in *the same way*; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it."*HST May 31, 1843, page 103.13

Has such a change taken place? Hear the following testimony:HST May 31, 1843, page 103.14

"*First testimony*.—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—HST May 31, 1843, page 103.15

"*The power of Islamism is broken forever*; and there is no concealing the fact even from, themselves. *They exist now by mere sufferance*. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. *How wonderful it is*, that, when all Christendom combined together to check the progress of Mahomedan power, it *waxed exceedingly great in spite of every opposition*; and *now*, when all the mighty potentates of Christian Europe who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, *down it comes*, in spite of all their fostering care."HST May 31, 1843, page 103.16

Second.—"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire,

says: 'We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire*? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.*HST May 31, 1843, page 103.17*

"'If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained we fear, by the *unceasing intervention* of England and Russia.'"*HST May 31, 1843, page 103.18*

Other testimony might be introduced, but this is sufficient.*HST May 31, 1843, page 103.19*

When did this change take place? Everybody has heard of the troubles of the Turks by Mehemet Ali. The loss of the Sultan's army and fleet in 1839, involved him in such difficulties, that in 1840 England, Russia, Austria and Prussia, interposed and proposed to put a stop to the operations of Mehemet.*HST May 31, 1843, page 103.20*

A conference of these nations was held in London, July 15th, 1840; their ambassadors at Constantinople notified the Sultan of their intention, and he "*accepted the intervention of the great powers*." *Moniteur Ottoman*. The Sheikh Effendi represented the "Sublime Porte" at this conference. The doings of that conference, and the anticipated result, were thus noticed at the time:*HST May 31, 1843, page 103.21*

"The powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty, whereby the Sultan *offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. *A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification*, if the Pacha refuse to accede to them, it is evident

that the evil consequences to fall upon him will be attributable solely to his own fault."*HST May 31, 1843, page 103.22*

This proposal of the Sultan and the great powers was forwarded to Mehemet by a government steamer, which left Constantinople, August 5th. As soon as this proposal was put into the hands of Mehemet, *if he refused to comply with its terms of peace*, the Sultan must withdraw from the contest, and leave Mehemet in the hands of the "great powers." If he accepted the terms, of course the Sultan would be a party in the settlement. That document was put into the hands of mehemet on the 11th August, 1840, and he refused to comply with its terms. On the same day "a note delivered by the four ambassadors, in answer to a question put to them by the Porte, (Sultan,) as to the plan to be adopted in such an event, simply states, that *provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise*." Correspondent of Lond. Morn. Chron. at Constantinople.*HST May 31, 1843, page 103.23*

Now, let us suppose a case, and ask a question.*HST May 31, 1843, page 103.24*

"Imagine an ambitious politician at the southwest part of the Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the general government. Our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during his life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer.—'WE WILL TAKE CARE OF THAT!

Would not every one feel that the independence of this country had departed?" Midnight Cry, Nov. 25, 1842.*HST May 31, 1843, page 103.25*

From that time the power of "the Turks has been sinking lower and lower, with fearful velocity."*HST May 31, 1843, page 103.26*

The exact agreement of events in the history of the Turks with the statement of the prophecy, has fixed in our mind the belief, that there is no mistake in the application of the trumpets, and that the period of the sixth terminated Aug. 11, 1840. The tenth chapter, and the eleventh to the thirteenth verse, may be regarded as a parenthesis in the regular series, in which the revelator gives a description of events which were to take place prior to, or at the same time with the events of this trumpet. The earthquake mentioned, (*11:13*,) which undoubtedly refers to the French revolution, is included in the second woe. "The second woe is past; and, behold, the third woe cometh quickly."*HST May 31, 1843, page 103.27*

"But is not the world to be converted when the seventh trumpet sounds?" If the conversion of the world would be a 'woe,' perhaps it will be converted. But we do not think that God would announce that as a woe. The other woe trumpets have, by their fulfilment, exhibited to the world those scenes which have associated all that is cruel and savage with the name of a Turk; and all that is brutal and blasphemous and infernal with the French revolution; and with such specimens of what is meant by the 'woe' in connection with these trumpets, what may we not expect when the woe that cometh quickly shall burst upon us? If to "destroy them that destroy the earth" means the conversion of the world, the world may then be converted. If that may take place which the word of God has repeatedly assured us never can take place this side of the judgment, the world may be converted.—No, reader,—that men should ever have supposed that the seventh trumpet announces the conversion of the world, is one of those leases that go to show how they have "turned away their ears from the truth, and have turned unto fables;" being ignorant of God's arrangement in the case, and going about to establish their own, they are looking for that which will *never come*!*HST May 31, 1843, page 103.28*

We must be converted before that trumpet sounds, or we shall remain unconverted forever!*HST May 31, 1843, page 103.29*

Then the judgment shall sit—the righteous dead arise, and with the righteous living receive their reward, and the wicked be destroyed, and the glorious and everlasting reign of Jesus Christ begin.*HST May 31, 1843, page 103.30*

We have nothing, therefore, to look for, according to this portion of prophecy, but the events of the seventh trumpet—the third woe!*HST May 31, 1843, page 103.31*

In the mouth of two or three witnesses shall every word be established. Here are three portions of prophecy, each of which carries us down to the end; and by the clearest evidence from the history of the world, all the events of each series are past, except that great event to which all the others point; and to make known which, God has given us His "*sure word*." And while these portions of prophecy all declare that the end of all things is at hand—the signs foretold by Christ are all speaking as so many witnesses for the truth—and messengers of mercy to man to warn him to be ready; *watch, therefore, and pray always*, that ye may be counted worthy to escape all these things, and to stand before the Son of man.*HST May 31, 1843, page 103.32*

Dark brood the heavens o'er thee!*HST May 31, 1843, page 103.33*

SIGNS OF THE TIMES

No Authorcode

BOSTON, MAY 31, 1843.

Boston Anniversary Week

No Authorcode

MAY 29, 1843.

Advent Conference and Lectures

JVHe

At the Tabernacle in Howard Street.*HST May 31, 1843, page 104.1*

*Lecture each evening at half-past 7 o'clock.*HST May 31, 1843, page 104.2

SUBJECTS OF THE LECTURES:

JVHe

1 . *Character* of the *objections* urged against the doctrine of the Advent. Monday Evening.*HST May 31, 1843, page 104.3*

2. History of the Advent Cause. Tuesday Evening.*HST May 31, 1843, page 104.4*

3. Influence of Neology upon the faith of the Church. Wednesday Evening.*HST May 31, 1843, page 104.5*

4. Tendencies of the Advent Doctrine.—Thursday Evening.*HST May 31, 1843, page 104.6*

5. The true position of the opponents of the Advent Doctrine. Friday Evening.*HST May 31, 1843, page 104.7*

The above subjects will be presented by Br'n Whiting, Litch, Fitch, and Hawley.*HST May 31, 1843, page 104.8*

Meetings of the Conference will be held at 9 A. M., and 3 P. M., at the*HST May 31, 1843, page 104.9*

CHARDON STREET CHAPEL

No Authorcode

"Come now and let us reason together, saith the Lord."

Advent Books, Papers, Charts, etc

JVHe

A full assortment of the works of Miller, Litch, Hale, Storrs, Brown, Hervey, Cox, Fitch, Bliss, Fleming, and others, at the “Signs of the Times” Office, 14 Devonshire st.*HST May 31, 1843, page 104.10*

A Correction

JVHe

The questions to which the following brief answer is given, have been in substance so often proposed to me, from different sources, that it has appeared to be a duty I owe to myself and the friends of the Advent cause, to notice them. This reply to a respected and devoted brother, who occupies an important position in the work, will be considered, *for the present*, a reply to all.*HST May 31, 1843, page 104.11*

Dear Brother:—I am greatly surprised at your questions. You ask, 1st. “Do you believe in the doctrine of Holiness?” 2nd. “Are you opposed to meetings of prayer? 3. Do you refuse to associate with, or shut out from your meetings, those who advocate the doctrine of entire sanctification?”*HST May 31, 1843, page 104.12*

To your first question, I answer that I am not opposed to the doctrine of experimental holiness. I think I understand it, and advocate it. I see no reason to differ from brother Fitch, Brown, or Hawley on this subject.*HST May 31, 1843, page 104.13*

To your second question, I have only to refer you to my whole history and practice, on this subject. I believe little or nothing can be done in the cause, without meetings of prayer.*HST May 31, 1843, page 104.14*

To the *third*, I reply that I have never refused to co-operate with any of God’s people, or shut them out from any privileges, or associations in the Advent cause. But on the contrary, desire to co-operate with all who love our Lord.*HST May 31, 1843, page 104.15*

But you say “these things are *reported as facts*,” and ask “how it is.” I have only to reply, that I have, in common with all my brethren, taken my stand against marked tendencies to excesses, improprieties and even immoralities which have recently appeared

under the mask of holiness. This is the 'head and front of my offending' on this point. I believe that *purity of heart and life*, constitutes an essential and important feature of holiness, as demanded in the word of God. "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints."*HST May 31, 1843, page 104.16*

In relation to the idea of refusing to co-operate with my brethren on account of Holiness, or of shutting the subject out of our meetings, I have I only to say that it is altogether a mistake.*HST May 31, 1843, page 104.17*

In conclusion, permit me to say to all my brethren to whom such reports may have come, that I stand on the same ground I always have on the subject of the Advent, and entire consecration to God. I am doing my Master's work with my might. I have no time, to listen to the slanders of those who ought by their profession, to be engaged in better things. I am now as from the first, at the work of giving the cry to the world.*HST May 31, 1843, page 104.18*

If disappointed ambition, or selfishness, or envy, seek the destruction of my reputation, and influence, by a mistatement of things, I can't help it. I give it all up to God. He will take care of that in due time. I am well known in this city, and elsewhere, and my works must show what I am. I am in the fullest fellowship with all my brethren in the Ministry, and all the brethren who have borne with me the heat and burden of the day. We know no division or disunion. We are living in peace, and God is prospering us. We have nothing to do with party strife or faction.*HST May 31, 1843, page 104.19*

J. V. Himes.*HST May 31, 1843, page 104.20*

CAMPMEETINGS

JVHe

se cond advent campmeeting.*HST May 31, 1843, page 104.21*

June 14, 1843.*HST May 31, 1843, page 104.22*

The friends of the good cause in this vicinity have decided to hold a Second Advent Campmeeting (if time continues) on the West Hill, in Chelsea, Orange co. Vt. in a beautiful grove near the Union Meeting House, to commence on Wednesday, June 14th, at 10 o'clock A M. We hope our Second Advent friends, all through the region, will come up to the solemn feast, with their tents prepared to stay 8 or 10 days, as Providence may direct. Let there be a general rallying. L. KIMBALL,*HST May 31, 1843, page 104.23*

In behalf of the Committee.*HST May 31, 1843, page 104.24*

CAMPMEETING AT CHESTER FACTORIES

JVHe

June 7, 1843.*HST May 31, 1843, page 104.25*

There will be a Campmeeting, the Lord willing, on ground owned by Mr. Otis Waite, near Chester Factories, about 30 miles west of Springfield, and about 100 rods from the rail road, commencing on Wednesday, June 7th, to continue over the Sabbath. It is ardently hoped that many of those who are looking for and loving the appearing of our blessed Lord, will rally to that feast of Tabernacles, with tents and provisions for a week or more. The facilities of getting to the meeting from all directions, are as good as can be desired, and the expense low. Provision will be made for boarding those who may not provide for themselves, at reasonable rates. The cars will stop at the camp ground to accommodate passengers.*HST May 31, 1843, page 104.26*

Per order of Committee. R. E. LADD, Sec.*HST May 31, 1843, page 104.27*

N. B. Arrangements have been made with the Western Rail Road to bring companies of 50 or more at $2,60 for each person from Boston. And if 50 start from Boston, any number can get in at the same ratio, at any station on the road, who give evidence of going to the meeting. Also the same from Albany. Those who go in companies are requested to start on Thursday morning.*HST May 31, 1843, page 104.28*

CAMPMEETING AT ATHOL

JVHe

May 31, 1843.*HST May 31, 1843, page 104.29*

A Second Advent Campmeeting will be held at Athol, commencing May 31, and continue over the Sabbath, and as much longer as may be expedient The meeting will be held in a grove 2 miles south of the middle of the town, on the road to Petersham. Brethren and friends are invited to attend. Able lecturers are expected to be present. Refreshments can be had on the ground at a reasonable price, also hay and grain for horses. We hope for a full meeting.*HST May 31, 1843, page 104.30*

Per order of Committee, A. ELLENWOOD.*HST May 31, 1843, page 104.31*

ADVENT CONFERENCE AT MARLBORO'

JVHe

June 6, 1843.*HST May 31, 1843, page 104.32*

There will be an Advent Conference in the East part of Marlboro', of two weeks, beginning June 6, at 2, P. M. It will be held in a barn belonging to S. S. Howe. Brethren are invited to come with their tents. Board can be had for 1,50 per week, or 121 cts per meal. Competent lecturers are expected.*HST May 31, 1843, page 104.33*

SAMUEL S. HOWE.*HST May 31, 1843, page 104.34*

Bro. Preble is now in Lowell, and will attend to calls for lectures on the Second Advent.*HST May 31, 1843, page 104.35*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the

country, or to Europe, by mail.*HST May 31, 1843, page 104.36*

The following Nos. comprise the Library.*HST May 31, 1843, page 104.37*

1. Miller's Life and Views.—37 1-2 cts.*HST May 31, 1843, page 104.38*

2. Lectures on the Second Coming of Christ.—37 1-2cts.*HST May 31, 1843, page 104.39*

3. Exposition of 24th of Matt. and *Hosea 6:1-3*. 18 3-4 cts.*HST May 31, 1843, page 104.40*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST May 31, 1843, page 104.41*

5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.*HST May 31, 1843, page 104.42*

6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.*HST May 31, 1843, page 104.43*

7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.*HST May 31, 1843, page 104.44*

8. The present Crisis, by Rev. John Hooper, of England—10 cts.*HST May 31, 1843, page 104.45*

9. Miller on the cleansing of the sanctuary.—6 cts.*HST May 31, 1843, page 104.46*

10. Letter to every body, by an English author "Behold I come quickly."—6 cts.*HST May 31, 1843, page 104.47*

11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.*HST May 31, 1843, page 104.48*

2 The "Midnight Cry." By L.D. Fleming. 12 1-2*HST May 31, 1843, page 104.49*

13. Miller's review of Dimmick's discourse, *"The End noi Yet."*—10 cts.*HST May 31, 1843, page 104.50*

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.*HST May 31, 1843, page 104.51*

15. The glory of God in the Earth. By C. Fitch.—10 cts.*HST May 31, 1843, page 104.52*

16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.*HST May 31, 1843, page 104.53*

17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts*HST May 31, 1843, page 104.54*

18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.*HST May 31, 1843, page 104.55*

19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts*HST May 31, 1843, page 104.56*

20, " " " " Vol. II. 37 1-2 cts.*HST May 31, 1843, page 104.57*

21. The Kingdom of God. By Wm. Miller. 6 1-4*HST May 31, 1843, page 104.58*

22. Miller's Reply to Stuart. 12 1-2 cts*HST May 31, 1843, page 104.59*

23. Millennial Harp, or Second Advent Hymns. Price 121 cts*HST May 31, 1843, page 104.60*

24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.*HST May 31, 1843, page 104.61*

25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.*HST May 31, 1843, page 104.62*

26. Bliss' Exposition of *Matthew 24th*. 121 cts.*HST May 31, 1843, page 104.63*

27. Synopsis of Miller's Views. 61 cts.*HST May 31, 1843, page 104.64*

28. Judaism Overthrown. By J. Litch. 10 cts*HST May 31, 1843, page 104.65*

29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N.Hervey. 183 cts*HST May 31, 1843, page 104.66*

30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 121 cts.*HST May 31, 1843, page 104.67*

31. Starkweather's Narrative. 10 cts.*HST May 31, 1843, page 104.68*

32. Brown's Experience. 121*HST May 31, 1843, page 104.69*

33. Bible Examiner, by George Storrs. 183 cts.*HST May 31, 1843, page 104.70*

34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.*HST May 31, 1843, page 104.71*

35. A Solemn Appeal to Ministers and Churches,—especially to those of the Baptist denomination. By J. B. Cook. 121 cts*HST May 31, 1843, page 104.72*

36. Second Advent Manual, by A. Hale. 183*HST May 31, 1843, page 104.73*

This Library will be enlarged from time to time, by the addition of new works.*HST May 31, 1843, page 104.74*

June 7, 1843

Vol. V.—No. 14. Boston, Whole No. 110

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms,—$1,00 per Vol. (24 Nos.) in advance Office. No. 14 Devonshire Street, Boston.*HST June 7, 1843, page 105.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

THE GREAT TENT

JVHe

ADVENT CONFERENCE AND LECTURES

At Rochester. N. Y. June 23.*HST June 7, 1843, page 105.2*

A campmeeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue). Brn. Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.*HST June 7, 1843, page 105.3*

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.*HST June 7, 1843, page 105.4*

J. V. HIMES.*HST June 7, 1843, page 105.5*

Boston, June 3, 1843.*HST June 7, 1843, page 105.6*

Advent Depot at Rochester, N. Y

JVHe

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch,

Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, etc. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester, N. Y.*HST June 7, 1843, page 105.7*

THE GLAD TIDINGS,

No Authorcode

OF THE KINGDOM AT HAND

JVHe

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents.**HST June 7, 1843, page 105.8*

It will be sent by mail to any part of the country desired.*HST June 7, 1843, page 105.9*

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher,*HST June 7, 1843, page 105.10*

Boston, June 3, 1843.*HST June 7, 1843, page 105.11*

Cincinnati.—Bro. Litch expects to go to Cincinnati without delay. The way does not seem to be open for him to go to England as yet, as was proposed. The money, therefore, which was raised for him in view of that mission, will be used for the mission to the west, unless the donors direct otherwise. He will need much more than he has received, for his western mission. Any money for that purpose, sent to this office, will be forwarded to him.*HST June 7, 1843, page 105.12*

Bro. Storrs thinks to attend the Advent Campmeeting in Chelsea, Vt. on the 14th inst. We hope he may be able to, as he will be of essential service in giving the “Cry” in that section.*HST June 7, 1843, page 105.13*

A Brother will be there with Advent publications that those who wish may furnish themselves with right on the subject.*HST June 7, 1843,*

page 105.14

A letter received from Philadelphia, dated May 29, says:*HST June 7, 1843, page 105.15*

“Our Second Advent Conference closed yesterday, after two weeks of the most interesting, and delightful meetings I have ever enjoyed.*HST June 7, 1843, page 105.16*

The order of the Conference was—Lectures on the Second Advent of Christ this year; Prayer, Experience and Conference meetings. Brethren Himes, Brown, Litch, Storrs, Hervey, Cook, Plumb, Barry, and others, were present.*HST June 7, 1843, page 105.17*

The meetings were fully attended, and the interest considerable.*HST June 7, 1843, page 105.18*

During the last week of the Conference, brother Storrs delivered a coursse of lectures, which he commenced on Friday evening of last week, and closed last Wednesday evening.*HST June 7, 1843, page 105.19*

Yesterday, brother Hervey lectured in the morning, brother Brown in the afternoon; and in the evening brother Storrs lectured on the 2nd chapter 2nd Thess. to a very large congregation.”*HST June 7, 1843, page 105.20*

Conference at Hartford, etc

JVHe

Dear Brother Himes.—The Conference of Advent believers which commenced in this city on Tuesday, closed Thursday evening. Present, brethren Cook, Batchelder, Barry and Brown.*HST June 7, 1843, page 105.21*

Our meetings were held in the City Hall until yesterday, when we occupied the house of the First Baptist Church. The attendance on these meetings has been very good, and so far as we may judge from outward appearances, those who have been present have listened with much candor and seriousness. At the close of the

services yesterday morning, brother Cook baptized twelve willing converts, all of whom are looking for the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ. The brethren in the faith have been greatly refreshed and encouraged by what they have heard and experienced. I find their number larger than I had supposed—the aged, the middle-aged, and the young, make up the blessed band. They are what might be termed a good class of Advent believers, that is, they are intelligent and pious. It has been said that none but the weak-minded embrace our views. This I deny. However, it is ordinarily the common people that receive the truths of the gospel, and I am willing to be ranked among them. God has made religious truth for this class, and not for philosophers exclusively. Had he deposited truth where the learned and the scientific alone could have discovered it, how few could have ever become acquainted with the way of life and salvation. How surprised I am, that we have all along been soaring so high after truth, just as tho' we were so many astronomers, seeking for some new world in the far-off heavens, a discovery of which is essential to a perfect knowledge of the material universe. Why truth, and all the truth necessary for our good here, may be found by any mind that will stoop low enough to pick it up. Cold reason will never find out God unto perfection—philosophy, unaided, could never trace the path to heaven for a single soul; and if the philosopher would enter there himself, he has got to come down from his giddy height, and enter thither by the same narrow, humble way, with the most untutored mind. The Christian scheme abases the pride of the wise. How common it is for us, when endeavoring to instruct such in regard to the plan of salvation, to present before their minds the *simplicity* of the gospel plan; and on the other hand, how natural is it for them to stumble at it, because they can discover none of man's wisdom in it. "The Jews required a *sign*, and the Greeks seek after *wisdom*," etc. Now, if these first, and, to the carnal heart, most humbling principles of our religion, are recognised and enforced by us in the great work of regeneration, they ought to be kept in view in the investigation of all truths that effect our state *after* conversion. How much are any of us in advance of the Corinthian Christians, to whom Paul said, I have fed you with milk, and not with meat, etc.*HST June 7, 1843, page 105.22*

I do not despise learning, nor do I pretend to more than ordinary ability in discovering the truth of God's word. I think I have sought to let the Bible speak in its own simple tongue. Still, I now see that I have sometimes erred in daring to try its doctrines by my own poor reason alone. Now, the Bible talks to me in the simplest strains, as though it took for granted that I am just what I confess myself to be —a poor, ignorant sinner. I still aver that I read in it the doctrine of the glorious advent of my Savior at hand—and I solemnly maintain before High Heaven, that by the united agency of the Word and the Spirit, I have been taught this precious and sublime truth. God has seemed, too, to show me all the other great truths that cluster around it: he has shown me just the condition of the world, the church, and the ministry, until my soul could no longer bear the sight. He has given me a view of his holy law, with bold and impious man for 6000 years trampling it under his feet—and shown me, as never before, the blood of his Son spurned and rejected, until Justice and Love have seemed to rend the heavens in their cry for the immediate and sudden destruction of a guilty world. Never before have I had *fellowship with Christ in his sufferings*—never have I felt before as though I could weep my soul away at the feet of Jesus, as I have seen the indignity heaped upon him while he was on his mission of mercy to earth, and the manner in which his offers of love have been treated while he has been seated on the meditorial throne. Oh, how can my soul any longer submit to his suffering further indignities from graceless, wicked man! And here I might ask, why is it that God has given us, and that without any effort on our part, just such views of his law, of the love of Christ—in a word, such views of all truth, as reasoning before hand, it would appear that we ought to have, in order to qualify us to sound the Midnight Cry. Why has he been so particular as to make his Word blaze with instruction, not upon one point only, the doctrine of the Second Advent, but on all those points that are remotely connected with it?*HST June 7, 1843, page 105.23*

Much is said about having charity for those who do not think with us; and certainly we ought to exercise it towards all who are humble seekers after the truth, but to none who are *wilfully ignorant* of it. We ought to have just such charity for them as we do for impenitent sinners, of whom there are two classes—one that seems half disposed to be Christians, and the other determined not to be

Christians at all. I believe that to be a Second Advent believer, it is just as necessary that the aid of the sovereign and gracious power of God should be called in, as in the act of conversion. The cases are very analogous. Why, says the sinner, I do not see proofs of the inspiration of the Scriptures. Another says, I do not see conversion and future punishmen taught there; and another, I do not understand what you mean by experiencing religion. But soon, perhaps, God's spirit begins to move, conscience is alarmed, the sinner is converted—he is in a new world. He says, I have awoke from a dream: why did you not arouse me, and cry in my ear —*destruction*?*HST June 7, 1843, page 105.24*

Just so as to this doctrine. I know not why I was opposed to it, nor why I did not see the proofs or it before. I am glad that I am converted; and it would be as difficult to convince me that it is not of God, as to convince a young convert by argument, that all that he professed to experience when first converted, is not of God. As I have said once, so I say again, it may be God's purpose to select only a portion of his servants to give the cry, while he keeps it a secret to others. Hence our opponents ought to have charity for us, for we *may be* doing God's will:—for one I am solemnly persuaded that I am.*HST June 7, 1843, page 106.1*

As to an "abusive spirit," I candidly think that the other side need to be cautioned a little more than ourselves. I will not be abusive—it has never been my disposition to be; but can I do otherwise than to speak of things just as God, without any effort or desire of mine, has shown them to me? Ought not our brethren to allow that God *may* have shown us the conviction of the world and the church in a light in which they themselves do not see it? I am no man's echo. God seems to have been my sole Teacher of late, and I speak just as he teaches. I implore my dear brethren not to abuse us, either in private or in public, and not to treat us as though we were Mormons. A little time will correct our error, if indeed it be an error. Really, they ought to be grateful to God that there are so many in all our churches throughout the earth, that adhere so rigidly to the word of God as our guide—that love the appearing of the Savior, and are ready, even at a "false alarm," to arise and trim their lamps, and make preparation for the reception of the Bridegroom. F. G. Brown.*HST June 7, 1843, page 106.2*

JVHe

Substance of the arguments used in refuting the doctrine of the Advent in 1843, by Rev. J. Bennett, of Woburn, delivered in Cambridge-port, May 21. Text,—Peter. “Seeing all these things shall be dissolved, etc.”—He stated there is no evidence from scripture that the event spoken of in the text will *take* place this year. It cannot for the following reasons.*HST June 7, 1843, page 106.3*

Because the Savior says no man knoweth the time. “Mahometanism must come to an end before this event, this cannot be done without a miracle—the age of miracles is past, therefore the end cannot come this year.”*HST June 7, 1843, page 106.4*

The Bible says Popery must come to an end before that event—this cannot be done without a miracle, the age of miracles is past—therefore the end cannot come this year.*HST June 7, 1843, page 106.5*

The devil is to be bound a thousand years—Satan, he says, “is not bound now, if it were so, we should not see people as we do now, acting like all possessed.” (I quote his words.)*HST June 7, 1843, page 106.6*

The gospel must be preached in all the world. This cannot be done this year, therefore the end cannot come in 1843.*HST June 7, 1843, page 106.7*

“The Bible says the Jews must be converted and return to ancient Palestine before the end; this cannot be this year—therefore the end cannot come this year. The Savior says, “when the Son of man cometh, shall he find faith on the earth? implying positively there will be no faith at all on the earth when he comes. He believed there was some true faith on earth now, even among the Millerites there might be some. Therefore the end cannot come this year.*HST June 7, 1843, page 106.8*

The Bible says, “they shall beat their swords into ploughshares, and

their spears into pruning hooks—before that day. Now if you should collect all these implements of war and lay them at the door of every blacksmith shop in the land—and let every blacksmith and blacksmith's apprentice go to work on them till the end of 1843, it would not be done this year. He brought up the case of a man in the country, who pretended to have had a vision, and it was told him he would die some day last December. So he accordingly dug his grave and got into it—hundreds assembled to see him die, but although he tried as hard as he could for an hour or two to die, he could not begin to—he finally got off by saying he knew he did have a vision, but must have been mistaken about the day. He brought forward the case of a Mrs. Stone, who went to the Littleton Campmeeting, (referred to by Mr. C.,) was made crazy and died in consequence. She was a member of his Church. Another man, a member of his Church—a Mr. Skilton, 10 years ago, studied into the prophecies so much that he became crazy and died. This man thought the sanctuary would be cleansed this year—but did not agree with Mr. Miller what the cleansing would be. These cases were aduced to show the general effects of Millerism as I understood him. He might mention, he said, other things. The thousands of bushels of potatoes frozen in the ground last fall, in Vermont,—left by those who believed this doctrine, and others idling away their time—neglecting their business—all go to show the effects of this belief and to prove the absurdity of it. He then exhorted his hearers to be ready for this event, in view of the uncertainty when it might come. Cambridgeport.*HST June 7, 1843, page 106.9*

Letter from L. Kimball

JVHe

Dear Brother Himes:—Since I saw you at the campmeeting in Claremont last September, where I embraced the Second Advent doctrine, my whole time has been devoted to the cause. I have been travelling from place to place, over the hills and through the vales of Vermont and New-Hampshire, to give the midnight cry, and warn my fellowmen to flee the wrath to come. And, blessed be God, I have not run in vain. I have seen hundreds of backsliders come back to their Father's house, and hundreds of sinners converted to

God. Such manifestations of the divine power I never before witnessed. The wild cries of the maniac were not heard, nor the passionate cry of fright and terror; but the powerful operations of the Spirit of God, setting the truth home upon the heart, enlightening the understanding, arousing conscience, and awakening the sensibilities of the soul to attend to her immortal interests.*HST June 7, 1843, page 106.10*

Never before, have I seen the work of sanctification go on with such mighty power among Christians, as I have witnessed it during the past winter. When I received the evidence of the Second Advent of our Lord in 1843, by a cordial faith, and confessed with my mouth what I believed in my heart, I experienced *that*, that I never felt before. But little did I think that such was the effect of the Second Advent doctrine upon the heart; but I find it is the experience of every whole-souled Second Advent believer. I do not know of a single instance, where the evidence has gone down into the soul, and they have come out and confessed with their mouths what they believed in their hearts, but that they received the blessing of "perfect love." Neither do I know of an instance, where individuals have had the evidence clearly before the mind, and from pride, or fear of losing their good name, or some other cause, have refused to come out and confess their faith, that they have obtained the blessing; but soon a cloud comes over the mind, the light that is in them becomes darkness, and they turn back to the world; and in many instances, become opposers to the doctrine.*HST June 7, 1843, page 106.11*

Here then we have additional evidence of the truth of the Second Advent doctrine. The Spirit and the word agree. The blessed doctrine of holiness goes with it. It leads the Christian to make an entire consecration of himself and his all upon God's alter, and render obedience to all his holy requisitions.*HST June 7, 1843, page 106.12*

It takes the Infidel, the sceptic, the Universalist, and the worldling, strips them of their all, and lays them right down at the feet of bleeding mercy. This, surely, must be the work of God. A doctrine may be known by its effects. Truth leads to God, duty and holiness; error, from God and duty into sin. I might relate many instances

illustrating the effect of this doctrine upon individuals of all classes, but I cannot put it upon paper.*HST June 7, 1843, page 106.13*

The revivals that I have witnessed during the past winter, have been the most free from passionate excitement, of any I ever before witnessed. They were like the sweet refreshing breezes of a summer evening. Not a single instance of insanity have I seen. In my preaching, I have aimed to convince the judgment and enlighten the understanding, by a clear presentation of bible evidence, and historical facts; and the result has been, deep conviction, heartfelt decision, and consequent action. “Glory be to Jesus.” I am your unworthy brother and fellow-laborer in the cause of Jesus, daily looking for, and expecting, the coming of our Savior. *E.Bethel, Vt. May* 23.*HST June 7, 1843, page 106.14*

Papists in China.—The Roman Catholic journals of London and Paris announce, exultingly, that the Emperor of the Celestial Empire has given permission to the missionaries to pass freely over his dominions without being interrupted; and that he has also requested that new and more numerous missionaries be sent over. The same letters of the Chinese missionaries, say those journals, *confirm the glorious miracle of the apparition of our Lord in presence of a multitude of the faithful and of infidels*. The *Gazette du Simplon* is confident that all China, with its three hundred millions, will be speedily converted to Papacy! What pretensions! What pious frauds! What energy and perseverance in the service of the prince of darkness! Evangelican Christians of America, what are *you* doing to secure the conversion of China’s millions, to a pure and saving Christianity? Are any motives so impulsive, as those which should influence you? What is a civil and spiritual dominion in this world, to the salvation of countless and undying souls in the “world without end!”*HST June 7, 1843, page 106.15*

Brother Preble has just returned from a long tour in Maine. He has been laboring amid opposition with more success than he could reasonably expect. Many glorious reformations have followed his labors, God has blessed his truth, and many souls have been converted to God. There are also a goodly number living in constant expectation of Christ’s glorious appearing. Brother Preble is now in Lowell, and will attend to calls for lectures on the Second

Advent.*HST June 7, 1843, page 106.16*

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, JUNE 7, 1843.

Boston Advent Conference

JVHe

Commencing May 29, 1843.*HST June 7, 1843, page 107.1*

Interesting meetings for prayer, reports, addresses, etc. were held each morning and afternoon, at Chardon St.*HST June 7, 1843, page 107.2*

On Monday morning, brother Apollos Hale was chosen Chairman, and N. Southard, Secretary.*HST June 7, 1843, page 107.3*

A Committee of five was then chosen, to prepare a brief statement of our views, to be published, consisting of brother N. N. Whiting, S. Bliss, T. F. Barry, J. Litch, and C. Fitch.*HST June 7, 1843, page 107.4*

Afternoon. A cheering informal meeting, for prayer and remarks.*HST June 7, 1843, page 107.5*

Tuesday. Afternoon.*HST June 7, 1843, page 107.6*

Brother C. Fitch gave a very pleasing and instructive account of his labors in Ohio. He did not *know* that there had been but one lecturer on the subject in Ohio, before he went into the state. He has visited twenty-two places, in many of which revivals have followed. In Cleaveland, about two hundred were converted in the revival following his lectures. In Fainsville, about one hundred, and in Dover, Redville, Norwalk, Olmstead, Cayuhoga Falls, Hudson, Brooklyn, and other places, there were powerful awakenings.*HST June 7, 1843, page 107.7*

He related several facts illustrating the influence of the doctrine. One prominent member of the Presbyterian church, who was living in conformity with the world, remarked, that he had been much troubled, when he first heard the doctrine, but his minister had quieted his fears. He felt no more alarm now than he did about his goods when under insurance. This was the way in which a worldly professor spoke of that coming for which John prayed, “even so,” come quickly. The coming of Christ at hand stirs up the Christian to self-examination.*HST June 7, 1843, page 107.8*

One man, who was converted by the doctrine, having several cows himself, heard of a poor neighbor who had lost his last cow, and immediately gave him one.*HST June 7, 1843, page 107.9*

Another, who had been noted for his strong desire for money and his habits of accumulation, was converted by the doctrine, and immediately sent for one hundred dollars’ worth of books, which he scattered through that region.*HST June 7, 1843, page 107.10*

One young man in Cleaveland, who had been closely confined in business, had made arrangements to enjoy himself during the winter. He bought a horse and buggy, and was ready to travel wherever inclination might prompt him. But just at this time he heard the lectures, and the Lord converted his soul. He was then ready to carry brother Fitch to his lectures, in all weathers, and was a useful fellow-laborer. He often remarked, that he had laid his plans to enjoy himself, but he had no expectation of enjoying himself half so well.*HST June 7, 1843, page 107.11*

The books sent out, and the papers distributed, have done good, the amount of which can be fully known only in eternity.*HST June 7, 1843, page 107.12*

Soon after brother Fitch began to lecture in Cleaveland, brother Smead, a printer, wished to do what he could in the cause. He commenced publishing a paper, four thousand copies for forty dollars per week, which was but little more than enough to pay expenses. Most of them were scattered gratuitously, but the means have been furnished to meet all the bills. A collection was taken up, amounting to about seventy dollars, for carrying on the work in Cleaveland.*HST June 7, 1843, page 107.13*

A brother from Vermont, stated that the doctrine had been a great blessing in that state. In South Woodstock, it was publicly stated that there was not a praying family in a large section of the town. The people were mostly Universalists. Now almost every house is a house of prayer.*HST June 7, 1843, page 107.14*

Brother S. Bliss, in behalf of the committee, then read the following statement of our views and position, which was unanimously adopted.*HST June 7, 1843, page 107.15*

Declaration of Principles

JVHe

By the Adventists assembled in Boston Anniversary Week, May, 1843.*HST June 7, 1843, page 107.16*

To the Public,—*HST June 7, 1843, page 107.17*

As the principles and views of the Adventists are so little understood, and have been so often assailed and misrepresented, we deem it proper to present a brief statement of them to the world, together with the position we occupy.*HST June 7, 1843, page 107.18*

We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come. We believe that "*all* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We believe it is the duty of all men to *search the Scriptures*, —that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place; and that the things which are revealed belong unto us and to our children forever.*HST June 7, 1843, page 107.19*

We believe that the Scriptures teach the personal coming of Christ again in the fulness of times to this earth in the glory of his Father, to judge the quick and the dead, and reward every man according to his works.*HST June 7, 1843, page 107.20*

We believe that the prophecies, the events of which were to precede the final consummation of all things, have been all literally fulfilled, and that the closing scenes of this world's history are the only remaining portions of unfulfilled prophecy; and that the advent of our Savior is the next expected event.*HST June 7, 1843, page 107.21*

We believe that when he is revealed, he will raise all the righteous dead, change the righteous living in the twinkling of an eye, and gather them to himself, destroy the wicked out of the earth, cause the elements of our heaven and earth to melt with fervent heat, and burn up all the works that are therein. Nevertheless, according to his promise, we look for a new heavens and a new earth, wherein dwelleth righteousness.*HST June 7, 1843, page 107.22*

We believe that the earth thus renewed will be the eternal abode of the righteous, where the saints of the Most High will possess the kingdom forever, even forever and ever; and that Christ will then sit on the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. The kingdom and the dominion and the greatness of the kingdom under the whole heaven will then be his.*HST June 7, 1843, page 107.23*

We believe that none can enter that abode of righteousness without repentance and faith in Christ, nor unless they possess that holiness without which no man can see the Lord and which manifests itself in purity of heart and life, and the fruits of which are love, joy, peace, long-suffering, gentleness, goadness, faith, meekness and temperance.*HST June 7, 1843, page 107.24*

We believe that in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, the wilderness will become again like Eden, and the desert like the garden of the Lord; that the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.*HST June 7, 1843, page 107.25*

We believe those portions of the word of God which are adduced in

support of the theory of a temporal millennium and the return of the carnal Jews to Palestine, are glorious predictions relating to the renovated earth, and the restoration of the righteous, the true Israel of God, in their resurrection bodies to the new earth; and seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, lest we also be led away with the error of the wicked, and fall from our own steadfastness.*HST June 7, 1843, page 107.26*

We also believe the signs foretold, which were to precede and indicate when the coming of Christ was nigh at the door, have been seen, and that the prophetic periods all terminate in the present Jewish year, commencing in 1843. A mere point of time, however, is not an essential part of our belief. Our faith rests on the fact that the fulfillment of prophecy indicates that the Judge is nigh, even at the door; and the coming of Christ will be our constant expectation from this hour, till the parting skies shall reveal him. We believe the vision is yet for an appointed time; but at the end it will speak and not lie; if it appear to tarry, we shall wait it, because, at the time appointed it will surely come, it will not tarry. And, till he come, we expect the way of life will be the same narrow path that few will find; that the Man of Sin will continue to make war with the saints and prevail against them—the tares and wheat grow together, and Christians continue to live as pilgrims and strangers on the earth, and that men will speak ill of them—the friendship of the world being enmity with God.*HST June 7, 1843, page 107.27*

We have no confidence whatever in any visions, dreams, or private revelations. “What is the chaff to the wheat? saith the Lord.” We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of.*HST June 7, 1843, page 107.28*

Our sole object in this enterprise, is to spread abroad a knowledge of the truth that the kingdom of God will shortly come, when his will will be done on earth as it is in heaven; and to endeavor, by the blessing of God, to arouse the church and the world to a sense of the nearness of that event, that those who wish for salvation may possess the faith of our father Abraham, who believed God, and it

was accounted to him for righteousness; and who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and fully persuaded that what he had promised, he was also able to perform. To effect this we claim the freedom of thought, of speech, and of the press- the privilege of uttering and writing what we consider to be clearly revealed in the word of God, and of the deepest interest to every son and daughter of Adam. We are ready at all times to give to every man that asketh us a reason, from the word of God, of the hope that is in us; and we expect to be answered only by arguments drawn from the same source. Sneers, ridicule, abuse, misrepresentations, or mere assertions, are not arguments, and cannot affect the evidences upon which our belief is established. Neither is a “thus saith the Lord” to give place to “the oppositions of science, falsely so called,” or, to the theories of men, founded not in true wisdom, but in false philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.*HST June 7, 1843, page 107.29*

While we preach the gospel of the kingdom of God in accordance with the teachings of our Savior, and saying “the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel;” we expect it will call down upon us the anathemas of those, and those only, whose faith and practice are not in accordance with the gospel of the kingdom, and who are neither looking for or loving the appearing of our blessed Savior.*HST June 7, 1843, page 108.1*

As Adventists, we meet on common ground, and accord to all what we claim for ourselves, the right of individual opinion on all questions of denominational interest, and freely act in harmony with all, of whatever name or denomination, who live righteously, soberly, and godly, loving the appearing of our Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily. We ask none to lay aside their own views on doctrinal points, nor wish to give prominence to the sectarian belief of any. We leave those questions for each one to settle with his own conscience, in the fear of God, with the light of his word, and in view of eternity. Let every man be fully persuaded in his own mind. We do not wish to interfere with the ecclesiastical relations of any. That is a question which each must decide for himself.*HST June 7, 1843, page 108.2*

This is the position we occupy. These are the truths we expect will shortly be realized by mankind. When we are shown by sound argument and the sure word of God, that our views are erroneous, we are ready to forsake them; but not till then. They have not been hastily embraced. They have never been disproved. We have examined these momentous truths in all candor and soberness. It was the faith of the primitive church: it is ours. We have weighed well the consequences; and the sacrifice of all earthly considerations has alone brought us to our present position. We are full in the faith that the end of all things is at hand, that the Judge standeth at the door, that soon He that cometh will come, and will not tarry; and that it becomes us and all men to live with our loins girded about, and our lights burning like unto men that wait for their Lord.*HST June 7, 1843, page 108.3*

We have done what we could to bring men to a knowledge of the truth, and intend to so do, till our Lord come, that the blood of souls may not be found in our skirts. The result we leave with God. We commit ourselves and our interests into the hands of the Judge of all the earth.*HST June 7, 1843, page 108.4*

N. N. WHITING,
S. BLISS,
T. F. BARRY,
J. LITCH,
C. FITCH, Com

It was then moved that the subject of supplying the various fields with laborers, should be taken up to-morrow morning, and a committe was appointed to make inquiries and report facts on the subject.*HST June 7, 1843, page 108.5*

Wednesday. The action on this subject cannot be reported at length. A large number of brethren were found ready to enter the fields in Nova Scotia, the West and South, which are calling for light.*HST June 7, 1843, page 108.6*

The importance of a mission to England was suggested, and brother J. Litch said he was willing to go. The following brethren were appointed a committee to receive subscriptions for that object. S. Bliss, *Boston*—N. Southard, *New York*—Drake, *Philadelphia*—

Timothy Cole, *Lowell*—Capt. Joseph Bates, *Fairhaven*—Burnop, *Albany*.*HST June 7, 1843, page 108.7*

On motion of brother Fitch, it was resolved to take up a collection for a laborer to go among our colored brethren.*HST June 7, 1843, page 108.8*

A committee of arrangements for a mission to Nova Scotia, was appointed, consisting of brethren Cole, Oakes, and. Tompkins.*HST June 7, 1843, page 108.9*

The afternoon was occupied in considering the eighth and ninth chapters of Daniel.*HST June 7, 1843, page 108.10*

Thursday morning a collection amounting to more than thirty dollars, was taken up for brother John W. Lewis, a highly esteemed colored preacher, who is ready to spend his whole time and strength in laboring among that much neglected class of our brethren, with whom he is most closely connected.*HST June 7, 1843, page 108.11*

A similar collection was also taken for the brethren going to Nova Scotia.*HST June 7, 1843, page 108.12*

Brother J. V. Himes then read an extract from a letter, in which the common slang about making money was repeated. He said he was ready for the most thorough examination. Considerable time was then spent by different brethren in giving an account of the labors and sacrifices of brother Himes in the cause.*HST June 7, 1843, page 108.13*

On motion of brother T. Cole, a committee was appointed to investigate and report respecting the publications, and finances, as far as the cause is concerned. Brethren Haskins of Boston, Sanger of New York, Drake of Philadelphia, Irish of New Bedford, and E. Hale, Jr. of Haverhill, were accordingly appointed. These are all business men, worthy of entire confidence. They are expected to report as soon as possible.*HST June 7, 1843, page 108.14*

The remainder of the Conference was principally occupied in meetings of prayer and social interchange of thoughts. Those who

have stood shoulder to shoulder during the heat and burden of the day with all who are regarded as the true friends of the cause, were never more firm in the faith, or encouraged to persevere as one man, united in the Master's service till He come. May this Conference prove a blessing to the souls of all who have participated in its duties.*HST June 7, 1843, page 108.15*

N. Southard, *Sec'y*.*HST June 7, 1843, page 108.16*

Anniversary Week

JVHe

The Advent meetings the past week have been very interesting. Conference, prayer and business meetings were held each morning and afternoon at the Chardon street Chapel. A report of the doings of those meetings will be found under its appropriate head.*HST June 7, 1843, page 108.17*

Lectures were given each evening, to large and attentive audiences at the Tabernacle. On Monday evening Professor Whiting took up the *character* of the *objections* urged against the doctrine of the advent. He showed their weakness, their fallacy, and sophistry by which the anti-adventists, the *day* & *half day* schemers have attempted to operate against the cause. His reasoning was clear and triumphant. On Tuesday evening brother Litch gave "the history of the Advent cause." He showed that previous to the time of the end, beginning in 1798, no record or trace of any man exists, who ever arrived at the conclusion that the Advent would be in 1843. No one previous to that ever saw the connection between the 8th and 9th chapters of Daniel. But since 98 there have been a multitude of individuals in different parts of the world who have seen this connection, and brought down the time to 1843. The vision was to be sealed till the time of the end, and it would seem that the seal consisted in the obscurity respecting the connection of the seventy weeks and 2300 days which continued till the time when it was to be unsealed. Brother Litch gave the history of brother Miller's labors, in connection with this doctrine—his trials, his discouragements, and his triumphant success. One year ago and it was doubtful whether there were laborers enough in the field to

carry on a campmeeting successfully; but now we have hundreds of efficient laborers in all parts of the northern and western states, while a multitude of devoted Adventists are waiting for the coming of the Lord.*HST June 7, 1843, page 108.18*

On Wednesday evening Prof. Whiting lectured on the influence of Neology, on the faith of the church. He showed how when the church became popular, worldly minded men became connected with it—that in Europe most of the countries connect the religion of the country with the government of the state, and as the preachers are dependant on the state, their teachings must be popular with the state; and that as popular men have thus attained the ascendency, the opinions of the church have been gradually moulded in conformity with the opinions of the world, until in Germany,for instance, *evangelical* religion has given place to rationalism, socinianism, transcendentalism and neology. The inspiration of Isaiah is placed on the same level with the inspiration of Homer or Milton, and of course is of no more authority. The miracles of our Savior and his apostles are accounted for by them on *natural principles*. And he, in whom dwelleth all the fullness of the God-head bodily, is by them considered only a very good man, who could not compare in wisdom with many who have succeeded him. They do not give to Daniel the merit of possessing even poetic inspiration; and the glorious descriptions of the judgment and resurrection, they reduce down to a prediction of the death of Antiochus Epiphanes. Those glorious prophecies which have been considered by all commentators as reaching down through all time, are made, by their principles of interpretation, to have referance only to events of the most insignificant importance, and fulfilled in a few days. This principle of interpretation changes the gold of divine truth to lead and dross.*HST June 7, 1843, page 108.19*

He then showed how the German literature had become popular in this country, and German opinions had followed in the wake of German literature until those who wished to disprove the Advent in 1843, have resorted to the very arguments and modes of reasoning, that originated in Germany. He read an extract from Professor Stuart's letters to Channing, published in 1819, in which Professor Stuart predicts that Mr. Channing's opinions would lead precisely where Professor Stuart's "Hints" show that he himself has

now gone.*HST June 7, 1843, page 108.20*

Thursday afternoon was principally spent in prayer, addresses and communications from the brethren relative to the progress of the work in their respective places. Brother Start, who was a student at Bangor under very flattering circumstances, has left his theological studies and been instrumental of great good. His account of his labors were very interesting, the time was very profitably spent.*HST June 7, 1843, page 109.1*

Thursday evening was occupied by brother Litch, who lectured on the tendencies of the Second Advent doctrine. He showed that the doctrine of the advent embraces the whole plan of redemption. It begins with the fall of man and brings to view the promise of the Messiah, his death, atonement, his glorious resurrection and ascension to heaven, from whence we are looking for him to come to judge the world and restore this earth to its Eden state.*HST June 7, 1843, page 109.2*

The second coming of the Lord and resurrection of the saints, was a common theme in the primitive church. Now we are pointed often enough to death, but the glorious resurrection is lost sight of. They no longer tell us that Christ arose from the dead, and because he lives we shall live also. A tree is known by its fruits. The tendencies of the advent doctrine have, thus far, been to arrest the attention of the whole community, and turn their minds to an examination of the word of God. The Infidel has been alarmed and the Universalist made to tremble, conviction has been carried to many hearts, and multitudes have been converted to God. Probably more Infidels and Universalists have been converted by this doctrine than by all other causes for the last seven years, while thousands on thousands of sinners have been converted from sin to holiness.*HST June 7, 1843, page 109.3*

It has had a salutary effect on backsliders and worldly-minded professors, and shows them that they cannot go to heaven with this world in their grasp. It leads Christians to a full and entire consecration of themselves and all to God. It produces a degree of love to God, such as is presented by no other system. It makes us feel that Christ is our elder brother, and that because he lives we

shall live also. It produces a rapid growth in grace. It presents a test of Christian character. It at once calls forth the love or the hatred of the heart to the coming of Christ. It causes those who are not ready, to shrink back from his appearing. It has developed the character of the Christian ministry and shown that a large class of them have denied with impunity many of the most vital gospel truths. It has struck a death-blow to Judaism and has shown the fallacy of a temporal millennium. On the contrary, opposition to this doctrine puts the world to sleep and lulls them in carnal security,*HST June 7, 1843, page 109.4*

On Friday evening brother Storrs lectured on the Man of Sin, of*2 Thessalonians 2*. He also gave an account of his mission to Norfolk, Va. where, before he was permitted to have a hearing, the mobocracy of the place were stirred up by William A. Smith, a professed preacher of the gospel. The consequence was, that brother Storrs shook off the dust of his feet as a testimony against them, and returned to the north without lecturing in that city. This he gave as an evidence that this *Horn* is not confined to the mother of harlots, but that the same spirit is found in some of her daughters—the children of the Man of Sin.*HST June 7, 1843, page 109.5*

The meetings through the week have been exceedingly interesting, and we trust, highly profitable. Our brethren were of one heart and bound together in the same spirit, determined to unite their efforts in the advancement of the cause till the Lord come, and for which they are continually praying. They were also strong in the faith. May the Lord bless them all in their labors till he shall receive us to himself.*HST June 7, 1843, page 109.6*

President Mahan.—Brother Fitch's last paper, published in Cleaveland, contains an article signed A. Mahan, with request that the Signs of the Times and Midnight Cry copy. If we could find anything in the article that would interest, or be profitable to our readers, or even if it contained a single *new idea*, we would publish it with the greatest pleasure.Here in the east every sophism that the President has advanced, has been too often presented, and signally used up to be of any farther interest to our readers.*HST June 7, 1843, page 109.7*

Furthermore, the article is nothing more or less, than the view which the President presented to us, as referred to in our last, and it strikes us now with no more force then it did then. There is however one point which we will notice, for the sake of giving the reply to it by a correspondent found in the same paper. The President takes the position that the horn in the 8th of Daniel that waxed exceeding great, was Antiochus Epiphanes. Then as if conscious that such an *exegesis* could not stand, he adds "Mohamedanism also fulfills the predictions in *almost all important* particulars." In reply to that point his reviewer says: "If Antiochus and Mohamedanism are like the little horn, we cannot perceive how they look *alike* themselves. On the other hand, as dissimilar as a Shetland pony and an Elephant. The President seems to have yoked them together, and himself astride of both, we cannot restrain a smile at the grotesque appearance, as we think whither his chosen steeds will conduct him, and where they will land him."*HST June 7, 1843, page 109.8*

The whole article is most ably and conclusively reviewed by brother E. Wade, and we should judge to the President's full satisfaction.*HST June 7, 1843, page 109.9*

Mr. Miller continues in the same feeble state. His son writes that his health is no better, and he is confined to the bed most of the time. He is very anxious to know how the dear brethren are prospered in the Advent cause, and reads the papers with intense interest. But on account of his weakness they are often obliged to deprive him of that privilege. He often talks of his friends down east. His faith is firm, but it is feared his labors are almost over. They have still to keep all company from him. He sends his love to all the brethren.*HST June 7, 1843, page 109.10*

A Correction.—A letter appeared in the last Midnight Cry from Albany, attributing to Mr. Colver some remarks which we are informed he did not make, as he did not speak at all in the meeting. The writer was mistaken in the name of the speaker.*HST June 7, 1843, page 109.11*

Wyoming.—Bro. Weston writes us from the valley of the Wyoming, New York, that he is there sounding the Midnight Cry. He says that but little has been done for the cause in that region. Yet there are

some who have heard, believed, and are waiting for the consolation of Israel. Opposition is also rife in those parts. The ministers there are discouraging the people from searching the prophecies, and denying that they are a *sure word* of prophecy, unto which we do well that we take heed as uuto a light that shineth in a dark place.*HST June 7, 1843, page 109.12*

As an example of the fruits of "Millerism," he writes that one man was so *sane* that he would not trust a poor man to the amount of a bundle of straw to keep his cow from starving: but on being converted to the Advent doctrine, he became so *insane* as to open his heart and hands and administer to the wants of the poor throughout his neighborhood.*HST June 7, 1843, page 109.13*

Revival in Hartford. In the N. York Evangelist, Mr. Sprague, of Hartford, gives an account of an interesting revival which that city enjoyed the past autumn and winter. Truth requires us to state that it was caused by the light which has been thrown upon the Advent by the labors of Mr. Miller and others. And yet no allusion whatever is made in the Evangelist to that fact. How strange that ministers of the gospel should be so unwilling to admit that the coming of the Lord of Glory can be a motive for the conversion of souls!*HST June 7, 1843, page 109.14*

Letter from brother Asahel Chapin

JVHe

Pastor of the Baptist Church in Jamestown, Chaut. Co. N. Y*HST June 7, 1843, page 109.15*

Dear Brother Himes:—Permit me to address you in behalf of a number of brethren in this vicinity, who fully believe that Christ's Second Coming is near, even at the doors. Our object is to promote, if possible, the interests of the cause in this part of the country. The glorious subject has, to me, become one of the most thrilling interest. I have abandoned my long and dearly cherished belief of the spiritual reign, and the universal triumph of the Gospel, previous to the personal coming of Christ, and am now in the full belief that this event is the next to be expected, and that my Savior

will soon appear to close the present state of things, and set up his everlasting kingdom, when he will bring to his people, the consummation of all their hopes.*HST June 7, 1843, page 109.16*

We are situated in the midst of a most interesting community. This people are intelligent and enterprising. Here also are many Christians, whose piety would not suffer, probably, in comparison with that found among some of the most highly favored portions of New England. And we have not a few brethren, who are daily looking and waiting for the coming of their Lord. It is now more than a year since we have been in the habit of holding, most of the time weekly, second Advent meetings, for the purpose of prayer, and the study of the Bible, relative to this subject. The cause has gradually gained ground. Many, having given the subject a candid and prayerful investigation, have embraced the faith. But a great portion of the people reject it, probably from a lack of information. It is thought by many of us, that could a course of lectures be given here by some one well qualified for the work, great good might be done. We have heard, that some arrangements are being made by some brethren from the East, to visit western New York. Our urgent request is, that Chautauque County, and especially Jamestown, may not be overlooked, in these arrangements. We wish, should time continue, that you would use your influence to induce an efficient Lecturer to visit us, and that as soon as possibly convenient. Could not brother J. B. Cook take Jamestown on his way to Cincinnati; or brother N. Hervey come as a messenger to Western New York. I name these brethren not to the exexclusion of any others, but because they are old and highly esteemed personal acquaintances and friends.*HST June 7, 1843, page 109.17*

We have understood that there are a number of the same faith with us, and those favorably inclined towards the doctrine, with inquiring minds, in different parts of our county, and in the neighboring portion of Pennsylvania. We have therefore invited a Conference to be held in this place, God willing, on Wednesday the 7th of June next, at 10 o'clock, A. M. Could we have some brethren from the East with us, to advocate the cause on the occasion, it would be highly gratifying. We believe there is a wide and an effectual door open in all this region of county. Will you my dear brother do what you can to help us? Yours in the blessed hope. Asahel Chapin.*HST*

June 7, 1843, page 109.18

Jamestown, Chaut. Co. *N. Y. May* 23*d*, 1843.*HST June 7, 1843, page 109.19*

The Doctrine of the Second Advent sustained by the Voice of the Church

JVHe

Extract of a Sermon preached at the Dedication of the Tabernacle, May 4*th,* 1843*, by* Rev. S. Hawley.*HST June 7, 1843, page 110.1*

All are ready to admit, that if we are correct in our view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in our view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number. This I will proceed to show.*HST June 7, 1843, page 110.2*

Seven points of doubt or dissent have been raised, in reference to the Advent, by our opponents. These points I will specify. 1. The fourth kingdom of *Daniel 2*. The little horn of the seventh chapter. 3. The little horn of the eighth. 4. The length of the prophetic periods. 5. The commencement of the seventy weeks. 6. The connection between the seventy weeks and 2300 days. 7. The rise of the little horn of the seventh. These, so far as I know, are the only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the system does not rest on slight or insufficient grounds. And, as it respects the first five points, it can hardly be questioned that we have nearly the whole Protestant world with us. An admission of Prof. Stuart implies as much as this. He admits that the custom of reckoning *days* as the representatives o f *years*, among the interpreters of the Old and New world, is *almost universal*. (*Hints*, p. 74.) This concession is valuable for

more than one purpose. It may involve more than appears at first view. If the interpreters of the Protestant world are with us, *as to the method of computing prophetic time*, they are as to the, leading features of the prophecy. This will follow as a matter of necessity. The question of the length of the prophetic numbers, must depend in a great measure on the extent of the prophetic field, or the character and importance of prophetic events. If, for instance, the little horn of the seventh of Daniel be intended to represent Papacy, and not Antiochus, the time, times, and the dividing of time, or 1260 days, the period during which the saints were to be in his hands, cannot mean so many literal days, but so many years. This all will admit. So of the little horn of the eighth. If Rome in its compound pagan and papal form, be meant, and not Antiochus, the 2300 days, all will admit, must mean so many years. So the question as to the length of the prophetic numbers, is one of fundamental importance in the system of interpretation. It has a vast bearing upon the character, and import, and importance of prophecy. The literal system of interpreting these numbers, or the system that teaches that *a day in prophecy means but a day*, changes the whole character of prophecy, and diminishes it in importance, value, dignity, and extent of scope, just as much as the difference between 2300 literal days and the same number of years! To shorten the prophetic number, the prophecy needs to be correspondingly cut down! The field is reduced, to answer to the chain that is to measure it! This is the alarming result of the new system of interpretation. The whole is a paring, frittering, reducing process. It strips the prophecy of its dignity, solemnity, importance, and glory. It leaves it valueless—as empty as a sound. These *day expositors* can see nothing beyond a day—the events they interpret are all of a day! The measure of the importance of prophecy is the measure of a man, that is, of Antiochus! The question, then, respecting the length of prophetic time, is one of great moment. Much hangs upon its decision. And yet a decision of this question must involve a decision as to the extent of the field covered by the prophecy. They are of necessity dependent on each other. And, of consequence, those who are with us as to the length of prophetic time, are with us as to the general field embraced in the prophecy. It is true, that, among such, there is a difference as to the application of some particular parts of the prophecy, but not as to the extent of field it covers. Some of the old writers applied the prophecy relating to the

little horn of the seventh and eighth of Daniel, to Antiochus, but only in the sense of a *type* of the Antichrist to come. This, though a mistaken application, did not affect their views as to the field embraced in the prophecy, or the length of the prophetic numbers.*HST June 7, 1843, page 110.3*

Now, as we have, according to the concession of Prof. Stuart, the Protestant church with us as to the method of computing prophetic time, they must be equally with us as it respects the meaning and general scope of the prophecy. And this is not left to an inference from an admission. The testimony of the highest authorities of the religious world, will show how fully we are sustained in the points specified.*HST June 7, 1843, page 110.4*

1. *The fourth kingdom of Daniel*. This we claim to be the *Roman*. In this view we have the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they "are respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with* the empires of Babylon, Persia, Greece, and *Rome*." Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kimchi, David Levi, and others. In the Christian Church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and Lactantius, in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne, [12]See Introduction, vol. 1, p. 333; vol. 4, pp. 189, 191. Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown, [13]See Harmony of Scripture. Watson, [14]Theol. Dic., p. 228. Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and we might add, almost every biblical expositor of any note in the Protestant church, if we except a few who have written in our own country within a year or two. And it is quite needless to add, that those who make this application of the four parts of the image, have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.*HST June 7,*

1843, page 110.5

2. *The little horn of the seventh*. This we hold to be Papacy. This is no novel view of that symbol, being, as it is, the view of the whole Protestant world. See Dr. Clarke's Notes on *2 Thessalonians 2*. chap., Croly on the Apoc., pp. 113—117, Horne's Int., vol. 4., p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitringa, Fleming, Lowman, and numerous others of our best standard expositors.*HST June 7, 1843, page 110.6*

3 . *The little horn of the eighth chapter, that became* exceeding great. This we believe to be Rome. Such was also the opinion of Home. [15]We here give a remark of this standard author: "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; *while all of them agree and correspond exactly with the Romans; and with no other power*." Vol. 4, p. 191. Sir Isaac Newton Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others. In addition to these, almost all the old writers, who applied it to Antiochus Epiphanes, did so only as the type of Rome, where they looked for the Antichrist. St. Cyril, Bishop of Jerusalem, in the fourth century, said, "This, the predicted Antichrist, will come when the times of the (Pagan) Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but they shall reign at the same time. Among these, the 11th is Antichrist, who, by magical and wicked artifices, shall seize the Roman power."*HST June 7, 1843, page 110.7*

4. *The length of the prophetic numbers*. On this, little proof need be offered, as there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are representatives of so many *years*. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled question*. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says, in his Hints, p. 74, "It is a singular fact that

the great mass of interpreters in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the *representatives or symbols of years*. I have found it difficult to trace the origin of this general, *I might say* almost universal custom."*HST June 7, 1843, page 110.8*

5. *The commencement of the seventy weeks.* These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has, also, long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is the beginning of the 2300 days. On so settled a point as this, we need only mention such names as Horne, (see Int., vol. 1, p. 336, vol. 4, p. 191,) Prideaux, (see Connection, pp. 227—256,) Clarke, (see Notes on ninth Daniel,) Watson, (Theol. Dic., p. 96,) William Howel, LL. D., (Int. of Gen. His., vol. 1, p. 209,) Scott, and Cunninghame.*HST June 7, 1843, page 111.1*

The two remaining points are those, which, among that class of our opponents who in the main agree with us in the preceding, are the most seriously questioned, and respecting which less light is afforded by biblical expositors. And yet in our views of these we are sustained by the general views and reasonings of many expositors, and by the direct testimony of the most able writers.*HST June 7, 1843, page 111.2*

6. *The connection between the* 2300 *days and the seventy weeks*. This connection we think plain, and in proving it we are much aided by the learned world. This aid is furnished both directly and indirectly—a few plainly testifying to the fact of the connection—the many affording us one of the most decisive arguments proving it. The argument is based upon the literal meaning of the Hebrew word, which, in our version of *Daniel 9:24*, is rendered "determined." That the word means literally, *cut off*, or *cut out*, we have the highest authority. This fact, viewed in the light of the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, and the instruction given, must be decisive proof of the connection between the two periods. Daniel had had a vision before this time,

reaching to the time of the cleansing of the sanctuary. This he was told would be at the end of 2300 days. At the time Gabriel appeared to him, he was earnestly praying for the restoration of his people, and the cleansing of the sanctuary, having previously ascertained from books that the seventy years of captivity had expired. The angel, having received orders to fly swiftly, appeared to Daniel, and stopped him in the midst of his prayer, and gave him further instruction. He directed him to "*understand* the matter, and consider the vision." A reference to that would teach him that the object of his prayer could not then be granted, the end of the 2300 days being far in the future. The angel then assured him that seventy weeks were *cut off* for his people and city, during which time Jerusalem should be rebuilt, with the walls, and at the end of which an atonement should be made for sin by the death of Messiah; and after that the city and sanctuary should be destroyed, and remain desolate until the consummation or completion of the time, and that which was determined should be poured upon the desolate. Now, as this was evidently an explanation of the vision of the 2300 days, and as the seventy weeks were *cut off from*, or *out of, it*; and as the instruction of Gabriel reached beyond the termination of those weeks, to the destruction of Jerusalem by the Romans, and onward, during a long period of desolation, to the consummation or completion; the inference seems irresistible that the seventy weeks are not only a part of the 2300 days, but the first part of them. This being so, the commencement of the two periods must be the same. But I will here allude to authorities for thus rendering the word. It will not be too much for me to say, that this is nearly or quite a settled point among the best scholars. In an old work, entitled, "A six-fold commentary on Daniel," published in London, A. D. 1608, I observe it is rendered *cut out*.*HST June 7, 1843, page 111.3*

Dr. Gill, a distinguished divine and scholar, thus renders the word, and quotes many of the first critics, who agree with him.*HST June 7, 1843, page 111.4*

Hengstenberg, who, enters into a critical examination of the original text, says,—"But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination and of which he has elsewhere, and even in this portion, availed

himself; seems to argue, that the word stands, from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) *as a period cut off from subsequent duration, and accurately limited*." *Christology of the Old Test., vol*. 2, *p*. 301 Washington, 1839.*HST June 7, 1843, page 111.5*

Gesenius, in his Hebrew Lexicon, gives *cut off* as the definition of the word; and many others of the first standing, as to learning and research. And, besides, several versions have thus rendered the word. 16A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—The verb *chathak* (in the Niphal form, passive nechtak) is found *only* in *Daniel 9:24*. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of cutting, or cutting off. In the Chaldeo-Rabbinic Dictionary of Stockius, the word "*chathak*" is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off*.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase chathikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in *Daniel 9:24*, by "pracisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisa est,"—was cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural "decisae sunt"—*were cut off*.

In the Latin version of Junius and Tremellius, nechtak is rendered "decisae sunt"—*were cut off*.

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμήθησαν "*were cut off*," and in the Venetian copy by τετμήνται "*have been cut*." The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinical authority,* and *that of the earliest version, the Septuagint and Vulgate, give the* single signification of cutting off to this verb." And we might add, that this is admitted to be the true rendering of the word, by our best Hebrew contemporaries, such as Bush and Seixas, though opposed to our views.*HST June 7, 1843, page 111.6*

We also have the direct testimony of Prof. Bush, the learned

Joseph Wolfe, and others of our day, that the seventy weeks are a part, and the first part, of the two thousand three hundred days. Dr. Wilson of Cincinnati, who is the highest authority in the Presbyterian church, in a recent discourse "On cleansing the Sanctuary," says, —"I undertake to show—that Daniel's 'seventy weeks' is the beginning, or first part of the 'two thousand three hundred days,' allotted for the cleansing of the sanctuary: that Daniel's 'time, times, and a half' is the last or concluding part of the two thousand three hundred days." This may be deemed sufficient on this point.*HST June 7, 1843, page 111.7*

7 . *The rise of the little horn of Daniel seventh*. We believe that Papacy, symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or any other ruler, or power. This decree, though issued A. D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, we are sustained; by Croly, (see his work on Apoc., pp. 113—117;) G. T. Noel, (see Prospects of Ch., p. 100;) Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p. 28;) Keith, Vol 1, p. 93; Encyclopedia of Rel. Knowl., art Antichrist; Edward King, Esq., and others.*HST June 7, 1843, page 111.8*

It is thus we are sustained, in the views we cherish, by the plain teaching of the prophetic pages, and by the highest authorities of the religious world. In all the points that are disputed, we have the sure word of prophecy to guide us, and the best of human authority to sustain us. This fact will put to blush the accuser, who charges us with holding *novel, fanatical*, and *heretical* views. Let him thus charge the high authorities quoted above—men of the most distinguished talent and extensive learning, the brightest ornaments of the church, and the best standard expositors. With them, in the path of truth, we feel we shall not suffer.*HST June 7, 1843, page 111.9*

In the light of what has been shown, to what conclusion are we necessarily brought? If we are right in the points considered, the conclusion is not to be resisted that the *end is at hand*. If we are not mistaken as to the *extent* of the prophetic field, the *length* of prophetic time, and the *dates* from which to reckon such time, all

must concede that the present period is that which is to witness the grand termination of all earthly things. And the Christian world assure us, that, in the main points, we cannot be mistaken. As to particular dates, we have such high authority, such light from the prophetic pages, such confirmation from the events of Providence and the characteristics of the present times, as to give foundation and strength to our faith. We must, in all honesty, believe, in view of the accumulating evidences around us, and the prophetic declarations before us, that the reign of Christ, long looked for and desired, is near at hand.*HST June 7, 1843, page 111.10*

Letter from Brother T. Cole

JVHe

Dear Brother:—As we are often asked by the unbelievers in the Advent this year, what we shall do if our Lord does not come in 1843, I wish to write a few thoughts of my own (and I think they are facts) in answer to this question, which implies a number more. 1. Shall we burn our bibles? No. Why, we believe all that part of the bible that our opponents do, and this heart cheering truth which we now think the bible teaches, of our Lord's return this year, in addition to what they believe; so that if he should not come as we expect, we shall have as much faith in the word of the Lord as they *now have*. Why therefore burn our bibles? According to their own arguments they should burn theirs *now*, especially those who say we should destroy them after 1843. 2. Shall we turn Infidels? No. We know that the words of the holy Prophets, the Savior and his Apostles, have been literally fulfilled, in ninety-nine cases out of a hundred; and if we should happen to be mistaken in the one hundreth, we have no idea of rejecting their testimony in the ninety-nine, We have only to acknowledge *our* mistake in *one* point.*HST June 7, 1843, page 112.1*

3. Will you not give up the Advent? No. We shall do just as a good mariner would in making a voyage across the Atlantic. He very carfully keeps his reckoning untill he thinks he is within twenty-five leagues of the American coast, and thus informs his crew; but having sailed twenty-five leagues, he does not discover land; what will he do? His reckoning is out, and no sounding, nor land yet: will

he put back for Europe, and say that America is sunk, or that there is no such land as America? or will he keep a continual lookout for land, expecting every moment to hear the watch cry, land ho! land ho! He of course steers for the American coast, continually looking for land. So every consistent believer in the coming of the Lord this year, if when his reckoning is out (as it will be when the Jewish year is past) and he does not see the promised land, he will be looking every day expecting his Lord; he will have no idea of putting back for a spiritual millennium, or the carnal Jews' return. He knows they have no foundation in the word of God. We shall look till he comes. 4. Will you not have to make a humble confession for the injury done the public? We have yet to learn that the preaching of it has been an injury to its believers in any one case. We can point you to thousands on thousands, who have been awakened by it, and are now rejoicing in the Lord, in the blessed hope of soon seeing him. But if the opponents of the Advent have injured themselves by the course they have taken, they must see to that, and not lay it to our charge. For one, my brethren, I fully believe that my Lord is at the door; and in believing this with other glorious truths, I have peace like a river, continually flowing into my soul; and my peaceful soul says, come, Lord Jesus, come quickly. Even so. Amen.*HST June 7, 1843, page 112.2*

Lowell, May 23, 1843.*HST June 7, 1843, page 112.3*

Letter from the South

JVHe

Dear Brother Himes:—Something upwards of four years I have been endeavoring to preach the Lord Jesus to perishing sinners in connection with the Baptist church of Christ in Charlotte, and must confess that I was, through the influence of modern expositors, in many things led into error, though on the one hand delivered from many. Some years ago I read the revelation of St. John, with the comments of Dr. Gill, and was convinced that it was not so dark and mysterious a thing as was generally thought. I was also led to believe in the premillennial coming of Christ, and hoped to live to witness the joyful sight; but my mind was dark concerning some of the important events connected with the same. Since I have had the

pleasure of reading your paper, with some few lectures of brother Miller, I am. astonished at my ignorance of the word of God, and the darkness of mind of the would be great men; truly, my brother, the wisdom of the world is foolishness with God; and how easily does his truth, when understood, bring into contempt their fine spun yarns, and unscriptural dogmas, that they have been palming upon the church and world. Had they appropriated the vast amount of funds that have been expended, in the dissemination of truth, what a blessing might have been received by the church. I feel chagrined when I think of the views that I have taught, and the applications that I have made of many texts altogether foreign from their true meaning; and of this I have been convinced by the "Signs of the Times." I bless God that I live to counteract, by my present preaching, the influence that my errors may have had, and am determined by the help of God to declare the truth as it is in Jesus, concerning his second coming. I can scarcely get hold of a text of scripture that I cannot see in it something relating to the subject; but I regret that I am not more alive to the subject. I perceive in one of the April numbers of the Times, 1842, an answer to a request of brother James Thomas for a lecturer in the south. My brother, I renew it; why cannot some warm hearted brethren come to us with the word of life? Are we to be left in the midst of darkness to perish? Is the south to be neglected? are the hundreds of our population to die in ignorance, while the north is supplied? I was going to say, to overflowing? Is there not benevolence enough in the hearts of God's children at the north to come over and help us? The people are ignorant on the subject, but let me assure you that there has not been one person with whom I have had serious conversation on the subject; but what are more or less convinced of its truth, and are anxious to hear. There are but very few that take your paper; most all are opposed, but there are a few names yet that love the truth. Brethren, come to us; our doors, our hands, our hearts are all open to receive, and I trust that God will bless you. Many brethren are laying aside their opposition, and are investigating the subject; and I find in every community where I preach Christ's speedy coming, there are some willing to receive the truth. But we want some able lecturers on the subject, to give the doctrine a candid hearing. Books are sought after, but the few that are willing are not able to furnish them. I regret much to hear of the illness of our venerable brother Miller; may the Lord preserve him from death, and give him

abundant entrance into the kingdom of God. Believe me to be yours, in hopes of the speedy coming of our Lord.*HST June 7, 1843, page 112.4*

J. Pritchard.
Charlotte, N. C. Mecklenburg Co. May 16*th*. 1843.

CAMPMEETINGS

JVHe

SECOND ADVENT CAMPMEETING

June 14, 1843.*HST June 7, 1843, page 112.5*

The friends of the good cause in this vicinity have decided to hold a Second Advent Campmeeting (if time continues) on the West Hill, in Chelsea, Orange co. Vt. in a beautiful grove near the Union Meeting House, to commence on Wednesday, June 14th, at 10 o'clock A M. We hope our Second Advent friends, all through the region, will come up to the solemn feast, with their tents prepared to stay 8 or 10 days, as Providence may direct. Let there be a general rallying. L. KIMBALL,*HST June 7, 1843, page 112.6*

In behalf of the Committee.*HST June 7, 1843, page 112.7*

SECOND ADVENT GROVE MEETING

JVHe

Providence permitting, will commence at West Boylston, near Beman's Bridge, 7 miles north of Worcester, on Saturday, June 17th, to continue several days. In behalf of the committee,*HST June 7, 1843, page 112.8*

W. S. CAMBELL,
HENRY FLAGG.

Obituary

JVHe

Died at Townsend, Vt. on Monday, Feb.27, Peter Allen, aged 59, after an illness of 18 days. He had been long afflicted with a disease of the lungs and throat. Sometime ago his attention was directed to the great subject of the immediate coming of our Lord and Savior, and he became impressed with the truth of the doctrine of the Second Advent nigh. Br. Allen was one of whom it might be emphatically said, 'I have chosen thee in the furnace of affliction. From his youth he had been set as a mark for the arrow. Although his cup was mingled with the draughts of severe affliction, yet he was distinguished by rich expressions of divine deliverance and favor. When asked if he was afraid to die, he said, 'O no—no more than I am to go to sleep. I put my trust in God. I am filled with God—though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me.' With a benignant smile, and with that peace which passeth all understanding, he fell asleep, and one more was added to that great multitude which no man could number, who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.*HST June 7, 1843, page 112.9*

Letters

JVHe

from post-masters, to June 3rd, 1843

Louisville, S C $1; Portsmouth N H, Hartford N Y $1; Three Rivers Mass; Brewer Me $1; Falmouth Mass $1 for Mid. Cry; Hillsboro' N H $1 N Bedford Mass; E Sheldon Vt; Racine WT; Michigan City Ind $1; Concord N H; Compton C East, paper stopped, 18 3-4 cts postage; Northfield Ct; Plymouth Me; Feltonville Ms $1; Ashfield Mass; Mechanicsville NY; Groton NH; Littleton Mass; Stafford Springs Ct; Three Rivers Mass; Hartford Ct; Woodbury Ct; Lincolnville Me; S Bradford N H $1; Ware Ms $1; E Washington NH $1, 5 cops. now to be paid for; Fishkill N Y; Charlotte N C; Strafford Cor. NR; Colchester Ct $2; E Harwich Ms; Deerfield, NH $1; Jamaica Vt $1; Calais Vt $1; Brooklyn Ct; Cambridge Me $2; Derby Vt; Corners Vt $1; Providence R I; Fairhaven, Mass; Oakland Ct 50

cts; Dixfield Me; Utica N Y; Sharon Vt $1; M Haddam Ct $2; Sharon Vt; No. Scituate Ms; Comn. Burrillville R I; S Windham Ct $1; Brocket's Briah; Claremont N H; Hopkinton, N H; Derby Line Vt; Weybridge Vt; Albany N Y; Prospect Ct; N Vassalboro' Ms $1; New Market N H; Benson Vt; So. N Durham, N H $1; Ashburnham Ms; Burrillville R I $1; Salom Ct $1; Sq Pond Ct $1; N Y Mills, N Y $2; New Castle Me; Cornishville Me.*HST June 7, 1843, page 112.10*

individuals

JVHe

J W Mardin; G N Gale $2, one dollar now due for vol 5; W B Start $25; W S Miller $2; S Law; D W Gould; C Green $25, $64 7th April, $37 20 now due; Rev. J A Begg, Scotland; E Batchelder $1; J Bates bundle; Polly Allen; D H Hamilton, T L Tullock; W S Miller; S Foster jr.; F B Evans; Martha Bachellor; A C White $4,37; T L Tullock; T Cole; L D Fleming; Wm Ludlow; Moses Polly; T Huntington, money rec'd, all right; L Kimball; J Pierson, papers always sent regularly; S R Sowden 25 cts postage to stop her paper; G S Miles $10; S W Rhodes, $1 for E Waters; A M Freeman; Mary Dutton 2 dols; J Marsh; S C Chandler; E Hutchins; J P Jewett 1 dol; V H Randall; F H Pritchard, J Weston, S Hawley Jr, A Chapin, W P Stratton, $1, T Allen, J M Phillips $4, J Parker, $1, B Irish, A Clapp $5, books sent, R T Hancock $1, A Chapin, N Herney, J P Jowett, H C, Charlemont Ms, J March, W Mason, T L Tullock, W H Peyton, L Tripp, W S Miller $2 and 2 previous, L M Brown, 1, J G Russell 1, C Boardman, R T Hancock 1.*HST June 7, 1843, page 112.11*

Bundles Sent

JVHe

S M McCorless, Springfield Miss; 36 Park Row NY; D H Hamilton, Wales, Me; W B Start, Camden Me; A C White, Yarmouth N S—Philo Hawks, Chicopee, Ms—M Kimball, E Bethel, Vt—3 Boxes H B Pratt, Cincinnati, Ohio.*HST June 7, 1843, page 112.12*

36 Park Row, N Y; Box H B Davis, N Bedford Ms; Lewis Boutell, Groton, Ms; A C Clapp, Hartford Ct; J Goff, Three Rivers, Ms; E L H

Chamberlain, Middletown Ct; 36 Park Row, N Y; T Alen, 40 Arcade, Phila.*HST June 7, 1843, page 112.13*

June 14, 1843

Vol. V.—No. 15. Boston, Whole No. 111

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office NO. 14 Devonshire Street, Boston.*HST June 14, 1843, page 113.1*

THE SIGNS OF THE TIMES

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST June 14, 1843, page 113.2

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST June 14, 1843, page 113.3

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST June 14, 1843, page 113.4

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*HST June 14, 1843, page 113.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST June 14, 1843, page 113.6*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.HST June 14, 1843, page 113.7

Points of Difference between us and our opponents. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply *days* or halt days!*HST June 14, 1843, page 113.8*

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.*HST June 14, 1843, page 113.9*

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.*HST June 14, 1843, page 113.10*

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.*HST June 14, 1843, page 113.11*

If the “EXCEEDING GREAT HORN” of *Daniel 8*. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.*HST June 14, 1843, page 113.12*

Professor Stuart

JVHe

We copy the following from “The Hierophant,” edited by Prof. Bush. It is a comment on an article written by Prof. Stuart on “The Number of the beast of the Apocalipse,” in No. 2 of the “Bibliotheca Sacra.”*HST June 14, 1843, page 113.13*

Prof. Bush says that “He (Prof. Stuart) undertakes to show that the “number of a man” means a number which, when expressed in letters, designates the name of a man; and here, of course, the name of the man who is symbolized by the Beast. But if the reader seeks farther to know the particular “man” who is thus symbolically represented, he will find himself engaged in a bootless quest, although it is obvious, as he expressly says, that he thinks Nero was symbolized by the Beast, that the name of Nero ought to be couched in the mystic number. But as the number obstinately refuses to yield *this* name, he consents, rather unexpectedly to us, to the prevailing Protestant solution, and considers the name to be “Lateinos.” But as the beast is by his own admission the symbol of the Roman or Latin empire, it is evident that “Lateinos” is the name of an empire and not of a man, and that it would be just as proper to say that “Americanus,” the national epithet of the American people, is the name of an individual. It avails nothing to say, as he does, that “in the case before us there hardly can be a question, that the name designated, although the ‘name of a man,’ must be a name that is common to many men.” It is, on the contrary, a point of *very great* question whether *arithmos anthropou, (number of a man*,) can possibly be understood as a *national designation*. We should have been glad to see a portion of the requisite ‘wisdom’ insisted on by the prophet in the attempt to solve this grand mystery, brought to establish the position which is here so gratuitously assumed.*HST June 14, 1843, page 113.14*

Again, Prof. Stuart remarks that “John, means to say, in an occult way, that the first beast is a symbol of *heathen persecuting Rome*.” This, we are aware, is the interpretation uniformly put upon the symbol by the Romanist expositors, in order to free themselves from the disagreeable necessity of recognizing a faithful portrait of their own Papal empire in the beast that comes out of the bottomless pit and ‘goes into perdition.’ But this is the first instance that has come to our knowledge of a Protestant writer’s complaisaintly conceding to them the very position which they have

ever been so anxious to maintain, and from which they have been again and again so triumphantly driven. With the argumentative weapons by which this dislodgement has been achieved, as they have been wielded mostly by those who have used the *English* language, we have some doubts whether Prof. S. is at all familiar, or whether he would allow them any weight if he were. We cannot at present take it upon us to recite them, but we would respectfully intimate to Prof. S., that it has been found extrmely difficult by those who presume to think it worthy of the Spirit of God to shadow forth in this book those great historical events which have borne from age to age on the destitnies of the church, to understand how it is that the *heathen* Roman empire answers to all the conditions of this mystic beast. Especially they have not been able to satisfy themselves as to the import of the *ten crowned horns*, considered in this relation. While they have no difficulty in identifying the powers represented by the horns under the *Christian* Roman empire in the ten sovereigns (more or less) that rose out of the dismembered fragments of the empire after its overthrow by the Goths, they are utterly at fault in detecting any thing which shall correspond to the imagery, either in the person or the age of Nero; for to him the Professor's eye appears to be exclusively directed upon every mention of the Apocalyptic beast. Thus he observes p. 348, "The persecuting, the bloodthirsty, the impious, the idolatrous, the blasphemous beast, is *the Roman power, as wielded by Nero*, that incarnate fiend who laid waste the church of God with unrelenting fury. I do not say that it is confined merely and entirely to Nero; but the description—the imagery of the whole—is drawn from him. He is the original of it." Poor Nero! he was a sorry emperor and a great rascal, no doubt; and deserves little pity at our hands; but we had never before dreamed of dealing with him as he did with the Christians, of wrapping him up in the huge skin of this imperial beast, and then setting fire to him, as the prophecy certainly does to this unmitigable monster of the vision.*HST June 14, 1843, page 113.15*

But we wave at present any furthur remarks on the enucleations of Prof. S. If in his forthcoming work on the Apocalypse, he will condescend to bestow a few paragraphs on the solution of the difficulties above suggested, and tell us *what particular form of the Roman empire* the beast of John represents, and to which the

mystic number applies, we shall perhaps be more ready to believe that we are listening to a true *palmoni*, or *wonderful numberer*. We shall at any rate wait with great interest to see with what implements he shall undertake to cut through the mountains of absurd consequences flowing from the position, that the beast of John represents the *heathen* Roman empire, whether under the headship of Nero or anybody else."*HST June 14, 1843, page 113.16*

The Destruction of the Cities of the Plain

JVHe

by e. w. chester, esq.

The sun rose in his brightness. Nature smiled in her wonted loveliness. The heavens gave no portents—the earth bespoke no coming desolation. Far around Sodom and Gomorrah stretched the plains covered with rich verdure. The night had been spent in accustomed revelry, and now the exhausted sons and daughters of mirth were gathering from morning repose, strength for renewed debaucheries. All was quiet within the walls—no fears disturbed the careless dreamers.*HST June 14, 1843, page 113.17*

There is a state of society where the daily business is mirth, where care and serious reflection find no place. All live for the hour, heeding not the future in the reckless enjoyment of the present. It is a condition of society fraught with present evil and future danger. The soul rises not above earth in its aspirations, its tendencies are downwards, and intellect, which should elevate to heaven, only helps to a degradation to which brute beings can never reach. So it was in Sodom and Gomorrah. A mild clime and fertile country had produced wealth and luxury—these had come with no attendant refinement—no educated mind, no high mental endowment awoke that ambition which sometimes raises even the wicked above grovelling pleasures. Here the heart hardened by iniquity had no redeeming, no palliating virtues. Pleasure was sought in its grossest forms, and violence prevailed unmitigated in all its varieties. The kinder affections and better feelings of our nature found no home—not even amidst those relations which have some softening

influence in savage life.—Parental affection and conjugal ties, and the decencies of social life, had become extinct in the midst of wickedness which alike defied God and nature. There was here the blackness of moral darkness—a darkness that might be felt, had not all the moral sensibilities become extinct.*HST June 14, 1843, page 114.1*

Such and much more was the condition of the cities of the plain, and its inhabitants wearied with pleasure, had retired to rest: some perhaps even after that sun had risen so brightly—expecting again to renew their nightly orgies. But the last day has dawned on their cities—the sun has arisen that shall see a yet more maddening scene—a scene not of mirth and revelry, but one at which hearts that had ceased to feel shall quake with terror. Of all who throng these streets by day or shout in the wild carouse at night—how many shall see that sun descend in the west? Where will be that multitude, but yesterday so gay, so thoughtless—where these cities with their wealth and splendor?*HST June 14, 1843, page 114.2*

Yet all is quiet—no cloud bedims the horizon—no lurid gale marks the coming desolation. To one alone has a warning come—to one, and to his family for his sake, worshipper of the living God—thou man who alone midst all this throng has been wont to bend the knee before the fearful Ruler of the universe—tarry not—judgment has been given against the place of thy habitation—the doom of these cities is sealed—the messenger has sped on his way—the kindly warning comes in happy time—but heed it—delay not in all the plain.*HST June 14, 1843, page 114.3*

And now the man of prayer is flying to the mountains, and he must not stay even to drop a tear over the sad fate of one, who instead of casting wishful looks back on the doomed cities, with hurried feet should have kept by his side. But just now a wife, now a lifeless pillar of salt, he must not stop to bewail her end. In the mountain only is safety—away!—away! Lot, from the polluted soil.*HST June 14, 1843, page 114.4*

He is safe, and stands on the mountain's brow. Hark! what peal is that on the plains below?—Why changes the sun his face to lurid fire, bloody in its colors and vengeful with wrath in its seeming?

What terrific flashes now dart across the Plain, now blot out the sun with a blaze of fearful brightness? The very elements are on fire—the earth heaves in agony—the ear is deafened with the thunder in louder and still louder roar, as if nature were in a deadly conflict with herself. But hark again! what, in the brief interval of the thunder's peal, is that distant cry that in its shrillness pierces the far-off ear? That is not now the voice of revelry—there is no gushing laugh there—no music sends its notes across the plain—no mirth gives forth its shouts from yonder walls. It is a fearful cry—a cry more dreadful than the angry noise of the embattled elements—screams more terrific than nature's wildest hoarsest voice, even when commissioned for destruction by the Most High. Let me shut my ears—let the thunder, in its mercy, drown that maddened cry—it is the terrified voice of man, of woman and child, when every limb is convulsed, and the very nerves shaking to dissolution. What now are the thoughts to which that phrenzied multitutde have awakened? Conscience from a lethargy long and death-like, springs up into the fullness of vigor. A thousand sins, gross and deadly, rush clustering on the startled memory—there is no time for repentance, but embittering remorse the minutes to seeming ages, but all too short for escape from the impending doom. Fear would give wings to their feet, but whither shall they fly? Nature itself comes armed with vengeance. Here—yonder—all around—the sky, the earth is crying against the guilty. Mothers turn aghast from the reproaches of children instructed from infancy only in sin—fathers would gladly escape the ghastly faces of sons in their very youth grown old in iniquity. They would willingly find among the terrified multitude the only man who could raise his hands and voice to heaven to ward off the coming destruction. But wherever the eye turns it is met only by a living mass of moral corruption, ripe for devouring vengeance. Hearts besotted with sensuality quake in deadly terror; and well they may, for it is a fearful thing to the unrepentant to fall, their sins uncanceled, into the hands of the living God. And around these scenes of wickedness is gathered and bursting forth vials of long-deserved wrath.*HST June 14, 1843, page 114.5*

And the lightning, to which the light of day is darkness, and thunder piled on louder peals on the deafened ear, palsy every nerve, and the limbs grow rigid with fear, when suddenly the sulphurous smell

and scorching atmosphere give pressage of the last act of this mighty drama. And now a lurid flame, in one broad living sheet of liquid fire, descends on yonder cities.—The last fearful wail has gone up—the death scream from a thousand voices had reached the mountains—a broad gulf of burning sulphur covers the cities but yesterday teeming with life—mothers with their children—fathers with their sons—all, all have been engulfed—life and revelry had ceased together—all, all were sealed in a moment for a yet more dreadful day. They shall again come forth, but no city or abode of men shall ever again fill the places of these cities of the plain.*HST June 14, 1843, page 114.6*

Mother's Magazine.*HST June 14, 1843, page 114.7*

Philadelphia Conference

JVHe

Dear Brother Bliss.—I forward you a very brief notice of the late Second Advent Conference, and also some remarks relative to our association.*HST June 14, 1843, page 114.8*

The Conferential exercises commenced Lords day 14th inst., and continued until Saturday. 27th. Brethren Storrs, Litch, Plummer, Hervey, Brewer, Brown, Barry, Thomas, and Cook, were with us. The dormant feelings of the community as to the advent, were somewhat aroused, and we doubt not good has been the result of the varied exercises.*HST June 14, 1843, page 114.9*

The experience of the ministering brethren, as given relative to their experience as to the *great subject*, was peculiarly interesting.*HST June 14, 1843, page 114.10*

A mission to Virginia was proposed, and funds raised for that purpose. Brothers Brown and Barry to go. Brother Brown has just left.*HST June 14, 1843, page 114.11*

As to the association, I would say, that in March last, some of the brethren deeming it better to *unite* their efforts in behalf of the second advent cause, associated themselves by enrolling their names as members of the "Philadelphia Second Advent

Association, for relative Missionary Purposes." Their object being the diffusion of relative light through the medium of the various measures that might be found effective. Having no constitution, bye-laws, or anything bearing the stamp of organization, it could not be said we were forming a new sect; and confining our operations to advent missionary labors, no ground was given for animadversion. Consequently the brethren and sisters thus associated, though attached to all the different churches, not only have retained their influence and standing there, but have been able to act efficiently as a body, in favor of the great principles which we advocate. This course is also directly tending to keep us together in the faith of the advent near, while perfect harmony has reigned, and denominational distinctions been forgotten. A standing committee of twenty were appointed, to act as representatives of the brethren, and carry out, and fulfil their views and designs. Public meetings have been constantly held in the city, (the hitherto neglected colored population being particularly attended to,) while laborers have been sent to the adjoining states, and through the blessing of God, much good has been done.*HST June 14, 1843, page 114.12*

I will not however enlarge, but close by forwarding our kind greetings to the Boston brethren.*HST June 14, 1843, page 114.13*

Yours, for the cause of the Redeemer.
Charles Greene. *Cor. Sec. of the P. S. A. A*.
Philadelphia, May 31, 1843.

Letter from Brother S. Foster, Jr

JVHe

Dear Brother Himes,—Although a stranger to you, permit me to address you a few words. I am one that the world call crazy, deluded, etc. But bless God, if I was ever in my right mind, I have been since last fall. I listened to a course of lectures delivered by C. Green, and have since heard brother H. B. Skinner and brother Caldwell, and have been convinced that we are on the eve of time, and the great day of the Lord draweth nigh.*HST June 14, 1843, page 114.14*

Brother C. Green and R. Hutchinson are now in Canada, and are doing all their means will allow them, to wake up the sleepy church and warn sinners to repentance. They propose printing a paper for a short time, and the first extra “Watchman” is going to press now. The printer must have his pay in advance, and the sooner you send me the receipts the better. We, in Canada, ought to be ashamed of ourselves that we cannot support the paper and the dear brothers that come to do us good; but money is very scarce, and but few of those that have money are believers in the coming of our dear Redeemer this 1000 years. A few of us have managed, by the assistance of good people from the States, to do what we have. May God add his blessing to all who have been so kind as to assist in this great cause.*HST June 14, 1843, page 114.15*

Give my best respects to brother Skinner and family, if you should see them; when he left here he was quite unwell. I hope and trust the good seed of the Lord has been sown, through the instrumentality of brethren Litch and Green, in Canada. Time alone will unfold the amount of good. May God add his blessing to all our dear friends that have been called to sound the Midnight Cry. Yours, etc*HST June 14, 1843, page 114.16*

Derby Line, May 16, 1843.

PLAN OF CALCULATING THE PROPHETIC PERIODS

No Authorcode

SCALE OF TIME FROM CREATION

THE TWO THOUSAND THREE HUNDRED DAYS. *Daniel 8:14*

No Authorcode

	2300
Begun B. C.	—457 *Ezra 7:12-26*.
Ends A. D.	1843
	2300

Take 70 weeks	—490 *Daniel 9:24, 25*.
	1810
Add A. D. 1843	33

THE SEVENTY WEEKS. ***Daniel 9:25***

No Authorcode

7	weeks	X7=49 days
62	”	X7=434 ”
1	”	X7=7
70	”	X7=490
	Began B.C.—457 *Ezra 7:12-26*	
A. D. 33		
	1810	
A. D. 1843		

THE FIFTH AND SIXTH TRUMPETS. ***Revelation 9:5, 15***

No Authorcode

Fifth Trumpet began, A. D. 1299, July 27.

5 months = 150 days = 150 years.

Sixth Trumpet began, A. D. 1449, July 27.

1 year =	360 days
1 months =	30 ”
1 day =	1 ”
1 hour =	1-24th ”
391 1-24th ” =	391 years 15 days.

Sixth trumpet ended A. D. 1840, Aug. 11.

THE TIME, TIMES AND A HALF. ***Daniel 7:25***

No Authorcode

3 1-2 times.
12
42 months.
30
1260 days.
A. D. 538 Papacy established in Rome.
A. D. 1798 Papacy lost civil power.
45 time of the end.
A. D. 1843.

THE SEVEN TIMES. Levit. xxvi

No Authorcode

7 times.
12
84 months.
30
2520 days.
B. C. —677 begun. *2 Chronicles 33:11*
A. D. 1843

THE 1290 AND 1335 DAYS. ***Daniel 12:11, 12***

No Authorcode

Begun A. D.	508
	1290
Ended A. D.	1798
Time of the end	45
1843	
Begun A. D.	508
1335	

Ends	1843

ISRAEL'S CAPTIVITY

JVHe

Under Babylon	140
Media and Persia	205
Grecia	174
Pagan Rome	666
Kings	30
Papacy	1260
Time of the end	45
	2520
Begun B. C.	—677
	1843

Note. The design of the above chart and tables is to present at a glance the methods of computing the various prophetic periods, for a full explanation of which reference must be had to "Miller's Lectures," "Life and Views," etc.*HST June 14, 1843, page 115.1*

The chart at the head of the page gives a scale of time for 6000 years from creation, with the average length of the prophetic periods, the dates of their commencement termination, etc. For proof of the age of the world being 6000 years, see Miller's Life and Views, p. 30.*HST June 14, 1843, page 115.2*

The *seven times* of Levit. 26. give us the 2520 years that the people of God are to be trodden down by their enemies till the times of the Gentiles are fulfilled, and which began when Manasseh was taken captive and carried to Babylon, B. C. 677. The various periods that the Church have been subject to different powers, is shown under the head of Israel's Captivity. See Sec. Adv. Library, No. 14.*HST June 14, 1843, page 115.3*

The 2300 days of *Daniel 8*. extend from the going forth of the decree of Artaxerxes Longimanus, B. C. 457, to the consummation

of all things; and denote the length of the vision in that chapter. These days are proved to be years, by the fulfilment of the 70 weeks in 490 years, A. D. 33—in just as many years as there are days in 70 weeks. And the 490 years terminating in 33, the 2300 must terminate in 1843, or 1810 years from the end of the 490. See Miller's Lectures, p. 39.*HST June 14, 1843, page 115.4*

The 1290 and 1335 days of *Daniel 12*., began with the abolishing of Paganism in A. D. 508, when also the abomination of desolation was set up; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the *supremacy* till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538. The 1290 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and ever. See Miller's Lectures, p. 100.*HST June 14, 1843, page 115.5*

The time, times and a half, began with the supremacy of Papacy, in A. D. 538, when the Pope first had power over the lives of Christians to put them to death for heresy, and terminated with the overthrow of the Pope when taken prisoner by Berthier, a general of Napoleon's, in 1798, at which time the inquisition was abolished, and since which the Papists have had no legal power over the lives of Christians; or have not dared to execute it. See Sec. Adv. Library, No. 6. p. 45.*HST June 14, 1843, page 115.6*

The Fifth and Sixth Trumpets are two of the three woe trumpets of *Revelation 9*. The Fifth Trumpet began to sound on the 27th of July, 1299, when the Turks made their first attack upon the Greek empire; and continued five prophetic months, or 150 years, to 1449. when the Greek monarch made a voluntary surrender of his power into the hands of the Turks, but continued on the throne by permission till 1453, when Constantinople was besieged and taken. The Sixth Trumpet began to sound when Decaozes asked the consent of Amureth to reign, in 1449, and continued "an hour, a day, a month, and a year," in prophetic time, or 391 years and 15 days from the end of the 150 years, and terminated on the 11th of Aug. 1840, when the Sultan made a like voluntary surrender of his

power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch when this trumpet began to sound in 1449. See Sec. Adv. Library. No. 20, p. 151.*HST June 14, 1843, page 115.7*

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, JUNE 14, 1843.

The Conversion of the World

JVHe

It is strange that the church should be so blind to her true interests, and amuse herself with a bawble when there are such substantial realities within her grasp. If she would but preach the coming of Christ, as did the apostles and primitive Christians, her labors would be as signally blessed as were the labors of those self-denying martyrs, and as has also been the labors of all in these last days who have gone forth on the same errand of mercy to a slumbering world and sleeping church. Wherever the advent at hand has been preached, sinners have been converted in multitudes to God; but where the conversion of the world has been prominently presented, it has served to lull sinners to sleep, and caused them to forget that a day of vengeance is coming. It is truly a matter of astonishment that they are unwilling to believe the plain simple word of God. If they would take that word as it is, they would see that the heathen, instead of being converted, when they are given to Christ are to be broken with a rod of iron and dashed in pieces like a potter's vessel. If the church could see this, and could feel that what is done must be done quickly, they would no longer lull the world to sleep with opiates of peace when there is no peace, saith the Lord, but would put forth all their energies to arouse the world, that sinners might forsake their sins while yet there was hope. Now is the only acceptable time of which we have any assurance, and if this truth was preached with all its fearful import, by those who are looked upon as guides, how many would turn to God, who now care for

none of these things.*HST June 14, 1843, page 116.1*

Aside from the declarations in the word of God, it would seem that the present aspect of the world would entirely preclude such an idea. There is no outward indication of any such consummation. In heathen lands schools are being closed, missionaries are being withdrawn, and the hearts of the natives are becoming more closely joined to their idols. In more Christian lands the HORN of Rome is making war with the saints, and prevailing against them, as he is predicted to do till the Ancient of Days shall come. Infidelity is also increasing with gigantic strides; while the very church herself is fast losing sight of many of the most precious doctrines of the word of God. The glorious doctrine of the resurrection is now but little more than an empty sound; and the Advent itself, of which Isaiah sung, and Daniel and John marked the time of its gloryse expressly denied by many, and disregarded by others. Immorality, and every species of crime are fast increasing in communities the most moral; and man is beginning to lose all confidence in his fellow-man. Thus, while heathenism is progressing in our land faster than Christianity does in heathen lands, there seems no outward token of the world's conversion.*HST June 14, 1843, page 116.2*

One reason why so little advancement has been made in checking the spread of iniquity, is found in misdirected effort. As the church has become wealthy and popular, pride has crept into it, and was manifested itself in the construction of georgeous temples of worship, velvet cushioned, mahogany pulpits and pews, while the heathen have perished for lack of knowledge. If the millions of money which have been thus sacrificed to pampered pride, had been seat to heathen lands, what good, might have been effected. Again, the style in which Christians have lived, has been a libel upon the name of Him who had not where to lay his head, and who has commanded us not to lay up treasures in this world.*HST June 14, 1843, page 116.3*

Also the money which is spent in sustaining the useless machinery of many of our benevolent societies might have been of vast amount of good in the, advancement of benevolence. Thus in the "Foreign Evangelical Society," more than ten thousand dollars were raised the past year, and all but four thousand were expended in

agencies and miscellaneous expenses; not one half of what was raised reached! its destination. A contemporary says it reminds him of the story of a man who gave *one dollar* to send the gospel to the heathen, and then handed out a ten dollar bill as he said to pay its expenses to those for whom it was intended.*HST June 14, 1843, page 116.4*

In 1839, twenty-three thousand dollars were expended by the "American Board" for a palace called "Missionary House," in "Pemberton Square," Boston. Had this money been expended for the purpose those expected, by whom it was contributed in widows' and orphans' mites in fractions of a dollar, much good might have been accomplished. The plea for such an expenditure was, that it would be needed as their operations became more extensive. They expected a millennium when this pile of brick would be a kind of Vatican; but instead of their operations becoming more extensive, its in come has fallen off more than *one third* during the past year. To pay the salaries of four secretaries alone six thousand dollars are every year appropriated, besides the salaries of all the various agents and clerks who are in various ways connected with it.*HST June 14, 1843, page 116.5*

These are painful truths, but justice demands that the truth should be known. Why will not the church arouse from her stupidity, and prepare for the Bridegroom's coming.*HST June 14, 1843, page 116.6*

Christian Union

JVHe

The devil is never better pleased than when he can get Christians at enmity with each other. He is therefore highly delighted that the church of Christ is sub-divided into so many sects. He then knows that the world will not believe, for true Christians are one. For many years the sects have verily believed that they could not see eye to eye: but the doctrine of the advent has shown to the world that Christians can forget all sectarian differences; and where true advent believers are found there they will be found of one heart and one spirit, waiting for the coming of the Lord. Such a state of things

the devil will always try to destroy, and it becomes all Christians to guard against his wiles in that respect. Therefore, says the apostle, “Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and plain speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf, but yet I would have you wise unto that which is good and simple concerning evil; and the God of peace shall bruise Satan under your feet shortly.” *Romans 16:17-20*. The servants of the Lord have nothing to do with divisions; for such come from without, from those who are carnal, sold into sin.*HST June 14, 1843, page 116.7*

The Adventists have found that as they all worship the same Lord, and are loooking for his coming, they can love each other as brethren, and love is the fulfilling of the law. This practical “union” is one cause why our labors have been so signally blessed.*HST June 14, 1843, page 116.8*

We have labored together without organization, but yet have lived in each others hearts. Now and then, as was to be expected, individuals have gone out from us, but they went out from us because they were not of us; had they been of us they would doubtless have continued with us. It is a matter of congratulation that all those who have labored together so long, have labored so harmoniously, and are still actuated by the same glorious purposes. The devil has predicted that the word of the Lord will fail, and that Adventists will turn infidels. Doubtless the faith of all who look for the Lord will be thoroughly tested, and any false-hearted will turn away again to the weak and beggarly elements of this world, but they that endure to the end the same shall be saved. Let us therefore hold last the profession of our faith without wavering, mark and avoid those who seek divisions, be of the same mind one towards another, and watch unto prayer, with our lights trimmed and burning. Let none draw us away from our allegiance.*HST June 14, 1843, page 116.9*

“To the law and to the testimony.”

JVHe

"If they speak not according to this word, it is because there is no light in them,"—*Isaiah 8:20*.*HST June 14, 1843, page 116.10*

This text should be engraved as a motto upon the tablet of every heart, and as a frontlet between the eyes, and upon the palms of our hands. It should be "graven with an iron pen and lead in the rock forever." It should stand as a beacon to warn us of the rocks over which so many have stumbled to perdition. And it should draw us from the precipice, from which we surely will fall, if we leave the sure word of God. The Lord hath spoken, and we should heed his word. When he speaks, he heavens should hear, the earth should give ear to his word, and all creation should stand in awe before him.*HST June 14, 1843, page 116.11*

If the word of the Lord is not a sufficient assurance to any, such would not believe though one should rise from the dead; or if they should believe, in a time of trial they would fall away. But those who are builded and grounded on the word of God, have a rock upon which they can stand forever, and which can never fail. Though the rains descend, and the floods beat upon it, a will remain unmoved.*HST June 14, 1843, page 116.12*

We should measure all truth by this word, and if it will stand the test of the law and the testimony, receive it into pure and honest hearts. And if it will not abide that test, we should reject it as unworthy of reception. A simple "thus saith the Lord," should always be a sufficient reason for his children. And we should believe it because the Lord hath spoken. Abraham, we are told, believed God, and it was accounted to him for righteousness. "He staggered not at the promises of God through unbeleif; but was strong in the faith, giving glory to God; and being *fully persuaded* that what he had promised, he was also to perform." Here is where we should all stand. We should first enquire "what has God promised?" and then we should believe it. We should not stagger at his promises, but should be strong in the faith, giving glory to God, knowing that what he has promised he is able and willing to perform to the very letter. For though heaven and earth shall pass away, not one jot or little of his word will ever fail.*HST June 14, 1843, page 116.13*

Do the Universalists believe their doctrine?—We answer No. If proof is wished for, we will point to every paper published by them. We find them all bitterly opposed to the Advent doctrine, and unwilling it should prove true. Now if they believed that they and all men would be saved, not a soul of them would have the least objection of all going to heaven this year; and their opposition to Christ's coming, proves that they have nothing to hope from his coming, and do not expect to be saved if he should come.*HST June 14, 1843, page 117.1*

To Correspondents.—We have received quite a number of articles on the 24th chapter of Matthew; but as we have published so many articles on that portion of scripture, and intend to give brother Storr's view in our next paper, our correspondents will excuse us if we are obliged to omit their favors.*HST June 14, 1843, page 117.2*

Brother L. M. Brown, writes us that in Newbury, N. H. many have been made to rejoice in the prospect of soon seeing the Savior. There are those there who like Simeon of old are waiting for the consolation of Israel.*HST June 14, 1843, page 117.3*

Daniel Sharp, D. D.—This distinguished minister, long Pastor of the Charles street Baptist church in this city, preached last Sabaath June 4th, at Mr. Neal's church at the corner of Hanover and Union streets. His sermon consisted in some very severe animadversions on the *Adventists*. Besides severe and reproachful remarks on our doctrine, he gave us the charitable title of "*scoundrels*," which he repeated with emphasis. The Lord have mercy upon him.*HST June 14, 1843, page 117.4*

Foreign Evangelical Society.—According to their report at the last anniversary, the total expenditures of that society, during the past year, have been $9,777,00. The expenditures of the Romanists during the same period, have been much larger' than that sum, even in our own country, to establish the Roman supremacy here, besides the thousands that have been expended in other countries for a similar object. At this ratio it would require a long time for the Protestant religion to get the ascendency over Romanism.*HST June 14, 1843, page 117.5*

Spread of Papacy.—Is there no danger of the Pope's getting the

supremacy? Read the following from Rev. Mr. Kirk's remarks before the Foreign Evangelical Society. He says:*HST June 14, 1843, page 117.6*

I feel that I am called upon to denounce the Papal system. I deprecate the growing indifference of Protestant churches, as to the spread of this system. There are reasons, deep as hell and high as heaven, why we should oppose this system. Rome and hell are joined in hellish league against Christianity. If we are wrong in such a conclusion, may God forgive us. There are, to my own mind, indications that trouble is near, even at the very doors. This is enough to crush my spirit. I believe that we are approaching serious times. I believe that the times require that we should be men of prayer zeal benevolence. I believe there will be a mighty effort to make this land a Catholic land. The Jesuit is among us—sly, hypocritical, and grasping as ever. He is here too, in this very house —and mark it, Rome shall hear the story of this night—mark it well. The great question is, who is for Christ? The Jesuit is among us. If you are fond of pleasure, he will weave a silken web around you—if you are fond of logical disquisitions, he will reason with you—if of poetry, he will be poetical. It is not that Protestant children will I go to Jesuit schools, that we have reason to be alarmed. But he will come asking for a portion of the school fund—then for remuneration for a convent, which probably he had as much hand in burning as anybody else. He will ask of the people, all very kindly, when did he ever feel unkindly toward Protestant heretics? He will ask, all very gently, smoothly, softly—does not mean to startle anybody—has a great liking for the fleece, and a little of the mutton along with it. I respect the great body of Catholics—the laity, many of them, are unsuspecting as the infant of the designs of the priesthood. But I ask them to take warning. When they can get the poor Irishman down, it will not be long before they will have the American down also. What I dread is our half-Protestantism—half-Puseyism. Unless we are Protestant to the core we are gone. When the last speaker said that the Professors in our Theological Seminaries did nothing by way of instruction and warning in regard to this contest, he spoke according to his own experience. When I was in Princeton, Dr. Alexander—than whom there is not a more far-sighted man—said, Young gentlemen, prepare yourselves for the Roman controversy, for you must meet it. Said I, that is the dotage of an old man. But

the contest is begun.*HST June 14, 1843, page 117.7*

The Catholics intend to have possession of Boston, of our Faneuil Hall, of our State House—and I should not respect them if they did not. Said a gentleman to me, the other day, if it were only fashionable to go to Catholic church on the Sabbath, you would be astonished at the names and numbers of those who would go. Rome is going about among us, with her witchery, and charms, and politeness, to secure patronage and favor from just such as these. She wishes to make it very unpopular to speak against Rome. It is, then, the nominal Protestants whom I fear—not the Catholics, not them—nor Rome, if she were to plant a chapel on every acre of American soil, and a splendid cathedral in every ten miles square. I confess—when I think Protestants in America are in danger of becoming Catholics; that Protestant America is going to pray to the Virgin Mary, and confess her sins to a priest, and burn wax candles in her temples of worship, and make the sign of the cross, and count I the beads in her rosary—the very idea makes me laugh, as being so supremely ridiculous. And then I weep, because I fear that it may be so. Protestantism is not thoroughly Protestant. What a pity it is that Luther did make so much trouble, and the reformers too—many will say—and many do say. I do believe that many of the middling classes will go over, because they do not believe that Rome is what she is. Let them go to Rome, and see how abject, how degraded Romanism makes them there, who are in the same ranks in life. Let them see them crouching at the feet of Roman power, and kissing the toe of St. Peter, cut out of stone, and then come back to free, Protestant America, and be, Catholics if they can. We are an unsuspecting people. We will not believe that we have any grounds for fear. We cannot believe that there is a traitor among us, that would betray us into the power of a tyrant. Romanism does not come to abridge our sinful tendences, to interfere in our wrong courses. What does Rome say? Let me keep your conscience—get drunk, run riot as you please, be a mere automaton, to pull trigger and fire when you are bid, and as for the rest, do as you please.*HST June 14, 1843, page 117.8*

Letter from Low Hampton

JVHe

Dear brother Himes:—I have just returned from Hubbardton, to visit the greatly afflicted family of brother Miller. He has been very low for the last two weeks, in addition to the numerous carbuncle biles, he had caught cold which brought on a fever, and all together, have brought him to death's doors. This fever greatly enraged his other complaints, but now, though very low, we think there is a fair prospect of his recovery. His physician decides that he is better of his disorder, that his blood is cleansed, and that he will soon be better than he has been for years past. This long confinement, excruciating pain, and great debility, has almost discouraged him, but still his trust is in God. He is still firm in his published views that Christ is near to deliver his saints from pain and sorrow. His trembling has greatly decreased, his sores are healing, and his symptoms are all good. We feel that our Father in Heaven has heard our many prayers, and will yet accomplish much through him. The rest of the family are all enjoying a good degree of health, considering their great anxiety and labors.*HST June 14, 1843, page 117.9*

I have been lecturing for this ten days in Hubbardton where I feel good has been done by the truth of the Advent near, many of the slumbering Virgins are aroused, and sinners are fleeing the wrath to come. Also in Benson, the Lord has quickened and comforted his saints, and we hope brought some to feel their need of a Savior. There the line seems to be drawn. Most of the Congregationalists and Methodists are opposed—and O the *dearth*! Brother M. Williamson, a Methodist brother, has had his license to preach, taken from him because he would give the cry, behold he cometh. He withdrew and joined the Baptist church, and is now preaching again. He has the sympathy of the community, is a worthy brother, and will do much. He is bold and fearless. I have baptized 10 Good also has been effected in West Haven, where I spent four days; and in all these places the prejudices have given way, which have arisen from the thousand and one lies put in circulation by a hireling priesthood, worldly church, and the avowed enemies of God and Zion. I commence a course of lectures to-day at Fair Haven, two miles east of this. O how great the ignorance on this momentous subject, so near the residence of him to whom we are all under God, so much indebted. But so it is to be, none of the wicked shall understand; may the Lord have mercy on them. I some expect to go

to Glen's Falls in case brother Miller should not be able soon; but I have tarried so long to accompany him, that I begin to feel that my family may think they are neglected. I cannot bear to leave Father Miller in so low a state; and I still hope that he will be able to accompany me to the east. He wishes me to go with him this summer, if life, health, and time should continue. I feel that the Lord is with me, and sustains me, body and soul, under the constant labors and trials incident to a lecturer on this subject. You, my dear brother, know what they are; but how blessed to labor and suffer for Christ, in hope of that rest that remains for the people of God, in his glorious Kingdom. I hope that you will write me as soon as possible, giving any advice, which you may think proper. Yours in the blessed hope of our soon meeting the glorious Savior in the clouds of Heaven.*HST June 14, 1843, page 117.10*

Chester Tilden.
Low Hampton, May 31*st*, 1843.

Letter from R. T. Hancock

JVHe

Dear Brother Himes;—I have come to the conclusion that there is no millennium before the coming of Christ, to set up his glorious everlasting kingdom, in the "new earth wherein dwelleth righteousness."*HST June 14, 1843, page 117.11*

I have mentioned it in my preaching for seven or eight months past; and the Lord has greatly blessed me in so doing. A number of the people here are looking into the subject for themselves and are praying for light on this momentous subject—but we have plenty of opposition from those in high places. Peter says, *1 Peter 5:12*, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you, but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy; blessed be the Lord for the prospect of so soon dwelling with my blessed master.*HST June 14, 1843, page 117.12*

I am resolved to declare what I see, whether the people will hear or

forbear, for I must stand or fall for myself. Yours in the bonds of peace.*HST June 14, 1843, page 117.13*

Dansville, May 25*th*, 1843.*HST June 14, 1843, page 117.14*

Letter to a Brother at the West. No. 1

JVHe

Dear Brother.—I have so frequently addressed you by letter, that if I were within speaking distance, I think that you would be ready to exclaim, Sister, you have written so many scores of letters to me on the Second Advent that I really believe that you yourself do not know the number of them; I think that you had better begin another volume. Well, this I can do on condition that you will allow me to continue the subject, the importance of which I deem an apology for me, for truly it is a subject on which I cannot, nor I dare not keep silent. When I take into consideration that the last sands of time, as I believe, are running out, I feel as if I could not rest without making every possible effort that is in my power to arouse a slumbering brother, who, I fear, is saying in his heart, "My Lord delayeth his coming." I see no promise that such an event as the Savior's return shall take place this year, therefore I will give myself no trouble about the time *when* he shall return, as long as the Bible teaches me, that "of that day and that hour knoweth no man." Hark, my brother, what means this language of the Savior, "Now learn a parable of the fig-tree, when his branch is yet tender and putteth forth leaves, ye know that summer is nigh, so likewise ye when ye shall see all these things, know that it is near even at the doors." Look now, my dear brother at the face of smiling nature, can you doubt for one moment that if time should continue, that summer is near, although you may not have looked in the almanac to see what day and hour it may come, yet I doubt not that you are already making preparations for what you term the coming season. The children of this world are sometimes wiser than the children of light. Again listen, my brother; has not the Midnight Cry gone forth into different portions of the world, "Behold the Bridegroom cometh," and shall we not attend to it, shall we not trim our lamps, will you not go out to meet him merely because the friends of the Bridegroom may not know the *day*, the *hour* of the day, nor the

watch of the night wherein he shall come? O be careful, my dear brother, that you do not frame an excuse in time, that will fail you when the final decision shall be made at the judgment day. O then be entreated NOW, if you have not already done it, to make your peace with God, and that you may be found in every sense of the word, watching for the Savior, is the prayer of your affectionate sister.*HST June 14, 1843, page 118.1*

Dear brother,—say not that I am enthusiastic because I so soon send you another letter; one reason for writing so often, is, my hope is still buoyant that I may win your attention so far at least that you will give the subject of the advent at hand a candid and fair investigation; could I do this, methinks that I should at least in imagination, hear the soft whisper of a much loved brother saying to me, Sister, I have received the different packages of second advent books which you have sent me heretofore, I have looked at them, but now *I will read them*, I will now give the subject a candid and impartial investigation. O that I could secure your promise to do this, then I would with mingled joy and hope kneel before my heavenly Father and say, I thank thee heavenly Father that thou hast again heard me, leave not this my brother until thou hast sanctified him wholly, enable him to say, "Whereas I was once blind, now I see."*HST June 14, 1843, page 118.2*

Believe me, my brother, I have great faith in the efficacy of prayer. Did you not say in one of your affectionate letters to me, "Sister, your letters have again awakened the spark of gratitude to God that was not entirely extinct, but slumbered in my bosom, *I will seek religion now*." This resolution was certainly made in answer to prayer. Nor would I be like the nine leprous persons who returned not to give God the glory. I blush not to say that I poured out my soul in thanksgiving to God, who had manifested himself thus, in answer to prayer; I saw that the language of your heart was, "almost thou persuadest me to be a Christian." In a moment I wished to echo back the response,*HST June 14, 1843, page 118.3*

"ALMOST PERSUADED, didst thou say
Why will you longer wait?
Come near to Christ without delay,
Before it be too late.*HST June 14, 1843, page 118.4*

Almost persuaded? Why not quite,
Ah why will you delay?
Why grasp the fleeting joys of earth,
The pleasures of a day?*HST June 14, 1843, page 118.5*

Come consecrate your life to God,
And join that happy band,
Now marching to celestial joys,
To Canaan's happy land."*HST June 14, 1843, page 118.6*

I will close by adding to you, my brother, the well known signature. Your affectionate sister, May 24, 1843. A. W.*HST June 14, 1843, page 118.7*

Dear Brother Himes:—Permit me, although a stranger to you, to address you, on this (of all others,) the most interesting subject. The Second Coming of our Lord and Savior.—Three years since, I had the privilege of reading Father Miller's Lectures. Since that time I have considered the subject (if true) not only important, but fraught with awful consequences; and ought to be treated as such, by this wicked world. But not having any farther means of instruction, and the "lecturers being condemned by our preacher, of course I did not then become a *firm* believer in the Advent near. O what an account can our Watchman give, "if it does come?" when thousands of souls shall have perished for the want of "meat in due season." But for several months past, I have had the pleasure of reading the "Signs of the Times," in connection with a closer examination of the word of God, and I have become fully convinced that a second Personal Advent of Christ, and that Advent yet future, is taught, in, and proved, and supported by the word of God. And as the seventy weeks carry us down to the crucifixion, over all the disputed ground in the chronology; and as 1810 years more carry us to the end of the 2300 days (or years,) I think we have sufficient ground of evidence that "at the end of the vision, the sanctuary will cleansed," The Son of man come in the clouds of heaven, raise the righteous dead, change the righteous living: destroy those that destroy the earth," and reign King of kings and Lord of lords. We had the pleasure, a few weeks since, of hearing a course of lectures delivered in this vicinity by Father Billings; some ten or twelve precious souls were brought from darkness to light, and still rejoice

that they ever heard the Midnight Cry. Although sometimes taunted with the oft repeated questions, what will you do if it does not come? When are you going up? etc. Yet while we enjoy a blessed anticipation of that day, we will calmly wait the appointed time, "Though it tarry," we will "wait for it," because it will surely come, it will not tarry. Yours in hope of speedy deliverance. *HST June 14, 1843, page 118.8*

C. Y.
Slatersville, R. I.

Letter from Brother J. B. cook

JVHe

Dear Brother Himes.—I am making rather slow progress, at least it may appear so to some, yet no time has been lost. We had a blessed time in Philadelphia, praise the Lord, Hallelujah. It is a green spot in the past which it will give me delight to revert to often. Surely I never expect to see and commune with more heavenly beings this side the better world. The good people seemed full of love, full of God, as it is written, "He that loveth is born of God and knoweth God." My heart burned within me while talking with them and having the Scriptures open. The good spirit seemed to pervade all our conversation and dilate our hearts with delightful anticipations of the glory to be revealed. Bless the Lord, O my soul, and all that is within me bless his holy name. Amen. *HST June 14, 1843, page 118.9*

I addressed the congregation in North Market Street Bap. church on Lord's day morning. On Monday, set off for this place with an overflowing heart, my family sharing in all my emotions of gratitude and praise *HST June 14, 1843, page 118.10*

The papers you furnished me were all distributed, save some that were overlooked, most were very glad to get them, though very few appeared conscious that their unbelief was not only a token of perdition but a fulfillment of Scripture, "when the Son of man cometh shall he find faith on the earth?' At one place they talked very wickedly; I told them kindly that I asked nothing of them,

wanted nothing but to have them ready for what the Scriptures plainly reveals, so on we came, having a new testimony that we are "not of the world." The chart was exhibited and explained, prayer followed, and the captain bought the chart. This side the mountain, men seemed to dread me as one who was going to hurt them; but the passengers seeing there was nothing so immediately dangerous in my presence, got to feel quite at home with me. On the whole we had a pleasant passage, some good was done, some Christians whom we met were made glad at heart. We arrived safely at nine o'clock Thursday evening. Friday morning found brother Philips, who seems to be a good man, doing what he can amid many discouragements. Two invitations came for me to lecture. One from the Grand Street Baptist Church, another from the disciples, both were accepted. On Lord's day, brother Williams asked me into his pulpit, so that three times on Lord's day, and each day since I came, the good people have heard "the blessed hope." The interest has been gradually rising. Two requests were last evening presented to have the lectures continued, but from circumstances which I need not name I have determined to proceed to day. A very kind family relative met us here, who urges us to attend him to Bethany, Va., and thence through N. Lisbon to Warren, where the *good brethren think that more may be done in circulating books* than in Cincinnati; they say that Ohio is overstocked, brother Hinkley is just from that city. As I desire to see my family located, and to comply with the request to visit those unvisited towns, my purpose is to go with my friend.*HST June 14, 1843, page 118.11*

I have hoped and prayed that the great event predicted, *Daniel 8:13, 14*, would be witnessed at the termination of the period in strict time, which would bring it at about the close of this week. I look for it with delightful solemnity daily, and nothing but the lapse of time, can, with my present knowledge, erase the conviction that we are on the last year of probation. If it be delayed till the afternoon of the prophetic day, well, but nothing diverts me from daily expectation. Lord forbid that I should join the prevailing cry "My Lord delayeth his coming." Let me sooner die than incur the doom of the unfaithful servant! As I am on the winds of Providence, you need not wonder that I go in the direction of the strongest current. Affectionately yours.*HST June 14, 1843, page 118.12*

Pittsburgh, May 30, 1843.*HST June 14, 1843, page 118.13*

Faith

JVHe

"By faith," says the apostle, "Noe being warned of God of things not seen as yet, prepared an ark to the saving of his house, by the which he condemned; the world, and became heir of the righteousness which is by faith."*HST June 14, 1843, page 119.1*

Faith, you see, was the principle that moved him to the task; and O, what need was there for it when we consider the powerful opposition he had to; encounter and overcome! "The difficulty of procuring a sufficient number of oceans for the purpose of deluging the earth, would immediately occur The seeming impossibility of constructing a vessl within the given dimensions, which should be capable of containing the creatures destined for the preservation of their respective species, together with the various" provisions necessary for their support, would be another formidable objection. The care the labor, the time, and the expense requisite to go through a work of this kind, would afford no very agreeable prospect; and then the circumstance of being shut up in such a place with such company could not but be terrifying. But, above all, it must have been a very severe trial to withstand the incessant scoffs and insults of the antediluvian free thinkers, who, without a doubt, would be frequently assembling to see how the work went on; expressing, perhaps, how very ambitious they were to be present when the lions and tigers should be hunter into the ark, and minutely inquisitive as to the precise method in which it was proposed to navigate the vessel, thus filled, over hills and mountains. In some such manner as this, it is highly probable that modern test and touchstone of all truth, ridicule, was applied to Noah and his undertaking." 17Bp. Home's Life of Noah, But nothing moved the righteous patriarch, "According to all that God commanded him, so did he. Being once well assured, upon sufficient evidence what the will of God was, he suffered no appearances of things or opinions of men to discourage him from accomplishing it. Resting on God's word am promise, he built the ark, and thus condemned the unbelieving world by the undertaking;

inasmuch as being a public testimony of his faith, it will at the last day rise up in judgment against their infidelity and prevent them putting in the plea of ignorance He fearlessly entered into his house of refuge, and amidst the unavailing shrieks of drowning millions sat composedly in its dry cabin until the same hand that shut him in opened the door and led him forth.*HST June 14, 1843, page 119.2*

In applying my text to the interesting history thus explained, I would first make the many in the days of Noah the subject of a practical address. What a warning lesson does their fate hold out! Still does this globe of ours bear witness to God's vengeance on them. Above, the hills formed by the subsiding of the waters wherein thousands perished; beneath, the valleys hollowed out by their overwhelming rush; around, the relics of animals involved in the like calamity—are imperishable memorials of Divine retribution, and solemn calls to unrighteous men "reserved," if so continuing, "unto the day of judgment to be punished." For, though God's temporal judgments do not always keep pace with men's iniquities, this, so far from emboldening us in presumptuous confidence, should lead our minds to the prospect of that awful day when he will assuredly "render to every man according to his works." However the wrath of heaven may at present seem to slumber, the time is irrevocably determined in the counsels of eternity, which will consign over all the workers of iniquity to their deserved punishment. Compared with the fire that then kindled with the breath of the Lord, like a stream of brimstone, shall burn up the universe, the devastation of the deluge sinks into nothing. "The earth shall be utterly broken down, the earth shall be clean dissolved, the earth shall be moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." The sufferers in this fiery visitation will envy even the victims of he flood of waters; for this only swept away men' lives from earth, but that will sweep their souls no eternal torment. If then the Almighty knows how to reserve the unjust unto the day of judgment to be punished," how necessary is it to live in a spiritual frame of mind, lest the hand of death surprise us while immersed in business or pleasure, even as a thief in the night, so that we find ourselves overwhelmed with irretrievable destruction, while we cry "peace and safety!" Know ye not that your last week, last day, last hour, will soon come upon you

unawares, if you be not always watching, and with no less terrible accompaniments and fatal consequences than those of the deluge in the time of Noah? Know ye not that, though “the Lord is slow to anger and of great kindness,” yet his spirit will not always strive with men; and that when they persist in sin, in defiance of his word and the convictions of their own consciences, he will at length totally withdraw from them, and permit them to be hardened to their ruin? Know ye not that every preacher of righteousness, like Noah, slighted, every pious example disregarded, every word of admonition thrown away, will condemn the unbelieving world, and increase their load of judgment? Dare then to be singular, like him. Let his conduct benefit you under the heads of instruction and encouragement, as that of his irreligious contemporaries have, I firmly trust, served by way of warning. “Be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world.”—*Extract of a sermon by the Rev. H. A. Herbert, B. A.**HST June 14, 1843, page 119.3*

Obituary

JVHe

Died in Lowell on the 22nd May last, Deacon Tilton Clark, aged 38 years. He was a member and an officer of the 2nd Baptist church in this city. The occasion and suddenness of his death were peculiarly afflictive. He had been an agent of the merchandise department of the Boston and Lowell rail road, about 10 years. He left his house on Monday’ morning as usual, for the depot at 7 o’clock; but in consequence of a remarkable and unlooked for accident he was, in about one hour, carried back to his house and family, a mangled body; yet living, and in possession of his senses for the most part he continued about 6 hours, and then tell asleep in Christ.*HST June 14, 1843, page 119.4*

He was an intelligent, consistent and firm believer in the Advent of Jesus Christ in 1843. He commanded the respect and good feeling, in an unusual degree, of all acquainted with him. Indeed the I whole city gave signs of deep affliction at the departure of so worthy a citizen. As a business man he was correct, prompt and upright. As

a Christian and officer in the church, he was faithful to his trust. He left his testimony for Christ at the vestry meeting on Sabbath evening last before his death: and little did we who heard him think that in about 12 hours he would receive the summons of death.*HST June 14, 1843, page 119.5*

It was found after his death, that he had been in the habit of expressing on paper his devotional feelings. A very large number of sheets are found; some addressed to Christians, some to sinners, Frequent warnings are found written on the back side of business papers belonging to the counting room. A short extract from one of his papers is here given, relating to his views of the Advent. It is headed “Millerism.” After defining and giving the origin of the term, he says, “I am constrained to believe the end is near. If Mr. Miller is in an error, it is possible to prove him so, but not by vulgar and blasphemous witnesses and ribaldry. These are not arguments. That Mr. Miller is a man, mighty in the scriptures, it is folly to deny. He presents the Bible as his authority. He is a calm, dispassionate reasoner; and not a fanatical bigot. Let him be fairly confounded, and I will be satisfied. That has not yet been done: and to treat a subject of such overwhelming majesty and fearful results, a subject which has been made the theme of prophecy in both Testaments, sealed by God’s own unequivocal avowment, with puns and vulgar wit,is not merely to sport with the feelings of those who propagate the truth, but it is to make a jest of God’s solemn! solemn!! solemn!!! day of Judgment! to scoff at Deity himself; and to continue the terrors of the final retribution. That God will give this world warning before the execution of the judgment, I doubt not. That he is now giving it, I doubt not. A cry has gone forth, “Behold the Bridegroom cometh:” and this cry has gone through the length and breadth of the earth. Dying sinner, are you asleep on this subject of your eternal destiny! Jesus waits to be gracious; he now offers you pardon through his blood. O arouse; and by repentance and turning to God seek a refuge from the storms of indignation that are now gathering: that refuge is the Rock of Ages: O seek it now, for even this night thy soul may be required of thee.*HST June 14, 1843, page 119.6*

Worldly minded professors, God has something against you! Awake; break off the love of this world; confess and turn from your

backslidings, and make a full and entire consecration of yourselves and all your powers unto the Lord, and seek that durable riches which cannot fail you. If you do not soon awake, it is fearfully probable you will awake a moment too late! And let all who love our Lord Jesus Christ and his appearing, hold fast: “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.”*HST June 14, 1843, page 119.7*

To these last words, penned by our dear brother, God, by his providence has added as he did to Daniel, “Go thy way till the end be for thou shalt rest, and stand in thy lot at the end of the days.” This extract from the pen of brother Clark, was written on the Sabbath week before his death. It was not intended for any human eye, but merely to give vent to his own pious feelings; and yet its general style, and even punctuation, scarcely needed amendment to prepare it for the press. Though dead, he yet speaketh.—[Communicated.]*HST June 14, 1843, page 119.8*

Lowell, June 5*th* 1843.*HST June 14, 1843, page 119.9*

The Boston Tabernacle.—This building erected by the ‘43 brethren in Boston, is one of the most spacious, convenient, and pleasant houses of worship I was ever in. On entering it I was greatly disappointed. I expected to see a rough, uncouth affair, which would end whether the world did or not, with the exciting cause to which it owes its existance. But not so. I beheld a neat, spacious room, capable of seating over 3000 persons, so constructed as to be easy to speak in, and to be so substantial in its structure as to promise to vie with Marlborough Chapel, (should the world stand,) as a lecture room and house of prayer, for at least one generation. It is indeed a model of neatness, simplicity, comfort and frugality. It cost, exclusive of the land, I am informed, about $4000. Those brethren who are in want of chapels, and have but little money, will do well to visit the tabernacle—learn a good lesson and go home and build on the same plan.*HST June 14, 1843, page 119.10*

Christian Herald.*HST June 14, 1843, page 119.11*

Wm. Miller.—What has Mr. Miller done worthy of death or of bonds, or worthy of the violent denunciations heaped upon him? Like the noble Bereans, he has “studied the scriptures daily to see if these

things are so" This he has done for many years; and being an intelligent, honest-minded farmer and devoted Christian, he has dared, without having the fear of "learned ministry" before his eyes, to publish the result. "Dost thou, being ignorant teach *us*," say they? "Are our learning, our foresight, our faithfulness, all to be brought in question by the researches of one man, and he an unlearned farmer? Are the weak things of the world [thus] to confound the mighty? Forbid it, all our pride and selfishness. Let us all unite in crushing this son of a Nazerine. Away with him, crucify him."*HST June 14, 1843, page 119.12*

Boston Post.*HST June 14, 1843, page 119.13*

SIGNS OF THE TIMES

No Authorcode

BOSTON, JUNE 14, 1843.

THE GREAT TENT

JVHe

ADVENT CONFERENCE AND LECTURES

At Rochester, N. Y. June 23.*HST June 14, 1843, page 120.1*

A campmeeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue). Brn. Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year*HST June 14, 1843, page 120.2*

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.*HST June 14, 1843, page 120.3*

J. V. HIMES.
Boston, June 3, 1843.

Advent Depot at Rochester, N. Y

JVHe

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, etc. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester, N. Y.*HST June 14, 1843, page 120.4*

THE GLAD TIDINGS, OF THE KINGDOM AT HAND

JVHe

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.*HST June 14, 1843, page 120.5*

It will be sent by mail to any part of the country designed.*HST June 14, 1843, page 120.6*

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher,*HST June 14, 1843, page 120.7*

Boston, June 3, 1843.*HST June 14, 1843, page 120.8*

The natural result.—We learn of two individuals who listened to Dr. Sharp on Sunday, when he denounced the Adventists as scoundrels, that one of them was a professor of religion who had examined the doctrine of the Advent, but was kept back by the confidence he had in the knowledge of the clergy. He however was convinced by the Dr's sermon that the Dr. was in the wrong.*HST June 14, 1843, page 120.9*

The other was an impenitent sinner, whose mind was anxious for the condition of his soul. The effect on his mind was to drive off all religious impressions, and restore him to his former carelessness.*HST June 14, 1843, page 120.10*

This is the effect of preaching against the coming of Christ. Those who love the Lord's appearing are confirmed in their belief of his coming, and those who hate his appearing are confirmed in their

wickedness.*HST June 14, 1843, page 120.11*

Norfolk, Va.—We copy the following from a letter brother Storrs received on his return from the south.*HST June 14, 1843, page 120.12*

“You can imagine our disappointment in not hearing the lectures for which we had so long looked, and upon which our hearts were so fixed. Truly we have been grieved and depressed, but our faith fails not. Though you were not allowed to lecture in our town, yet we believe the very opposition, and the very course which was taken to put down the doctrine has spread it far and wide. Much more interest has been manifested since, than before you came; so that beside comforting our hearts, and encouraging us in this good work, we do believe that the doctrine has also spread.”*HST June 14, 1843, page 120.13*

Brother Luther Cole writes from Montgomery, Vt., that he is strong in the faith of the Advent near. He wishes to say to his friends who live in the western part of New York state, and from whom he has not heard for a long time, that such is his faith; and if they see this, he wishes them to communicate to him their views respecting this “blessed hope.*HST June 14, 1843, page 120.14*

Campmeeting at Athol

JVHe

Dear Brother Bliss.—I have just returned from the Athol Campmeeting. Though the weather was unfavorable, yet there was a good attendance, and our meetings were orderly and very interesting. With the exception of a few *rowdies*—and they did us but little injury—we had as orderly a campmeeting as I ever attended.—On the Sabbath we had a congregation of some 2000, and the most of them very attentive to listen to the truth.*HST June 14, 1843, page 120.15*

We did not have any meetings on the ground in the evening, except the brethren who stopped on the ground; they had prayer meetings. It was thought by some, if our meetings had been holden in the

evening as usual at campmeetings, we might have been broken up by the wicked.*HST June 14, 1843, page 120.16*

I am of the opinion—all things taken into account—that a great amount of good may be the result of our meetings, if they should be conducted in this manner.*HST June 14, 1843, page 120.17*

I wish to say to my brethren and sisters who are daily looking for their Savior, and also to an unbelieving world, that though my enemies according to their reports—have had me in the *grave*—in the *prison*, etc, etc, yet I am *alive*, glory to God, and expect to be, to give the Midnight Cry, till Christ shall come, with all the holy angels with him, to call his people home. Yours in the blessed hope.*HST June 14, 1843, page 120.18*

T. M. Preble.
Nashua, *June* 7*th*, 1843.

P. S. My correspondents will be likely to get a wrong impression, as you have noticed, in the last two numbers of the Times, my place of residence as being at *Lowell*. T. M. P.*HST June 14, 1843, page 120.19*

CAMPMEETINGS

JVHe

SECOND ADVENT GROVE MEETING

Providence permitting, will commence at West Boylston, near Beman's Bridge, 7 miles north of Worcester, on Saturday, June 17th. to continue several days. In behalf of the committee,*HST June 14, 1843, page 120.20*

W. S. CAMBELL,
HENRY FLAGG.

SECOND ADVENT TENT MEETING

JVHe

The friends of the cause in the south west part of Wrentham are about to erect a tent on “Jerald’s Hill,” as a place for Second Advent meetings. They propose, if the Lord will, to commence a series of meetings on Sunday, June 25. Per order,*HST June 14, 1843, page 120.21*

No. Wrentham, June 7. J. S. WHITE.*HST June 14, 1843, page 120.22*

AN ADVENT CAMPMEETING

JVHe

Will be held, if time continues, near the line between Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24, and continue till July 3. Some of our efficient lectures of the East are earnestly solicited to attend, and ministers and brethren in general. G. W. PEAVEY.*HST June 14, 1843, page 120.23*

Prentis, N. Y., May 30, 1843.*HST June 14, 1843, page 120.24*

Letters

JVHe

from post-masters, to June 10, 1843

Woodstock Vt; S Salem Me 1, 121; Auburn Me; Attica NY $1; S Scituate RI $2; E Bethel Vt $1; Washington DC; Wales Me #1; E Randolph, Ms $1; Lowell, Ms; Stillwater N Y; Lippit, HI; Lincolnville. Me; Good Hope, Ia; Suncook NH f1ag; Grantham; Windsor Vt; Barnstead NH; Corners Vt; Waterford Ms; Frost Village, Canada; Flag Creek, Ia $1; Holden, Ms $2; S Orange, Ms; Stillwater, NY; Lyndon Centre, Vt $l, 19; Lowhampton NY $1*HST June 14, 1843, page 120.25*

individuals

JVHe

Charles Mulford, $5, E B Crandall, J B. Cook, A H Brick, Chs Green, T Cole books sent, W H Alden, Stephen Atwood, S E Lincoln, box of books etc F Thorp, $1, G F Cox, G N Gale, Jno Allen Jr, D H Reed $5, T E Careless $2, J N Sherman $1, C Wheedon $1, H B Skinner, J Read, H Manchester, I H Shipman, Johnson Vt; E Bridges, $1, C J Kee $5, J Litch, M M George, T Smith $2,50, T L Tullock, Luther Call, J S White, J Harsh, $21.*HST June 14, 1843, page 120.26*

Bundles Sent

JVHe

C S Brown, Concord NH—H B Skinner, Sudburry Ms—J H Vinal Scituate, Ms—2 boxes H B Pratt, Pittsburg, Pa—4 do. J V Himes, Rochester NY, care of Mr George A Avery—36 Park Row, N Y—C J Kee, Lewisville S C—T M Preble Nashua, N H—G W Peavey Syracuse, N Y.*HST June 14, 1843, page 120.27*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.*HST June 14, 1843, page 120.28*

The following Nos. comprise the Library.*HST June 14, 1843, page 120.29*

1. Miller's Life and Views.—37 1-2 cts.*HST June 14, 1843, page 120.30*

2. Lectures on the Second Coming of Christ.—37 1-2cts*HST June 14, 1843, page 120.31*

3. Exposition of 24th of Matt, and *Hosea 6:1-3*. 18 3-4 cts.*HST June 14, 1843, page 120.32*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST June 14, 1843, page 120.33*

5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.*HST June 14, 1843, page 120.34*

6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.*HST June 14, 1843, page 120.35*

7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.*HST June 14, 1843, page 120.36*

8. The present Crisis, by Rev. John Hooper, of England—10 cts.*HST June 14, 1843, page 120.37*

9. Miller on the cleansing of the sanctuary.—6 cts.*HST June 14, 1843, page 120.38*

10. Letter to every body, by an English author; "Behold I come quickly."—6 cts.*HST June 14, 1843, page 120.39*

11. Refutation of "Dowling's Reply to Miller by J. Litch.—15 cts*HST June 14, 1843, page 120.40*

2 The "Midnight Cry." By L.D. Fleming. 12 1-2*HST June 14, 1843, page 120.41*

13. Miller's review of Dimmick's discourse, "*The End not Yet*."—10 cts.*HST June 14, 1843, page 120.42*

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.*HST June 14, 1843, page 120.43*

15. The glory of God in the Earth. By C. Fitch.—10 cts*HST June 14, 1843, page 120.44*

16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.*HST June 14, 1843, page 120.45*

17. Cox's Letters on the Second Coming of Christ—18 3-4 cts*HST June 14, 1843, page 120.46*

18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine 12 1-2 cts.*HST June 14, 1843, page 120.47*

19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts*HST June 14, 1843, page 120.48*

20, ” ” ” ” ” Vol. II. 37 1-2 cts.*HST June 14, 1843, page 120.49*

21. The Kingdom of God. By Win. Miller. 6 1-4*HST June 14, 1843, page 120.50*

22. Miller’s Reply to Stuart. 12 1-2 cts*HST June 14, 1843, page 120.51*

23. Millennial Harp, or Second Advent Hymns. Price 121 cts*HST June 14, 1843, page 120.52*

24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.,*HST June 14, 1843, page 120.53*

25. Inconsistencies of Colver’s ‘Literal Fulfilment of Daniel’s Prophecies,’ shown by S. Bliss. 10 cts.*HST June 14, 1843, page 120.54*

26. Bliss’ Exposition of *Matthew 24th*. 121 cts.*HST June 14, 1843, page 120.55*

27. Synopsis of Miller’s Views. 61 cts.*HST June 14, 1843, page 120.56*

28. Judaism Overthrown. By J. Litch. 10 cts*HST June 14, 1843, page 120.57*

29. Christ’s First and Second Advent, with Daniel’s Visions Harmonized and Explained. By N. Hervey. 183 cts*HST June 14, 1843, page 120.58*

30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 121 cts.*HST June 14, 1843, page 120.59*

31. Starkweather’s Narrative. 10 cts.*HST June 14, 1843, page 120.60*

32. Brown’s Experience. 121.*HST June 14, 1843, page 120.61*

33. Bible Examiner, by George Storrs. 183 cts.*HST June 14, 1843, page 120.62*

34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107. 20 cts.*HST June 14, 1843, page 120.63*

35. A Solemn Appeal to Ministers and Churches,—especially to those of the Baptist denomination By J. B. Cook. 10 cts*HST June 14, 1843, page 120.64*

36. Second Advent Manual, by A. Hale. 183*HST June 14, 1843, page 120.65*

This Library will be enlarged from time to time, by the addition of new works.*HST June 14, 1843, page 120.66*

June 21, 1843

Vol. V.—No. 16. Boston, Whole No. 112

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST June 21, 1843, page 121.1*

THE SIGNS OF THE TIMES

J. V. Himes, J. Litch, and S. Bliss, Editors

The Tendency to German Neology

JVHe

Since the introduction of German literature into this country, the faith of the church has made rapid advances in the principles of interpreting the Scriptures which are so popular in the eastern world. This change has been so general and noiseless, and the great body of the church has so moved in unison, that few have noticed its progress, or marked the contrast which now so strikingly exists between the present belief of the church, and what it was twenty years since. We fully believe that the principles of interpreting the Scriptures, which are now so prevalent, and which have been brought to view as existing to so alarming an extent by the opposition which has been elicited to the doctrine of the advent, and the shifts to which they have been driven to do away with prophecies that point to that event, would, if time were to continue, shortly carry the great body of the *once* Orthodox churches into Unitarianism, and even the most ultra neology. As a specimen of this change which has already taken place, we will here contrast the present views of Professor Stuart—one who moulds the minds of students in the most popular theological school in our land—with his opinions twenty years since. We will first make a few extracts from his letters to Channing, published in 1819, in which he points out

the errors those will be likely to embrace who adopt such a principle of exegesis, and then will make quotations from his “Hints” published 1842; so that our readers will have an opportunity to judge how far the Professor has gone, in embracing the views, which, twenty years since, he deemed so heretical, and so surely to lead those who embrace them into a *denial of the inspiration of the Scriptures*.*HST June 21, 1843, page 121.2*

Stuart in 1819. In his letters to Channing, after ably defending the doctrine of the Trinity, and examining the principle of exegesis by which Channing assailed it, he speaks of the unavoidable tendency of such a principle as follows:*HST June 21, 1843, page 121.3*

“I am well satisfied that the course of reasoning in which you have embarked, and the principle now in question, by which you explain away the divinity of the Savior, must lead most men who approve of them, eventually to the conclusion, that the Bible is not of divine origin, and does not oblige us to belief or obedience. I do not aver, that they will lead you there. You have more serious views of the importance of religion, than many, perhaps, of those who speculate with you Consistency with your present views, will afford strong inducement, not to give up the divine authority of the Scriptures. But are there not some, who embrace Unitarian sentiments, that have no inconsistency to fear, by adopting such an opinion? Deeming what you have publicly taught them, to be true, viz., that it is “no crime to believe with Mr. Belsham,” who declares, that the *Scriptures are not the word of God*; feeling the inconsistency, (as I am certain some of them will and do feel it,) of violating the rules of interpretation, in order to make the apostles speak, as in their apprehension they ought to speak; and unable to reconcile what the apostles say with the own views; will it not be natural to throw off the restraints which the old ideas of the inspiration at infallibility of the Scriptures impose upon them and receive them simply on the ground, on which they place any other writings of a moral and religious nature?*HST June 21, 1843, page 121.4*

I make no pretensions to uncommon foresight, in regard to this subject. I certainly do not say the things with invidious designs, and for the sake kindling the fire of contention. Very far from it. on the contrary; I fear that the parties now contending here, will not cease

to contend, until this ground be openly taken. For myself, I regard it as more desirable, in many points of view, that the authority of the Scripture should at once be cast off and its claims to divine inspiration rejected; than that such rules of exegesis should be introduced, as to make the Scriptures speak, against their obvious meaning, whatever any party may desire. Avowed unbelief in the divine authority of the Scriptures can never continue long, as I would fain believe in the present day of light and examination. Such a state of things may pass away, with the generation who act in it. But it is a more difficult matter to purge away the stain, which Christianity may contract by violated laws of interpretation. Those who do thus violate these laws, may obtain and hold, for a long time, great influence over the mass of people, who are not accustomed to examine, in a critical manner the nicer points of theology. If opponents to this method of interpretation lift up the voice of waning, they may not be heard. They are liable to the imputation of *bigotry*, or *illiberality*, or *ignorance*. But when men professedly cast off their respect to the authority of the Scriptures, the case becomes different, and the great body of plain and sober people will revolt.*HST June 21, 1843, page 121.5*

In making these observations of the nature and probable consequences of that exegesis, which explains away the Deity of Christ, I cannot think that I am building castles in the air, to amuse my own imagination. For ten years past, I have been called every week, to duties which necessitated me to be conversant with the history of interpretation, as it has appeared in Germany; a country, which, in half a century, has produced more works on criticism and sacred literature, than the world contains besides. About fifty years since, Semler, Professor of Divinity at Halle, began to lecture and publish on the subject of interpretation, in a manner that excited the attention of the whole German Empire. The grand principle, by which he explained away whatever he did not think proper to believe, was that which has been called *accommodation*. He maintained, that the apostles and the Savior often admitted representations and doctrines into their instructions, which were calculated merely for the purpose of persuading the Jews, being *accomodated* to their prejudices; but which were not intended to be a real directory of sentiment. In this way, whatever was inconsistent with his own views, he called *accommodation*; and thus, at once

expunged it from the list of Christian doctrines.*HST June 21, 1843, page 121.6*

Semler's original genius and great learning soon gave currency to his views, in Germany, where a system of theology and exegesis had prevailed. which in not a few respects needed reformation. Since his time, a host of writers, (many of them with exalted talents and most extensive erudition,) have arisen, who have *examined*, *explained*, *modified*, and *defended* the doctrine of *accommodation*. The more recent method of exegesis, however, in Germany, has been, to solve all the miraculous facts related in the Bible, by considerations which are affirmed to be drawn from the *idiom* and *ignorance* of antiquity in general, and in particular *of the sacred writers* themselves. Thus, with Eichhorn, the account of the creation and fall of man, is merely a *political philosophical speculation* of some ingenious person, on the origin of the world and of evil. (Urgeschichte, passim.) So in regard to the offering up of Isaac by Abraham; he says, "the Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity." He then explains it. Abraham *dreamed* that he must offer up Isaac, and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate, which his dream had conveyed to him. A *lucky accident*, (probably the rustling of a ram who was entangled in the bushes,) hindered it; and this according to ancient idiom, was also the voice of the Divinity." (Bibliothek. Band i. s. 45, etc.)*HST June 21, 1843, page 121.7*

The same writer represents the history of the Mosaic legislation at Mount Sinai, in a curious manner. Moses ascended to the top of Sinai, and built a fire there, (how he found wood on this barren rock, or raised it to the top, Eichhorn does not tell us,) a fire consecrated to the worship of God, before which he prayed. *Here an unexpected and tremendous thunder storm occurred* He seized the occasion to proclaim the laws which he had composed in his retirement, as the statutes of Jehovah; leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver; but he really believed that the occurrence of such a thunder storm was a sufficient proof of the fact, that Jehovah had spoken to him, or sanctioned the work in which he had been engaged. (Bibliothek.

Band i. Theil. 1. s. 76, etc.) The prophecies of the Old Testament are, according to him, patriotic wishes, expressed *with all the fire and elegance of poetry*, for the future prosperity, and a future deliverer of the *Jewish nation*. (Propheten, Bibliothek, Einleit. passim.)*HST June 21, 1843, page 121.8*

In like manner, C. F. Ammon, professor of theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that "to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerom *dreams*, but to walk through the waves so far as the shoals reached, and then to swim." (Pref. to edit, of Ernesti Inst. Interpret, p. 12.) So in regard to the miracle of the loaves and fishes, (*Matthew 14:15*,) he says that Jesus probably distributed some loaves and fishes which he had, to those who were around him, and thus excited, by his example, others among the multitude who had provisions, to distribute them in like manner. (p. 16.)*HST June 21, 1843, page 121.9*

Thiess, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost, (*Acts 2*.) in the following manner: "it is not uncommon," says he "in those countries, for a violent gust of wind to strike on a particular spot or house. Such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this; and believe the promise of their Master is now to be performed. This enthusiasm spectator assemble to witness; and instead of preaching as before in Hebrew, each one uses his own native tongue to proclaim his feelings."*HST June 21, 1843, page 121.10*

I have not followed the words through the whole, but have given the substance of Thiess' views, in my two last sentences. Such was the outpouring of the Spirit, and such the gift of tongues.*HST June 21, 1843, page 121.11*

The same Thiess, (Comm. on Chap, 3.) represents the miraculous cure by Peter, of the man who was lame from his birth, in a very singular way. "This man," says he, "was lame *only according to report*. He never walked any; so the people believed that he could

not walk..... Peter and John being more sagacious, however, *threatened* him. “In the name of the Messiah,” said they, “stand up.” The word *Messiah* had a magical power. He stood up. Now one saw that he could walk. To prevent the compassion of men from being turned into rage, (at his deceit,) he chose the most sagacious party, and connected himself with the apostles.”*HST June 21, 1843, page 121.12*

The case of Annanias falling down dead, is thus represented by the same writer; “Annanias fell down terrified; but probably he was carried out and buried, while *still alive*.”*HST June 21, 1843, page 122.1*

Heinrichs, however, who produces this comment of Thiess, relates another mode of explaining the occurrence in question; viz. that *Peter stabbed Annanias*; “which,” says Heinrichs, “does not at all disagree with the vehement and easily exasperated temper of Peter.” (Nov. Test. Koppianum, Vol. iii. Partic, ii. pp. 355—357, etc.)*HST June 21, 1843, page 122.2*

Numerous systems of Hermeneutica, i. e. the Art of Interpretation, have been written and published in Germany, on this plan. Meyer, in a very labored system of Hermeneutica of the Old Testament, in two large octavos, has a body of rules by which every thing miraculous is to be explained away. He concedes that there is the same objection to admitting any one miracle, as to admitting all. He therefore rejects the whole. So Bauer, in his Hermeneutica; and a multitude of others.*HST June 21, 1843, page 122.3*

In the course of the discussions which these principles have excited in Germany, the question about Christ’s divinity has been entirely forgotten. When the contest first began, this point among others was warmly contested. But the fundamental questions, whether the Scriptures are divinely inspired, and whether the doctrine of *accommodation* can be used in all its latitude, in interpreting them, soon took the place of this. *Accommodation* has been sifted, attacked, defended, explained, moderated, modified, itself *accommodated*; so that at last it is nearly driven from the ground, and the plain and simple rules of grammatical interpretation are triumphant, among the best part of the German critics.*HST June 21,*

1843, page 122.4

In the mean time, they have not returned to the principles of their Lutheran Symbol. Very far from it. While many of them allow that John, and Peter, and Paul, did believe and teach the doctrine of Christ's divinity and of the atonement, they hold themselves under no obligation to receive them. De Wette, who has recently published a system of Theology, and is Professor of the same at the University of Berlin, maintains that the Pentateuch was composed about the time of the captivity; that the Jewish ritual was of gradual formation, accessions being made to it by superstition; and that the book of Chronicles, (which is filled with scraps and inconsistencies,) was foisted into the canon by some of the priesthood, who wished to exalt their own order. His *Beitrage*, which contained these sentiments, was published before the death of Griesbach, and came out recommended by him: who says, "If you object to the young literary adventurer, (De Wete,) that he has endeavored to bring Judaism into disrepute, ray answer is, This is no more than Paul himself has labored to do," (Pref. to Beitrage.)*HST June 21, 1843, page 122.5*

In his book *de morte Christi expiatoria*, (on the atonement of Christ,) he represents Christ as disappointed that the Jews would not hearken to him as a moral teacher simply; which was the first character he assumed. Christ then assumed the character of a prophet, and asserted his divine mission, in order that the Jews might be induced to listen to him. Finding that they would not do this, and that they were determined to destroy him, in order not to lose the whole object of his mission, and to convert necessity into an occasion of giving himself credit, he gave out, that his death itself would be *expiatory*.*HST June 21, 1843, page 122.6*

Yet De Wete holds a most exalted rank in Germany, I doubt whether Germany can boast of an oriental scholar, or a literary man, who has more admirers than De Wette,*HST June 21, 1843, page 122.7*

What shall we say now of De Wette? That he is not a Christian?*He would look with astonishment* on any man who should think of such an accusation; and tax him with a great degree of illiberality and

superstition.*HST June 21, 1843, page 122.8*

You are doubtless inclined, before this time, to say, “What is all this to us? We do not avow or defend such opinions.” True, I answer; at present *you* do not. A short time since *they* did not. But as soon as their numbers increased, so that they began to be fearless of consequences, and their antagonists urged the laws of exegesis upon them, they abandoned the ground of defending the divine authenticity of the Bible, at once. A few years since, the state of theological questions in Germany, in many respects, was similar to what it now is here. At present, the leading German critics, (rejecting *accommodation*, and casting off all ideas of the divine origin of the Scriptures,) are disputing with great zeal the questions, whether a miracle be possible? Whether God and mature are one and the same thing? (Schelling, a *divine*, is at the head of a great party which maintains that they are the same.) And whether the Jews ever expected any Messiah? Some time ago, many of their critics maintained that no Messiah was predicted in the Old Testament; but now, they question even whether the Jews had any expectation of one. It would seem, now, that they have come nearly to the *end* of questions on *theology*. At least I cannot well devise, *what is to come next*.*HST June 21, 1843, page 122.9*

It does seem to me that it needs only a *thorough acquaintance* with German reasoners and critics, (a *thing which is fast coming, in*) to induce young men to go with them, who set out with the maxim, that “to believe with Mr. Belsham is no crime.”*HST June 21, 1843, page 122.10*

Again he says:—*HST June 21, 1843, page 122.11*

“For a mind capable of reasoning and thinking as yours, must necessarily, as it seems to me, come to the same conclusions with Eichhorn, and Paul us, and Henke, and Eckermann, and Herder, and other distinguished men of the new German school; or embrace with us the sentiments which are commonly denominated Orthodox.”*HST June 21, 1843, page 122.12*

The above extracts show conclusively the Professor’s abhorrence for such a principle of exegesis in 1819. We will, therefore, now contrast the sentiments which then he considered of such a

dangerous tendency, with the following extracts from his “Hints on Prophecy. *Prof. S. in* 1842.”*HST June 21, 1843, page 122.13*

Speaking of the events recorded in the New Testament, as a fulfillment of the scriptures, he says they are simply these:*HST June 21, 1843, page 122.14*

That something transacted, done, performed in former days, or any event that happened, if they found an antitype or corresponding resemblance under the new dispensation, might be said to have a fulfilment.”*HST June 21, 1843, page 122.15*

He quotes *Hosea 11:1*. and says,—*HST June 21, 1843, page 122.16*

“When Israel was a child I loved him, and called my Son out of Egypt.” As written by the prophet this is no part of a *prediction*, and is not designed to be one, but is a simple declaration of a historical truth. Yet the Evangelist says, that when Jesus went down to Egypt, and was to be recalled from that country, that all this was a *fulfilment* of what the prophet Hosea had said, in the passage just quoted.”*HST June 21, 1843, page 122.17*

So again he says, *Psalm 69:5*,—*HST June 21, 1843, page 122.18*

“They gave me gall for my meat, and in my thirst they gave me vinegar to drink,” which is applied to Jesus in *John 19:28, 29*, and probably in *Matthew 27:34, 48*, and *Mark 15:23*. John intimates, that when the vinegar was given to Jesus on the cross, there was a *fulfilment* of the Scriptures.” And undoubtedly there was, in the sense already explained. There was an event like to that in ancient times.”*HST June 21, 1843, page 122.19*

Speaking of the “time, times and half” of *Daniel 7:25*, he says—*HST June 21, 1843, page 122.20*

“The very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than 3 1-2 years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical

exactness, but a *mere general characterizing* of the period in question. We shall see reason to believe, in the sequel, that some 30 days more than exactly 3 1-2 prophetic years were occupied by the disastrous occurrences under the reign of Antiochus; for in another passage, where the *exact* period is probably intended to be marked, the number of days is specifically given."*HST June 21, 1843, page 122.21*

O f *Matthew 24:15*. "When ye shall see the abomination of desolation which was spoken of by Daniel the prophet stand in the holy place, (let him who readeth understand,) then let those who are in Judea flee to the mountains, he says,*HST June 21, 1843, page 122.22*

"It is enough for the present to say, that the application of the phraseology in question (so far as it belongs to the book of Daniel) to the wasting of Jerusalem by the Romans, no more proves that such was the *original* object of Daniel's words, than the application by Matthew (in *chap. 2:15*) of *Hosea 11:1* to the exile of the child Jesus in Egypt, proves that *Hosea 11:1* was originally a *prediction* respecting the exile of Jesus. In fact it is not a *prediction* at all, in any sense, but simply a historical declaration."*HST June 21, 1843, page 122.23*

"So is it, surely, with the case of Rachel weeping for her children, as described in *Jeremiah 31:15*, and applied by the prophet to the exile of the Jews; while *Matthew 2:17, 18*) applies it to the massacre by Herod of the infants who were in the town of Bethlehem. Perhaps even more than half of the *fulfilments* spoken of in the New Testament, are of the like character."*HST June 21, 1843, page 122.24*

He speaks of the Apocalypse as though it was written by John in accordance with some *object of his own*. He says,—*HST June 21, 1843, page 122.25*

"Of course his *object* is to guard, to guide, to fortify, and to console Christians in such circumstances; and never did a writer cleave more fully to his purpose, or execute it more effectually."*HST June 21, 1843, page 122.26*

“It follows now, from the plain and evident intention and *object* of the *writer*, that the book before us must consist of matter appropriate to its design. If we deny or overlook this, we must of course involve the *writer* in the charge of having *failed to execute his purpose*, or of having executed it in a feeble or unsatisfactory manner.”*HST June 21, 1843, page 122.27*

“Of the *distant* future he gives, even in the sequel, nothing more than a few rapid glances. In describing the *new heavens* and the *new earth* he is indeed more copious; but this is a delightful theme, and is not properly *prediction*, but description which is intended for the very purpose of creating emotion in the breast of his readers.”*HST June 21, 1843, page 122.28*

In wrapping Nero in the skin of the huge beast, of *Revelation 13:1*, and making him the hero of the Apocalypse, he adds,—*HST June 21, 1843, page 122.29*

‘But there are other things in the Apocalypse which serve also to characterize Nero, so as hardly to leave room for mistake. Thus in *chap. 13:3*: “[I saw] one of his heads [viz. of the beast] as it were smitten unto death; and his deadly wound was healed.” Again in the explanatory part of the second catastrophe, *Revelation 17:8*, the angel says to John: “The beast which thou sawest, was, and is not, and will come up from the abyss, and go to destruction; and those who dwell on the earth shall wonder, (whose names are written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and will make his appearance.” Once more in *Revelation 17:11*: “And the beast which was, and is not, even he is an eighth, and is of the seven, and goeth to destruction.’*HST June 21, 1843, page 122.30*

To recount the efforts which have been made to interpret these passages, would of itself require somewhat of a volume. I have never seen, and cannot find, but one probable solution; and that is drawn from the history of the times, and particularly the history of what was said and generally believed respecting Nero, during his life-lime, and even long after his death I can give here only a mere sketch; but this may aid the further inquiries of the reader.*HST June 21, 1843, page 122.31*

It was PREDICTED by SOOTHSAYERS of Nero, early in his reign, that he would be deprived of his office, flee his country, go to the East, and there recover dominion, specially in Palestine. Many foretold, that he would eventually recover the whole of his former dominion. The passage where this is fully related, may be found in Suetonius' Nero, c. 40.*HST June 21, 1843, page 122.32*

This REPORT was modified in the course of its diffusion, and assumed a great variety of shapes. The most usual one, by far, seems to have been, that Nero would be assassinated, receive a wound apparently deadly, recover from it, and subsequently go to the East and return from it with great power, ravage Palestine, lay waste the church, and finally reenter Rome with fire and sword, and avenge himself of all his former enemies.*HST June 21, 1843, page 123.1*

In consequence of this, the great mass of the community, at that period, do not appear to have believed in the reality of Nero's death at the time when he was assassinated. Suetonius has related (Nero, c. 57,) that many even at Rome, for a long time, decked his tomb with flowers, expecting and hoping that he would revive. Moreover, in consequence of such an expectation, persons feigning themselves to be Nero, appeared in several of the distant provinces, and made great disturbances."*HST June 21, 1843, page 123.2*

"Thus much for the belief of the heathen in general. Nor was this belief confined to them. Christians widely participated in it. *Passages in abundance are to be found in parts of the* SIBYLLINE ORACLES, some of which were written about A. D. 80, and others early in the second century, which show most plainly how vivid the persuasion was, that Nero would again make his appearance, notwithstanding his apparently deadly wound."*HST June 21, 1843, page 123.3*

"The question is not now, at least with me it is not, whether the writer of the Apocalypse did himself participate in this vulgar belief respecting Nero's re-appearance. I have no apprehension that he cherished such views as these; certainly not, *if* he were (as I believe) an inspired man. My apprehension is, that in describing the

beast, i. e. Nero, instead of calling him by name, (which would have been, in connection with what he said, a treasonable offence,) he has *adverted* to him as the person respecting whom the reports in question were current, and purposely adverted to him in such a way, in order that his readers might easily know who was meant."*HST June 21, 1843, page 123.4*

"Is there any more difficulty in such a supposition, than there is when the Savior says to the Pharisees" "If I cast out demons by Beelzebub, *by whom do your sons cast them out*?" *Matthew 12:27*. Is there any more, than when Jesus speaks of "unclean spirits as *walking through desert places*, seeking rest and finding none?" *Matthew 12:43*. In both cases the POPULAR OPINION is *cited*, without any remark whether it is *true* or *untrue*. The speaker had another and different purpose in view. So here; John's object was secretly to intimate to his readers, who was meant by *the beast*; and in order to accomplish this object, he has repeated those things which POPULAR RUMOR had spread abroad respecting him, or at least alluded to them.*HST June 21, 1843, page 123.5*

"If the reader is satisfied, with me, that John might describe Nero in this way, it will be easy to show him how well the description comports will the substance of the COMMON RUMOR."*HST June 21, 1843, page 123.6*

"COMMON REPORT made Nero, after resigning a while, to disappear for some time, then to make his appearance again, as if he had come up from the region of the dead, and finally to perish So *Revelation 17:8*, "The beast which thou sawest was, and is not, and will come up from the abyss [the world of the dead, or the grave,] and go to destruction." To the same purpose exactly is the last clause of the verse just quoted "Beholding the beast, that he was, and is not, and will make his appearance. In *v. 11* of the same chapter, a kind of paradoxical description is given of this same beast: "The beast, which was, and is not, *even he is an eighth, and is of the seven*, and goeth to destruction." This passage resisted all the efforts commentators, before they began to follow in the path where the history of Nero's times led them. Now it becomes comparatively easy. Nero, who at first was emperor, then was disposed and assassinated, and afterwards was, according to

GENERAL BELIEF, to appear again, would on his reappearance, make *an eighth*; while, at the same time, Nero had already been reckoned as one of the even, and in fact belonged to them."*HST June 21, 1843, page 123.7*

"To say that he, 'who had been one of the seven,' *will be an eighth*, is of course the same as to say, that he will reappear, and stand again in his former place. This, according to all but UNIVERSAL REPORT and belief,*Nero was expected* to do.*HST June 21, 1843, page 123.8*

So paradoxical are all other interpretations of this passage, or so arbitrary, so conjectural, so diverse, and therefore unsatisfactory, that one is constrained to wonder how critics could have ever acquiesced in them. But in the interpretion of any book, where the reigns are given without check to fancy and imagination, difficulties of this kind are leaped over instead of being removed."*HST June 21, 1843, page 123.9*

Again, in speaking of time, and showing that the 42 months of *Revelation 13:5*, were almost fulfilled, he says,—*HST June 21, 1843, page 123.10*

"Here then is the often repeated and peculiar period of 3 1-2 years, being only a few days of excess beyond that measure of time. By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated and already become so famous, a statistical exactness would or could be aimed at? Enough that only a few days at most can be considered as supernumery." Again,—*HST June 21, 1843, page 123.11*

"A statistical exactness cannot be reasonably supposed to be aimed at, in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubic."*HST June 21, 1843, page 123.12*

The above extracts are sufficient to show the revolution made in Professor Stuart's opinions with in twenty years. It will be seen that what he then deemed so heretical, is viewed now with very little

abhorrence. He has embraced himself some of the very errors respecting which then he so loudly sounded the note of warning. The very silence that exists respecting the Professor's change of views proves conclusively the extent to which the same errors have obtained in the whole church. It is true, the N. Y. Evangelist pronounces him on the road to Universalism; but while the Universalists boldly claim him as their's in prospect, and the Catholics are smiling to see him so complaisantly conceeding to them the very position which the have ever been so anxious to maintain, and from which they have always been so triumphantly driven, the whole church looks on with the greatest it difference. Very few seem to care what principles exegesis is adopted by any, if they will only *disbelieve* that the Lord is at the door. With such a state things in the, church, and in the most popular school in the Union, it is high time to sound a note of warning.*HST June 21, 1843, page 123.13*

Chronology.—Many seem not to understand how the 2300 years can be said not to expire before the end of 1843, Jewish time.*HST June 21, 1843, page 123.14*

To make out 2300 full years, it is necessary that there should be 457 full years, B. C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B. C, to the same point A. D. 1, would be but one entire year. Upon the same principle, from a given point in the year 457 B. C to the same point A. D. 1843, would be but 2299 entire years; it is *minus* one year of 2300 full years. The year 1843 is not 1843 years from the birth of Christ, (vulgar era) but only the 1843rd year, which at its commencement was but 1842 years from that era. This is upon the principle that a child is on one year old when it enters upon its second year a man is not one and twenty till he enters his 22nd year. If, therefore, the 2300 years began at a given point in the year 457 B. C. they will not end till the same point is reached A. D. 1844.*HST June 21, 1843, page 123.15*

The chronology of the Bible, be, it remembered, is in. accordance, not with our time of commencing the year, but with the Jewish time. The Jewish year begun with the new moon nearest the barley harvest, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave offering; and on the

14th day of the first month, at even, was the Lord's passover. See Levit. 23. The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years, as there were barley harvests, and no more. The year beginning with the new moon nearest the barley harvest, made that feast a moveable feast, and the year sometimes began earlier and sometimes later, varying half a moon, as the barley ripened early or later, and the new moon came near to the time of the harvest.*HST June 21, 1843, page 123.16*

Now there is at dispute between the Rabinical, and the Caraite Jews, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraite Jews on the contrary, still adhere to the letter of the Mosiac law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabinical year. The Jewish year of A D 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th, day of April and the Jewish year 1844, will commence with the new moon in next April, when 1843 and 2300 days, according to their computation, will expire. But according to the Rabinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next.*HST June 21, 1843, page 123.17*

It may then be asked why we are now to look for the coming of the Lord, if we are but just entered the last of the 2300 years?*HST June 21, 1843, page 123.18*

It is upon this principle. If the 70 weeks were fulfilled at the ascension of our Lord A. D. 33, and began B. C. 457, then they must have been fulfilled in the commencement of the 490th year, and which would not end till the commencement of A. D. 34*HST June 21, 1843, page 123.19*

Where events have been predicted hi a given number of days, they have been fulfilled not at the end of the last day, but at any time within the last day. Thus the three days that our Savior was to be in the tomb, were not fulfilled in three full days, but within the last day, even at the earliest morning hour. As the time would be fulfilled any time within the last day, then if a year is a prophetic", day, we may look for the consummation of all things at any time within after the commencement of the 2300th prophetic day or year. And as we are now as late in the last of the 2300 years as the ascension of our Savior was in the 490th year, there having been 1810 full years since that event, it follows that we should live in continual expectation of his appearing.*HST June 21, 1843, page 123.20*

Reply to the inquiries of a brother in s. wellfleet

JVHe

Dear Brother,—With regard to your first inquiry, you have been misinformed. All the advent lecturers and believers who have been the tried and efficient friends of the cause, and borne the burden and heat of the day, are living in each others hearts, and laboring together in perfect harmony. They all occupy the same ground, and are endeavoring, God helping them, to advance the same glorious truths for which they have so long successfully contended, and by the same means that God has so signally blessed from the commencement of their labors.*HST June 21, 1843, page 124.1*

It is true that a single individual who embraced the advent doctrine last fall, has thought it his duty to pursue a course which is not deemed discreet or expedient by the early and tried friends of the cause, to whom it has been a matter of grief. But nevertheless we have no difficulty with him or any who may sympathize with him. He has a right so to do, and we care to say nothing respecting it; may God bless him. We are engaged in too great and too holy a work, to have any time, and much less any disposition to engage in any such petty trifling. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. The Adventists who are looking for their Lord, will allow no secondary considerations to turn aside their attention from the more important question. Those who labor in this

cause, like Nehemiah, when rebuilding the walls of Jerusalem, (see *Nehemiah 6*.) feel that this cause demands all their energies and all their influence. They are doing a great work, so that they can not come down, that the work should cease whilst they leave it.*HST June 21, 1843, page 124.2*

With regard to your second question, Daniel Whitby, who died in 1727, is the oldest writer who is ever quoted in support of the doctrine of a temporal millennium. Since then, Dr. Hopkins and President Edwards, have made it popular in the church. The Second Advent Tract, No. 7, gives the whole history of that doctrine.*HST June 21, 1843, page 124.3*

The Seventy Weeks. In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks. The Rabbins were so hard pushed by this argument that proved Jesus to be the Messiah, the time of his sufferings being at the end of the seventy weeks, that they broke up the discussion. The Rabbins then held a meeting and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this. “May his bones and his memory rot who shall attempt to number the seventy weeks.”*HST June 21, 1843, page 124.4*

The Unlearned.—St. Peter says that in Paul’s epistles, “are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other scriptures unto their own destruction.” The *unlearned* in this connection are evidently those who are *unlearned in the scriptures*. And those who are thus unlearned, are truly unstable. Very few professors of religion are learned in the scriptures. They trust in the teachings of their ministers, and take their version of the meaning of the word of God without *knowing* themselves. If their teacher say any portion of scripture means *this*, they embracs it at once. But if they say it means *that*, they veer about at once and give it just such an interpretation as their instructors direct.*HST June 21, 1843, page 124.5*

Those who ate learned in the scriptures are not dependant upon any such teachings. They are able to read the word of God for

themselves, and what God says, believe, being fully persuaded that what he has promised he is fully able to perform.*HST June 21, 1843, page 124.6*

If we may judge from their writings, the religious teachers who oppose us are also unlearned in the scriptures. For instance, they often quote from the 2nd Psalm in proof that the world is to be converted. “Ask of me and I will give thee the heavens for thy inheritance, and the uttermost parts of the earth for a possession;” and appear to be entirely ignorant that the same Pslam says when they are thus given to Christ, they are “broken with a rod of iron and dashed in pieces like a potters vessel.” Again they quote, “Of that day and hour *knoweth* no man,” etc, and are so ignorant that many quote it “*no man ever will know*,” when in the same connection, we are expressly *commanded* to know when the kingdom of God is nigh even at the door, and the signs which were to precede it, are given by which we are to know.*HST June 21, 1843, page 124.7*

Those two texts will serve as specimens of the manner that ministers of the gospel quote from the scriptures. By disregarding the connection they expressly contradict the word of God. Now if they are so *unlearned* in the scriptures that they do not know what is the connection, then they may be the ones the Apostle has in view when he says they “wrest the scriptures to their own destruction.” But if they do know what is the connection and still withhold it, and contradict it, how can it be reconciled with honesty?*HST June 21, 1843, page 124.8*

When error is exposed, and iniquity discountenanced, those only will feel agrieved who sympathize with such error. Every element will determine its own affinity.*HST June 21, 1843, page 124.9*

When the exposition of iniquity excites the unholy passions of any, we may rest assured that those thus aggrieved were last travelling the same downward path, the end of which is thus exposed. Virtue will always espouse the side of virtue; and vice, the side of vice.*HST June 21, 1843, page 124.10*

The two Witnesses.—“And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great

voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."*HST June 21, 1843, page 124.11*

According to the report of the Mass. Bible Society 20,000,000 Bibles have been distributed by the British and Foreign Bible Society since its commencement in 1804. And the American Bible Society, since its existence in 1816, have distributed 3,000,000. It has also been translated into 130 different languages.*HST June 21, 1843, page 124.12*

A great Mistake.—Those who are neither looking for or loving the appearing of the Savior, seem lo have supposed 1843 is the time when we should cease to look for the Lord. In this they greatly mistake. This is the year when we begin to look for the Lord. We believe that he will come this year, and shall look for him till he comes. A sailor about entering a foreign port, concludes he shall enter by a certain day. If he does not eater the day expected, he does not conclude there is no port ahead. That was only the day when he would begin to look, and would continue to look, until the port was entered. So with those who are looking for the Lord; the time has arrived when he might be expected, when we have begun to hourly and continually expect him, and we shall look for his appearing from this hour, till the parting skies shall reveal him.*HST June 21, 1843, page 124.13*

Rochester.—Brother Himes left us on Thursday morning for Rochester, where he is to hold in connection with brother Fitch and Barry, a tent meeting, establish temporarily a new paper, depot, etc. It is hoped that he will be aided in this expensive, and important work. As yet he has received nothing to aid in the interprise. But we doubt not the friends will aid, and sustain the cause in that important field.*HST June 21, 1843, page 124.14*

THE GLAD TIDINGS, OF THE KINGDOM AT HAND

JVHe

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the.20th of June, 1843. *Thirteen weekly*

numbers will be published (if time continue) for *fifty cents*.*HST June 21, 1843, page 124.15*

It will be sent by mail to any part of the country desired.*HST June 21, 1843, page 124.16*

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher,*HST June 21, 1843, page 124.17*

Boston, June 3, 1843.*HST June 21, 1843, page 124.18*

Advent Depot at Rochester, N. Y

JVHe

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, etc. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester, N. Y.*HST June 21, 1843, page 124.19*

CAMPMEETING AT FRANCONIA, N. H

JVHe

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.*HST June 21, 1843, page 124.20*

SECOND ADVENT CAMPMEETING

JVHe

There will be an Advent Campmeeting held in Sennett, New York, about six miles east of Auburn, and about half a mile north of the rail-road, one mile east of Sennett village, on the farm of Judge Sennett, in the grove called the “Pine Woods,” to commence on Saturday, July 1st, and continue till July 11th. All those who love the appearing of our Lord are requested to come and bring their tents with them, (those who have them.) Those that cannot bring tents

can be provided for on the ground at the rate of $1,50 per week, or one shilling per meal.*HST June 21, 1843, page 124.21*

GEO. W. PEAVY.*HST June 21, 1843, page 124.22*

AN ADVENT CAMPMEETING,

JVHe

In Ashley, Mass. will commence, (should time continue,) on Wednesday, the 28th inst. in the grove n the rear of the Unitarian meeting house, to continue over the Sabbath. It is expected that Brn. Preble, Storrs, and Heath, will be present on the occasion. All necessary provisions will be had on the ground. For the committee,*HST June 21, 1843, page 124.23*

W. D. WALKER,*HST June 21, 1843, page 124.24*

J. W. SPALDING.*HST June 21, 1843, page 124.25*

SECOND ADVENT TENT MEETING

JVHe

The friends of the cause in the south west part of Wrentham are about to erect a tent on “Jerald’s Hill,” as a place for Second Advent meetings. They propose, if the Lord will, to commence a series of meetings on Sunday, June 25. Per order.*HST June 21, 1843, page 124.26*

No. Wrentham, June 7. J. S. WHITE.*HST June 21, 1843, page 124.27*

SECOND ADVENT CAMPMEETING

JVHe

Will be held, if time continues, near the line between Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24,

and continue till July 3. Some of our efficient lecturers of the East are earnestly solicited to attend, and ministers and brethren in general. G. W. PEAVEY.*HST June 21, 1843, page 124.28*

Prentis, N. Y, May 30, 1843.*HST June 21, 1843, page 124.29*

To Agents and Subscribers:—We would call the attention of our Agents generally, to the importance of making immediate remittances of what is now due. We are in need of all that is due for the paper, and also for books.*HST June 21, 1843, page 125.1*

Our Opponents. One great reason why our opponents have so little success in opposing the doctrine of the advent, is that there is no agreement among themselves. Every writer among them who has attacked our system, has not only had the doctrine of the advent to contend with, but has had to tear in pieces the arguments of those who had preceded him on the same side. They have no confidence in the arguments of each other, and. therefore, those who have espoused that side of the question, have produced but little effect on the public mind.*HST June 21, 1843, page 125.2*

Each has considered the labors of others as of no avail. He considers the doctrine not refuted or he would not feel it necessary for himself to undertake the task.*HST June 21, 1843, page 125.3*

Brother Storrs will commence a course of lectures on the Advent at Haverhill, on Monday evening, June 26th.*HST June 21, 1843, page 125.4*

Exposition of *Matthew 24th Chapter*

JVHe

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before* the *end of the world*, as much as though it was an historical fact at the time. To my mind, it clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming*; and as he departed out of

the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not he thrown down." This expression could convey no idea to the minds of the disciples of what we rail "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again*. In this view, it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these* things be, and what shall be the *sign of thy coming*, and of the *end of the world*?"*HST June 21, 1843, page 125.5*

"*These things*"—*what* things? Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.*HST June 21, 1843, page 125.6*

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse, he gives them a kind of general description, or synopsis, of events to take place at no very distant period after his leaving them.*HST June 21, 1843, page 125.7*

Verse 4: "Jesus said unto them, Take heed that *no man deceive you*." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.*HST June 21, 1843, page 125.8*

Verse 5: "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.*HST June 21, 1843, page 125.9*

Verses 6 and 7: Here our Lord tells his followers of wars, etc., and cautions them against being "*troubled*." These wars did come—

Jerusalem was destroyed in one of the first, if not the *very first* of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, *chap. 7:24*: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end came*" to paganism, or the daily," as Daniel calls it.*HST June 21, 1843, page 125.10*

Verse 9: "Then shall they deliver you up to be afflicted, and shall kill you," etc. "*Then*"—*when*? While these commotions are going on in the Roman empire.*HST June 21, 1843, page 125.11*

Verse 10: "Then shall many be offended, [stumbled, *apostatize*,] and shall betray one another, and shall hate one another."*HST June 21, 1843, page 125.12*

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is sup-nosed that not less than three millions of Christians suffered death under that persecuting power.*HST June 21, 1843, page 125.13*

Verse 11: "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.*HST June 21, 1843, page 125.14*

Verse 12 : "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded and the love of many waxed cold; then came the "falling away," spoken of by Paul, *2 Thessalonians 2:3* thus preparing the way for the appearing of the "*man of sin*."*HST June 21, 1843, page 125.15*

Verse 13: "But he that shall endure unto the end [*death*—see *Revelation 2:10*,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life*."*HST June 21, 1843, page 125.16*

Verse 14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come.”*HST June 21, 1843, page 125.17*

The inquiry arises—The *end of what*? Some say, the end of the Jewish economy, or of their *nationality*; others say, the end of *the world*. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of an end that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity*, *verse 12*,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war of any importance, after our Saviour, was that it which Jerusalem was destroyed; and the Saviour told his disciples that the end was “not yet” when those wars commenced. See *verse 6*.*HST June 21, 1843, page 125.18*

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world*. Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that, construction is true, the world should have come to an end long ago. The apostle, in hit Epistle to the *Romans 10:16*, says, “They have no all obeyed the gospel;” and adds, 18th verse, “I say Have they not heard? *Yes*, verily, their sound went into *all the earth*, and their words unto the *ends of the world*.” Compare this with *Acts 2:1-5*: “And when the day of Pentecost was fully come, they when all with one accord in one place. And suddenly then came a sound from heaven, as of a rushing might) wind, and it filled all the house where they were sit ting. And there appeared unto them cloven tongue; like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave then utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN.” Thus it wa true that the sound went into *all the earth*, and their words unto the *ends of the world*, in the days of the apostles. And again, in *Colossians 1:5, 6*: “The truth of the gospel which is come unto you, as it is *in all the world*.” And again, at the 23rd verse: “If ye continue in the faith, grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached*

to every creature under heaven, whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something*? In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, paganism, or the same, power called by Daniel "THE DAILY."*HST June 21, 1843, page 125.19*

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in *Daniel 8th, 11th, and 12th*. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in italics, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, *Daniel 8:13*, is simply "the *daily*, and the transgression of desolation;" and in the *11th chap. 31st verse*, it is, "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken* "*away*," and that then should come up *another* abomination to take its place, still more desolating: then, in the *12th chap. 11th verse*, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [*Daniel 7:26*] of this last abomination.*HST June 21, 1843, page 125.20*

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future*.*HST June 21, 1843, page 125.21*

Some tell us the “daily” is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, Blessed is he that waiteth and cometh to the 1335 days.” What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, look place 1290 years from the cessation of the Jewish sacrifices! It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem’s destruction.*HST June 21, 1843, page 125.22*

We are now led to inquire what “*daily*” it was that was “taken away.” I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was “taken out of the way;” which event, it seems, from Gibbon’s History of Rome, took place about A. D. 508, when “Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*.” Thus an end came to pagan sacrifices at Rome, or paganism was “taken out of the way” and no longer “*hindered*” the revelation of the “man of sin,” or abomination that maketh desolate,” i. e., *Papacy*. What event transpired 1290 days from the taking away of paganism, or the “*daily*,” in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his “*war with the saints*” for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the “*dominion*” of Papacy taken “away, to consume and destroy unto the end.” See *Daniel 7:26*. The 1335 days, or years, from the taking away of “the daily” in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot*, *i. e*., will be raised from the dead.*HST June 21, 1843, page 125.23*

“The *daily*,” then, and “the abomination of desolation,” are two desolating powers acting against the people and church of God. An

end comes, to one, and then the other comes up in its place.*HST June 21, 1843, page 125.24*

The gospel of the kingdom, Mark says, *Mark 7:26*, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen; but the influence of it did not at once work the revolution by which *paganism fell*: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith*." That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end came*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This look place from the time the Roman emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end came*" to one abomination, or persecuting power "spoken of by Daniel," viz., "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or, as Paul saith, "sitting in the temple of God." See *2 Thessalonians 2:4*. The mode of persecution is now changed; before, it was heathen, or *pagan*; now it is *professedly Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The Fulfilling of Scripture," says, on *2 Thessalonians 2nd chapter*, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room.*"*HST June 21, 1843, page 125.25*

The *end*, then, spoken of by our Saviour, was the end of the "*daily*,"

or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.*HST June 21, 1843, page 126.1*

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See *Daniel 11:30*: "He shall return, and have intelligence with them that *forsake the holy covenant*." Compare this with *Matthew 24:12*: "Because iniquity shall abound, *the love of many shall wax cold*:" also 2 Thess..: "*There shall come a falling away first*." Now, see again *Daniel 11:31*: "They shall *take away the daily*." *Matthew 24:14*: "*Then shall the end come*. " *2 Thessalonians 2:7*: "He who now letteth [hindereth] will let, until *he be taken out of the way*." See again *Daniel 11:31*: "They shall place the *abomination that maketh desolate*. " *Matthew 24:15*: "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place*."*2 Thessalonians 2:3, 4, 8*—after the falling away, "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God*. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."*HST June 21, 1843, page 126.2*

Can there be any doubt here of the *identity* of the *times* and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.*HST June 21, 1843, page 126.3*

The way is now prepared for an examination of*HST June 21, 1843, page 126.4*

Verses. 15-28. Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with*, the *signs* of his *immediate* appearance, and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent: because I have never been able to make such an interpretation

harmonize with what appears to me to be truth.*HST June 21, 1843, page 126.5*

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand*." Understand *what*? Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation*." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future: nor was it the "*daily* abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abomina*tions*, *plural*; whereas our Lord speaks of a *particular* abomination, *singular*, and cautions against a *misunderstanding*. It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [*chap. 8:13*,] and the abomination that *maketh desolate*," [*chapters 11:31*, and *12:11*.] Though they were both *desolating* powers, they are designated by different names, as we have seen.*HST June 21, 1843, page 126.6*

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomina*tion* of desolation spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.*HST June 21, 1843, page 126.7*

2nd. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand* IN the *holy place*." Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE *holy place*." *The* holy place was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the

sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "*daily*", abomination never did "stand *in* the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* that *in fact* never took place, either *before* or *after* the Christians left Jerusalem?*HST June 21, 1843, page 126.8*

3rd. The connexion shows that the *fleeing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," *5:10*. It looks like a general time of trouble to the church.*HST June 21, 1843, page 126.9*

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in *verse 21*: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this he true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was *a greater* tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up*."*HST June 21, 1843, page 126.10*

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22nd verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."*HST June 21, 1843, page 126.11*

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians, would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a

chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.*HST June 21, 1843, page 126.12*

6th. *Lastly*. Our Saviour says, *v. 29*: "*Immediately* after the tribulation of those days shall the sun be darkened," etc.; and he adds, *v. 30*, "Then shall appear the sign of the Son of man in heaven—and they shall see the Son of man coming in the clouds of heaven, with power and great glory."*HST June 21, 1843, page 126.13*

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation, (which would leave us in the wide fields of conjecture,) or understand our Lord as speaking of a different matter from Jerusalem's downfall.*HST June 21, 1843, page 126.14*

I now ask if it is likely that our Saviour would speak so much at length, and particularly, of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.*HST June 21, 1843, page 126.15*

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul's "man of sin" who "*sitteth in the temple of God*." Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, *v. 12*, "The love of many *shall wax cold*." Paul says, *2 Thessalonians 2:3*, "There" will "come a *falling away first*." Saith out Lord, *v. 15*, "The abomination of desolation" shall be *seen standing* "in the holy place." Paul says, the "man of sin" shall "be revealed," "*sitting in the temple of God.*" Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?*HST June 21, 1843, page 126.16*

When Christians should see this desolating power "*stand* in the holy place"—the church—"then let" all Christians, wherever that anti-

Christian power should sway, "*flee*," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "who to them that" have little children, etc, in those times of persecution and *flight* from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day;" i. e., that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church,] such as was not since the beginning of the world to this time, [how true,] no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness," [see *Revelation 12:6*;] the kings began to make war-on that desolating power [see *Revelation 17:16*] 200 years before the w hole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.*HST June 21, 1843, page 126.17*

Verse 23: "Then if any man shall say unto you Lo, here is Christ, or there; believe it not."—"*Then*. ' *When*? Under this papal abomination. The Pope has claimed to be Christ's vicegerent; i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See *2 Thessalonians 2:4*.*HST June 21, 1843, page 126.18*

Verse 24: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, *Revelation 13:13*: "He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do." See also *Revelation 17:8*: "They that dwell on the earth shah wonder [whose names were not written in the book of life," not "the elect,"] "when they behold the beast," etc. Papacy has shown, or *pretended* to show, "*great signs and wonders*," so that some of the "elect" have been deceived by it, I

have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords it over God's heritage*.*HST June 21, 1843, page 126.19*

Verse 26: "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents—nunneries*—"believe it not."*HST June 21, 1843, page 126.20*

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the *lightning—sudden*, and *visible* to all.*HST June 21, 1843, page 127.1*

Verse 28: "For wheresoever the carcass is, there will the eagles be gathered together."—This verse may refer to the bloodthirsty character of the Papal power. See *Job 39:27-30*: Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.*HST June 21, 1843, page 127.2*

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite*; so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ they will *fly* up to meet him, as the prophet Isaiah saith, *Isaiah 40:31*: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to burned up with the objects of their affections, i. e., earthly things.*HST June 21, 1843, page 127.3*

To the interpretation I have given of the 15th to the 28th verse, the 21st of *Luke 20th-24th verses*, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by *Luke 21:20*, I conceive it does not affect my argument on Matthew; for it will be seen that the language

differs from both Matthew and Mark; the latter having called attention to the "abomination of *desolation*," which is no other than the *papal abomination*. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of two witnesses settles the point that it was that abomination, and not the "*daily*" abomination: nor yet are both abominations included; for our Lord uses the *singular*, abomina*tion*, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth let him understand*." By Jerusalem, then, in Luke, I understand the same that Paul, in *2 Thessalonians 2:4*, calls "the temple of God," i. e., the *church of God*. By its being "compassed about with *armies*," [not *army*,] I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies: and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."*HST June 21, 1843, page 127.4*

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *fleeing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," etc. This exactly agrees with what we are told, *Daniel 11:33*, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled." The Revelator says, *Revelation 11:2*, "The holy city shall they "[the Gentiles] tread under foot forty and two months." Here we have the time of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "times of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains,"

according to Luke. The church was to "fly into the *wilderness*," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem is the subject of discourse?—surely but a more moiety of the whole church in the world at that time. We know nut that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All* the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion? Why, "Josephus." And how did Josephus *know* that "*all* the Christians fled" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "little horn that had EYES," "spoken of by Daniel the prophet," that *saw* all the Christians "fleeing out of Jerusalem;" and that it saw that just as it has seer "Antiochus Epiphanes" as the little horn; i. e., Papacy must find something to which to apply the "abomination of desolation" of, which our Saviour spake, *Matthew 24*., and it conjured up old Jerusalem and Christians fleeing out of it, to turn eyes off from *itself*; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment. [18]Since writing the above a friend has informed me that Pros. Wilbur Fisk stated, that, in his visit to Rome, which was a short time before his death, he found, at the Vatican, the oldest copy of Josephus that is known; he also said that if that copy there is no mention made of the Christians *fleeing out of Jerusalem* at its destruction.*HST June 21, 1843, page 127.5*

Verse 26: "*Immediately* after the tribulation of those days," etc. Mark says, "*In* those days, after that tribulation," etc., "shall the sun be darkened," etc. I understand this to be a *literal* event, or *sign* of Christ's coming. How exactly does the history agree with the prophecy! "*In* those days," i. e. the 1260 allotted to the "abomination of desolation," and yet *after* the tribulation of the church, from the power, had passed, the sun was *literally darkened*. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.*HST June 21, 1843, page 127.6*

"*The moon shall not give her light*." The dark ness not only

continued through the day, but the night following till past midnight, though the moon was at the full. “Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet.” An eyewitness says, that when the moon first became visible, it had precisely the appearance of “blood.” The prophet *Joel 2:30, 31*, says, “I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke. The sun shall be turned ink darkness, and the moon into blood, *before the great ant terrible day of the Lord come*.” We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, “This darkness can be accounted for upon natural principles,” I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said: nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.*HST June 21, 1843, page 127.7*

“*Fire and pillars of smoke*,” says the prophet Joel. Has this sign been seen? It has. Luke calls it *“fearful sights and great signs from heaven*.” The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, “They an no sign of the end of the world, for they have always been.” But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they product it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seer with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of “*fire and pillars of smoke*.”*HST June 21, 1843, page 127.8*

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22nd, 1839. “The phenomenon described in this London article was seen by myself,” says Henry Jones, “and on the same Tuesday evening of

Sept. 3rd, especially of the Aurora, in the western part of New York, and is described by various papers of this city, as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.] *HST June 21, 1843, page 127.9*

From late london papers

JVHe

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena —the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Warterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London —were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur. *HST June 21, 1843, page 127.10*

“At two o’clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o’clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o’clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively.”*HST June 21, 1843, page 127.11*

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows “*strong delusions*” to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for Mrs. and God suffers thorn to have them, “that they all might be dammed who believed not the truth, but had pleasure in unrighteousness.” So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. “It can be accounted for upon *natural principles*,” cries Pharaoh, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of

Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost forever.*HST June 21, 1843, page 127.12*

"*The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, *chap. 6:13*, "The stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so Jar as known, nothing of *this kind* was ever seen before 1789. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in *Revelation 6:13*. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.*HST June 21, 1843, page 128.1*

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day* of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance.*HST June 21, 1843, page 128.2*

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years. It that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.*HST June 21, 1843, page 128.3*

"*Earthquakes* in divers places" was to be another sign. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a were handful of souls saved.*HST June 21, 1843, page 128.4*

All the signs our Saviour spoke of as preceding his coining have appealed, and the next thing to be looked for is the "coming" of the "Son of Man in the cloud of heaven with power and great glory."

This appearance, it is true, in to be preceded by it "sign," *5:30*. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from *Numbers 24:17*: "There shall come a *Star* out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the comers [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.*HST June 21, 1843, page 128.5*

A "*Star*" was the sign to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be slain "before" him.*HST June 21, 1843, page 128.6*

Verse 31: "He shall send his angels with a great sound of a trumpet, [see *1 Corinthians 15:52*,] and they shall gather together his elect from the four winds, from one end of heaven the other." What a glorious meeting of the children of God!—they meet to part no more —meet to share the purchased inheritance with their once suffering but now glorified Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in hi Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.*HST June 21, 1843, page 128.7*

Verse 32, 33: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."*HST June 21, 1843, page 128.8*

Just as certain as we can know the approach of summer by the putting forth of leaves, just so *certain* we may *know* that the coming of Christ is *now* at the door.*HST June 21, 1843, page 128.9*

Verse 34. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."*HST June 21, 1843, page 128.10*

The terms *generation* applied not only to an *age*, but a *class* or *race*. First, to the *righteous*; see *Psalm 14:5*: "God is in the generation of the righteous." See also *Psalm 22:30*; *24:6*, and *73:15*; also *1 Peter 2:9*.*HST June 21, 1843, page 128.11*

It is also applied to the *wicked* as a *class*. *Matthew 3:7*: "O generation of vipers." See also *Matthew 12:24*; and *23:33*; and *Mark 8:38*; and *Luke 16:8*.*HST June 21, 1843, page 128.12*

Our Lord was speaking to his children, and telling then they should b e *gathered* unto him in the clouds of heaven when be should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See *Isaiah 26:19-21*.*HST June 21, 1843, page 128.13*

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament and in only one other connexion is it translated fulfilled, but is word which signifies "*progression*"—"*accomplishing*"—"*not completed*;" and here signifies that before that *age* or generation should pass away, the chain of events spoken of should *commence* their accomplishment.*HST June 21, 1843, page 128.14*

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, etc, should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are *now* all fulfilled. What are we to look for next? The Lord Jesus Christ *"in the clouds of heaven*."*HST June 21, 1843, page 128.15*

Verse 36. This verse is supposed to form another objection: and we not infrequently hear persons say, "Christ has said no man *shall* EVER *know* anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie*."*HST June 21, 1843, page 128.16*

We will see presently who it is "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says, "Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," fee. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed*. Well, I know of no man that pretends to know the day or hour of Christ's *appearing*; I am sure I do not. "But, do you not believe the world will come to an end in 1843?" *Certainly I do*: but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world*. Hence Christ may appear now any hour—I know not how soon.*HST June 21, 1843, page 128.17*

But again: let the objector be *true* to his principles; do not let him flinch when he is tried. He says, "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here*!! For our Lord says, *Mark 13:32*, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is nov afraid to follow out his principle? let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth*;" for if it is true that no man *ever shall know*, it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again, if he is *never to know* anything about *the time* of his appearing, till he finds himself *here*? The fact is, the *time* was given of the end of the world in the book of Daniel, but Daniel was commanded, *Daniel 12:4*, "shut up the words, and seal the book, to the *time of the end*;" and at the 9th verse Daniel is told, "The words are closed up and pealed till the time of the end;" and then it is added, *verse 10th*, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand*: but the *wise shall understand*"—when? In "*the time of the end*." That time has come. And besides, our Saviour says, "When ye fee all these things, [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the

door," or our opponents, who declare we can know *nothing about it*? Let the candid judge.*HST June 21, 1843, page 128.18*

Verses 37-39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."*HST June 21, 1843, page 128.19*

Who "*knew not*?" Not Noe; for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. Bui why did not the wicked world *know it*? Not because they had *not been warned*, but because they *did not believe*. Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic*, a *fool*, a *madman*—called his notions all "*moonshine*," and a "*humbug*:" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "*ignoramus*," or he would not talk such "*nonsense*;" and then they would *laugh at him* where the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in rain, "Lord, Lord open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.*HST June 21, 1843, page 128.20*

Verses 40 and 41: "Then two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken and the other left."*HST June 21, 1843, page 128.21*

Luke 17:34-36, it is said, "I tell you in that *night* there shall be two in *one bed*; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left."*HST June 21,*

1843, page 128.22

Thus it appears it will be *night* in some parts of the earth and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken and a persecuting wife will be *left*:—there, a pious brother is taken and a wicked sister *left*—or a pious sister taken and a scoffing brother *left*:—there godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left*:—there, the *little babes*,—for they will go op in that day,—are taken from their wicked parents' arms, and those parents are *left*!—left!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—gone—GONE *for ever*!!! *Left* to what? —Left to the *burning day*: "For behold the day cometh that *shall burn as an oven*; and all the *proud*, yea, all that do *wickedly*, shall be *stubble*: and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth:, they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See *Malachi 4:1*, and *Jeremiah 25:33*. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in fin, remember the mouth of the Lord hath spoken it, *Isaiah 33:12*: "The people shall be as the burnings of lime; as thorns cut up shall they be BURNED IN THE FIRE."*HST June 21, 1843, page 128.23*

Verses 42 to 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to Christ's coming at death." But the Scriptures nowhere speak of Christ's coming at death. They speak only of *two* comings of the Lord Jesus; once to seek and save that which was lost, by dying fonts and rising again; and, "to them that look for him shall he appear the SECOND time without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and *be ready*.*HST June 21, 1843, page 128.24*

Verses 44 to 47. In these verses the happiness of the faithful

servant is set forth. He is a "*wise* servant"—understands his Lord's words. [See *Daniel 12:10*: "The wise shall understand." *When*? In "the time of the end," *verse 9*.] He not only understands, but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."*HST June 21, 1843, page 128.25*

Verses 48 and 49. Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out,] "My Lord delayeth his coming"—"Where is the promise of his coming?"—"Can't come yet"—"Must be gathering of the Jews first"—"Must be a temporal or spiritual millennium"—"Can't come these thousand years yet." At last be speaks out; he says: "No *scholar* in the world can believe that the world is coming to an end next April. It is utterly *impossible*! If it does, the ALMIGHTY has told the greatest LIES that were ever uttered!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next "Begin to smite fellow-servant;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," etc. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* its wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such minister, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts. In the name of S. B. H----, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him, "I have no money to give, but if you will go to the tavern with me, I will treat you just as long as YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful Slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders

of the last trump will awake them to see that they have *believed a lie* that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness." See *2 Thessalonians 2:10-12*.*HST June 21, 1843, page 128.26*

Verses 50 and 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his PORTION with the. hypocrites; there shall In-weeping and gnashing of teeth."*HST June 21, 1843, page 128.27*

Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the next great prophetic event is the sounding of the last trumpet, the coming of Christ to raise his sleeping saints, change his living one, "melt the elements with fervent heat, the earth also;" and burn up the works therein. That will be "the DAY OF JUDGMENT and perdition of ungodly men!"*HST June 21, 1843, page 128.28*

DEPOTS OF SECOND ADVENT BOOKS

JVHe

Boston, No. 14 Devonshire Street, up stairs. Address J. V. Himes. —*New York*, No. 36 Park Row, up stairs, opposite the Park. Address J. V. Himes.—*Philadelphia*, No. 67 South Second Street. Address Orrin Rogers.*HST June 21, 1843, page 128.29*

June 28, 1843

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Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST June 28, 1843, page 129.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST June 28, 1843, page 129.2

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST June 28, 1843, page 129.3

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST June 28, 1843, page 129.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. AndHST June 28, 1843, page 129.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST June 28, 1843, page 129.6*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.HST June 28, 1843, page 129.7

Lectures on Prophecy

JVHe

by james a. begg, of glasgow.*HST June 28, 1843, page 129.8*

The first number of these Lectures was published in the Signs of the Times, Vol. 3, Nos. 2, 3 and 4; and contained many excellent hints in relation to the study of the prophecies. The MS of this Lecture has been on hand for some time, and an apology is due for its not having an earlier publication. It has been thus delayed by a press of other matter and duties on other questions.*HST June 28, 1843, page 129.9*

With the first lecture we have no disagreement of opinion on any point of sufficient importance to remark upon; the present lecture enters upon a field where there is a radical difference of opinion between us, in relation to the intentions of God, respecting the Jewish nation. In this however there are no particular points of difference except in the inference which may be drawn as to God's design in selecting Abraham and his seed. The history he gives of God's dealing with the fathers of Israel is a clear and comprehensive view, and presents no difficulties to our mind. It brings us down to the possession of the land of Canaan by Israel, and there leaves them. Their future destiny is not here entered upon.*HST June 28, 1843, page 129.10*

The purpose of God in the original separation of the israelites as a people

JVHe

"Now therefore, hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which command you,

neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive everyone of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say; surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eye have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy son's sons."—*Deuteronomy 4:1-9*.*HST June 28, 1843, page 129.11*

My dear friends, there is no subject of sacred prophecy of greater prominence than the restoration of Israel [19]The great question between us is, who are the true Israel of God, to whom the promises in the Old Testament are made?

We believe that literal Israel is not confined to the children of Abraham after the flesh, but have respect to all who are of the faith of our father Abraham. With that view of the subject the whole question is perfectly plain and harmonious with our view of the time of the Advent. That Israel is thus defined by the word of God, we have abundant evidence.—*Romans 2:11, 12, 28, 29*.—"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law and as many as have sinned in the law, shall be judged by the law. For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh; But he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of man but of God."—*4:13-16*. "For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law but to

that also which is of the faith of Abraham who is the father of us all."—*9:6-8*. "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they al children: but in Isaac shall thy seed be called.
That is, They which are the children of the flesh these are not the children of God; but the children of the promise are counted for the seed."—*Galatians 3:15, 16 28, 29*. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seed, as of many; but as of one, and to thy seed which is Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." *Hebrews 11:8-10, 12, 13, 37-40*. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." * * * They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheeps-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world is not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.
With this view of the Israel referred to, we admit the restoration of Israel to the land promised to our father Abraham, that he is to receive with all the saints personally, is the most prominent theme in the scriptures.—Ed. *Signs of the Times.* to the land of promise.*HST June 28, 1843, page 129.12*

To this subject, therefore, I purpose, in these lectures, fully to direct your attention. In order, however, to understand the divine predictions concerning the house of Israel, and their recall from present dispersion and captivity, it is necessary that we attend to the purpose for which they were *originally* separated as a people. A distinct perception of Heaven's intention in this, sheds much light on the promises given in their favor; having respect to the future; yet

there is reason to fear that that design is but ill understood, as the connection between the original purpose and its complete fulfilment, in the millennial age, is certainly little recognised.*HST June 28, 1843, page 129.13*

The call of Abraham, their great progenitor, is often regarded as a mere arbitrary proceeding on Jehovah's part, without reference to the state in which that call found the father of the faithful, or observation of its bearing on the condition of others. It is, however, a most beautiful display of the divine love and care for our race, as well as of infinte wisdom, in the choice of most appropriate instrumentalities for effecting the gracious end. The separation of Abraham from his kindred, and from succession to the inheritance of his father's house, in Ur of the Chaldees, and subsequent dealings with himself and his seed, were indeed designed of God to serve a very high purpose to the whole world. The divine intention, as declared in scripture, was no less than that of placing a band of faithful men in the; midst of the earth, whose example might serve to the instruction of others, and for their encouragement in seeking after the Lord; it was the establishment of a great depository of heavenly light concerning the character of Jehovah, as the friend of man, in a world that needed every help against the power of unbelief and the malice of a crafty foe.*HST June 28, 1843, page 129.14*

Sin very early introduced into the earth, spread over it as the human race multiplied, until in a few ages, instead of that fair scene which the Creator had originally contemplated with delight, and over which, when it came from His creating hand, he had pronounced "very good," rebellion, wickedness, and violence, were spread on every side. The promised seed of the woman to bruise the head of the serpent, was unprized. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them."—*Genesis 6:5-8*.*HST June 28, 1843, page 130.1*

Noah, only, and his family, found grace in the eyes of the Lord, when the universal daring of man's impiety rendered thus necessary the overwhelming judgment of Jehovah. And in this, as in every other case, when traced to the foundation, we may see the holiness mingled with the love of God. The Lord did not overthrow the righteous with the wicked, "He spared not the old world, but saved Noah, the eighth person, *a preacher of righteousness*." *2 Peter 2:5*.*HST June 28, 1843, page 130.2*

In this God had respect to the future prospects of our race. Long had this patriarch preached righteousuess, and borne testimony, to a world of unbelievers, who "knew not until the flood came and took them all away;" and when, now another effort of love is to be made, and a new world is to be reared, the family of Noah only is with himself, preserved from the waters of the flood. It is not enough that the survivors should have witnessed, in one universal scene of ruin, the awful fruits of the prevalence of sin. They are, also, all the nearest of kin to the preacher of righteouness. Thus nearly related to himself, Noah's precepts and example, it might be hoped, would tell more powerfully upon those who were united to him by the ties of consanguinity, and to whom he had the readiest access; while again, every encouragement is given to continued and increasing love of Him by whom they had been preserved. The rainbow is set in the threatening cloud, the token of God's covenant that all flesh should not again be cut off by the waters of a flood; and the divine benediction is again bestowed, and new privileges are conferred upon them and the generations to come.*HST June 28, 1843, page 130.3*

Soon, however, sin once more acquires a marked place in the new world. Noah himself was not long without a grevious fall; and one of the members of his family glories in his father's shame. As the descendants of the patriarch multiplied, evil also progressed; and although the terrible catastrophe which, in a deluge of wrath had swept away earth's inhabitants, could not but have been in solemn remembrance for a considerable time thereafter, its lessons did not long remain uneffaced. No example of righteous severity alone has ever indeed prevailed to keep the creature right. It is when touched with a sense of that love which longs for our real good, that the Creator is ever honored as he ought to be. The divine grace and

long suffering however were still but little appreciated. Already, therefore, in the days of Abraham, although the longevity of that age filled up with but few lives the space between Noah and him, it is evident that what salutary fear the flood may have occasioned, had already, in a great measure, been obliterated, and personal living acquaintance with the God with whom Enoch walked, and by whom Noah had been preserved, was rapidly passing away.*HST June 28, 1843, page 130.4*

At this critical juncture, and in order to prevent the world's return to idolatry, and to stem the torrent of iniquity, by setting before the eyes of men in visible form, a pattern of that living faith to which all are called, as also to exhibit the blessedness of such a state, God chose faithful Abraham, and his *believing seed*, that through them he might teach others, whose knowledge might in like manner descend to succeeding generations.*HST June 28, 1843, page 130.5*

But although fast sinking into the depth of darkness, the world had not yet lost all knowledge of the living and true God. At the time of the call of Abraham, there must have been many in whom the fear of the Lord was found, besides such as may have been of his father's house. Whatever may be the value of that opinion which supposes the patriarch Job to have been coeval with Abraham, we know that after the command of God, in obedience to which the latter left Chaldea, Pharaoh, king of Egypt, reproved the Father of the faithful, for the deceit of calling her who was in truth his wife, his sister merely, when, besides being thus related, she had also, by another tie, become more closely united to him; for he who in filial trust in divine protection, had left the land of his nativity, and "went out not knowing whither he went," was found faithless concerning God's preserving care of his beauteous wife.—*Genesis 12:10-20*.*HST June 28, 1843, page 130.6*

There was, also, among the Philistines, an Abimelek, king of Gerar, (between Kadesh and Shur,) who was favored with a vision of the Lord, to avert the consequences of a second instance of Abraham's duplicity, and who gave to the divine injunction, instant heed—a king who, besides pleading his own innocency in this matter, appealed to the Lord concerning his kingdom, "Wilt thou slay also a

righteous nation?"—an expression of evident integrity, ageeably relieving the shade of human depravity then prevailing, of which it is the blessed contrast.—*Genesis 20:4*.*HST June 28, 1843, page 130.7*

(to be continued.)*HST June 28, 1843, page 130.8*

From Zion's Herald and Weskyan Journal.*HST June 28, 1843, page 130.9*

Experience of Bro. G. F. Cox eighteen hundred forty-three

JVHe

I think it was in 1837, when my father-in-law, Rev. Mr. Merrit, put into my hands a small pamphlet, written by brother Litch, containing a short synopsis of Mr. Miller's views on Christ's coming a second time, in 1843. He requested me to examine it, saying, at the same time, he was unable to attend to it. I was at that time Editor of the Maine Wesleyan Journal. I gave the pamphlet a cursory glance, and announced in the paper that Mr. Miller expected the end of the world at the time specified. Here the matter rested for one or two years. At length, inquiry becoming rife upon the subject, and finding I must give some answer, I was induced to turn to the prophecy of Daniel. I went to this prophet because, in the first place, his prophecies were in part fulfilled, and in the second place, he had appeared to me the plainest prophet in the Bible. Whenever, however, I turned to him, I did as I had generally done before, examined rather the opinions of other expositors, than the prophet himself. Their views were so diversified, that I invariably turned away with the idea, that I could know nothing about it. But this did not satisfy me. Coming in contact with so many, inquired of at every step—I felt restless for the truth. At length (1840) I said to myself, I am forty years of age. I have been in the ministry nearly twenty years. During that time I have made the Bible almost my exclusive study. I have no doubt God has called me, by his Spirit, to this great work. I have read the Bible somewhat in the original language, trifling to be sure, but to me to be valued at such an hour. I have studied to some extent history. And I now said, if I cannot understand the Bible for myself, without note or comment, is it a

revelation to man? Is Papacy, or is Protestantism true? Must the Bible be expounded by one clergyman among ten thousand, or may we all read and judge for ourselves? Nay, may not the common people know something of these things, by the enlightening influences of God's Spirit? I thought they might. I thought, peradventure, I might also. I laid aside my commentaries, excepting as a rare reference, for matters in history or customs of the ancient world. I betook myself to prayer, as I never did before, to ascertain truth. God has promised me his Spirit. This I sought with all my heart. My first object was to transcribe the prophetic parts of Daniel, that I might first get a birds-eye view of the whole ground or its outlines. I was surprised to see what force I often beheld in a single word, and that, too, a monosyllable. After looking over this remarkable prophet awhile, I deemed I saw the "consummation" of something not far off, and it looked like the end of the present dispensation. My next inquiry was, the character of the millennium. Of this the public know something of my views at the time. Suffice it to say, I became as satisfied as I well could be, that we can have no millennium in the present state, or as man and society are now organized. I mean, as the laws of nature are impressed upon man and beast, that a change, like "mortality being swallowed up of life," must come upon all, or the same evils must prey upon man, that have preyed upon him from the begining. And a review of the subject has given me as strong, a conviction as I have of the being of a God, that no such thing is allotted to the church in this world, as a thousand years repose and triumph. It is not in the nature of man; it is not in the promises of the gospel. Tribulation belongs to the church *here*; glory *hereafter*.*HST June 28, 1843, page 130.10*

When I became satisfied that we could have no temporal millennium, I preached Christ at the door, perhaps then, perhaps within a year, or ten years, or a hundred or hundred and fifty, I knew not; perhaps others did or did not; it was not for me to say. But I was not yet satisfied. My mind was not at rest; yet I had peace in my soul. The question was so often put to me, "What do you think of Christ's coming?" I could not well have put it out of my thoughts, and I would not if I could. It was one of too absorbing interest to my soul. I "loved his appearing," and I loved to dwell upon it, as my preaching for the last ten or fifteen years proves.*HST June 28, 1843, page 130.11*

One day I called at a store in Portland, and a good brother came to me with deep anxiety, to know if Jesus were indeed coming in 1843. I replied to him, I did not know; it might be so; it might not. "Then," said he, "you are non-committal, are you?" I believe he intended no disrespect, but the reply stung me to the heart. Here I am, I said to myself, as I leisurely walked from him, a minister of Christ, sent to preach his coming again; hundreds believe that the day is just upon us; but I know nothing of it; my trumpet hath in it no certain sound. Again I betook myself to the Bible and prayer. I thought, if the time were to be known, peradventure I might know it. I passed many an anxious day. I cried to God for help. A sweet, heavenly light stole upon my heart and upon the Bible, presenting clear views as to the termination of all prophetic periods. New views broke upon my mind from many passages in the New Testament, the dispensation of the "fullness of time," the 24th and 25th chapters of Matthew, the Revelation of John, the two Epistles to the Thessalonians, the Epistles of Peter, the Prophecies of Isaiah, and finally the whole Bible became increasingly interesting to me. I saw, too, that some of the best minds that God ever created, some of the most learned that ever adorned any age, [20]Sir Isaac Newton, Mede, Faber, Wesley, Clarke, and others had regarded it as an established mode of Biblical interpretation, that a *day* in some of the prophetic Scriptures meant a year, that in one instance in Daniel it certainly meant this. I looked upon his Prophecy as a testament on will, and the interpretation of one part in history, as a clue to the other. At length it appeared to me quite certain, that Christ would make his second advent in 1843, or within a few months of it.*HST June 28, 1843, page 130.12*

I paused and looked at it again and again. I prayed over the subject; I said it is a momentous question, and ought I to take it for granted, without having some divine evidence upon my heart of its truth? I knew that God had heard my prayer. He might do it on this great question. I wanted no sign, no vision, no dream. I knew my weakness too well, to believe, if I had such, that it would help me, unless of a remarkable character, and even then it seemed less certain than light from God's Spirit. But all I gained was light. It appeared true. But my brethren thought differently. The whole church, nearly, was on the opposite side. While looking at the church, and some particular brethren for whom I had respect, and

on their account hesitating to believe the truth, those sweet views faded partially from my heart, and I receded nearly to my former place, looking for Christ I knew not when.*HST June 28, 1843, page 131.1*

Finding these sweet views vanishing, I became somewhat alarmed. It appeared to me this might be truth. *Christ*, too, was truth; and if I hesitated to believe this through fear or reproach, or against the wisdom of man, or if I rejected this light, I rejected Christ. I humbled myself under his mighty hand, wept before him that any reproach should move me any way, that any thing should move me but God and truth. I then thought I would go over the ground again with care. I began to pray for truth, nothing but the truth, that God would seal this doctrine on my heart, if true, if not, let me see where truth was. I prayed thus in my family, in the public congregation, in private. And I can never convey to any one what a desire I had for many weeks for truth, nor how I longed and prayed that it should go through and through me till nothing was left in me but truth.*HST June 28, 1843, page 131.2*

Very soon, those sweet views and that cheering light returned. I wept for joy. Yet then was mingled with these exercises strong temptations to neglect the subject and turn from it; but my heart was on it. I finally came back to the place which I had left. I had a clear light on my soul, and not one objection from the *Bible* to the doctrine of Christ's advent in 1843 And the question returned, "Will you believe it?" I again paused, although I did not falter. I said, shall I believe with no other evidence than the Bible, the Bible alone, as I understood it, and what light I could get from the Spirit of God by prayer. I reasoned thus: Do you require sinners to believe your testimony on experimental religion? I do. Do you require them to believe the Bible on its own testimony? I do. What would you do if you had another testimony? Must not the Bible be the ultimate standard? I answered, yes. Then why not believe it? I was then going to a Sabbath appointment. I was passing over CapeElizabeth bridge.—The prophetic periods were presented to me in a remarkably clear light, the 2300 days especially, as begining in the Medo Persian empire, and ending in 1843; and I said to myself, this appears to me to be the truth of God; offend whom I may, live or die, I will believe God's truth and abide the result. At that moment,

although entirely unexpected to me, when I said I will, God helping me, *believe*, a divine substance was put into my soul, “the substance of things hoped for, and the evidence of thing not seen,” giving me as clear a consciousness of this truth as I ever had of any spiritual truth whatever. It seemed certain it would be so.—Moreover, when I said, I will believe, my heart, as though moved by some other power, (and I know it was,) went out and seized upon this truth as is unexplainable. I could then look up and say with the certainty of sins forgiven, “Though all the world condemn me for believeing this truth, I know that *God* does not.” And it appeared to me certain that I then obtained the testimony that Enoch did that he pleased God.*HST June 28, 1843, page 131.3*

Moreover it inspired me with such meekness and willingness to suffer, and such courage to endure, that I felt as though, if required, I could have lain my head down upon burning faggots, and been burned to a crisp without changing a muscle in me, or as easily as I could have sat down to breakfast. I state it as it then appeared to me, as I then felt in my heart. And I now doubt not that then I could, though I know I could not have done it of myself. This state of mind remained with me about a week. I then began to reason with the tempter, and ere I was aware, this remarkable something had nearly faded away, although the conviction of the truth remained, and has remained to this day. I want it understood that this was not a sudden flow of joy, not an impression, not a presentiment. Joy I had before, and peace and love. Yet it was accompanied by sweet rest and peace. But it was, what I understood to be the testimony of the Spirit, sealing the truth on my heart, its direct witness.*HST June 28, 1843, page 131.4*

I experienced religion in 1820, but did not feel certain, doubted, believed, hoped, rejoiced, and again doubted: but after some months I obtained a witness that I never doubted more, no, not for one moment, for 23 years. Some months after experiencing religion, I experienced a deeper work of grace on my heart, knew not what to call it. I was praying for sanctification, but I doubted whether or not this was the blessing I had found I continued the pursuit about four years, but could only get at one spot, and questions would come to me, What more do you want? believe; but I doubted. When I did believe, the work was wrought, the fire would

burn within me, but again I would doubt. At length, while meditating on the subject, and in silent prayer, a witness came, clear as the light of heaven, so that I have never doubted since but what God once sanctified my soul, although I have often doubted whether at specific periods since, I have enjoyed it. Yet I can come to no other conclusion than, with all my short comings and infirmities, that I have enjoyed generally and what we mean and what the Bible means by the term holiness and sanctification when applied to man, and that, too, for years.—This witness which followed my believing in the doctrine of Christ's coming in '43, or the ending, then, of the prophetic periods, especially the 2300 days, reaching to the cleansing of the sanctuary, and embracing Christ's second advent, gave me as clear a consciousness of their truth as did the other witnesses of my state in grace, and, if possible, clearer; although I have not always been able to see it with the same clearness that I then did. My faith however, I think, has never let go its hold, and I now trust it *will not* till the day of consummation. Thus things passed from March, 1842, till the following October, during which time I often felt it my duty to preach on the subject and on the *time* of Christ's coming, moved by the same spirit and the same laws in the selection of my texts, that I trust I have been governed by for twenty years. And I resolved, on this subject, to proceed with great care, and hence I would rarely, if ever, preach on the subject unless I judged it a particular duty. I was often importuned to do so by my good brethren, but would not; judging, too, from reason, that as I was passing round a district, a single sermon on this subject would not meet the wants of the church.*HST June 28, 1843, page 131.5*

In October referred to above, we had a quarterly meeting in Orrington. At that time I preached on the subject of Christ's immediate coming, but did not specify the time only at the door; and that we might *know* that it was at the door, after certain signs had occurred, as laid down in Mathew's gospel, which I contended had come, or were *now* fulfilling before our eyes. The Presiding Elder made some remarks at the close against the doctrine. This threw many of the church into affliction. It gave me a heavy burden. My brethren in the ministry were nearly all against me. I said again, "Is it not possible, after all, that I am wrong?" Well, I thought, if it be so, I shall be glad to acknowledge it. It would really take from me a responsibility that at times seems difficult to bear. I passed three

days in solitude. I saw no reason why I was wrong, only the judgment of my brethren and the scoffs of the world. On Thursday, while praying in my family, I had fall upon me a spirit of prayer; this I *know*. It was not the outbreak of my own feelings, for I almost doubted if it were right to ask God for any other evidence of the truth than what I had before received. But a spirit of prayer, to God the Almighty, through Jesus Christ, that he would now give me the truth, if it cost me my life, fell upon me, and I felt, while praying, that God *would certainly* grant that petition. I *felt* that he would do it. It was upon me, put into my heart to believe he would do it and do it quickly. I looked up to God during that day to settle the question. The next morning, while bowed with my family, the same spirit fell upon me again.—It came unexpectedly in both instances I know it was not my self, and I know it led me to God in a sense unusual in Christian experience. I continued looking to God at every turn till Sabbath evening, when, after my family had retired, I was engaged in secret prayer, when, of a sudden, my mind was carried to the prophetic periods of Daniel, and as quick as thought, every thing seemed demonstrated; and it looked so certain to me Christ would come in 1843, that it appeared *impossible* it should be otherwise, and that all my efforts must be directed to this point. Holiness must be urged upon the Church, and all that was done must be done to prepare her for the coming of Jesus. I arose *satisfied* and at rest. The next morning the same exercise nearly passed my mind while kneeling at my bedside in prayer. My soul now had rest. Although my faith, I believe, has not since been moved, yet like a prudent mariner whose reckoning is about up, within a few days I have gone over the ground again. I have returned with the same result. I am now satisfied if the truth can be obtained from the Bible, I have it. I think, without doubt, though not without temptation, I have the truth. I know I have, if I have the ability to obtain it. I am willing to abide the issue. I have given all for Christ and, may I not say, all for this one truth. Yes, Jesus will come in 1843. I reckon the solar year as did the Jews. But Jesus *will* come, find may the reader prepare for the blessed moment.*HST June 28, 1843, page 131.6*

The above, Mr. Editor, is but an item in my experience on the subject of Christ's coming, near, for the last three years. I have read nearly every important thing that has been written against these views. My friends have been so kind to me as, that when an article

in a newspaper appeared, or a work was published, if it did not come to me directly, it was forwarded by them. In this way, all that could be said against the subject, has been before me. But these works were read, in every instance, I believe, with an increased conviction of the truth as I first received it. This was especially true of Stuart, Folsom, and others of less weight. Neither has my experience been a solitary one. Many have been led in the same way, men of talent and learning, men of piety and sound minds. And, dear brethren, it appears to me, I say again, that we must have the truth as it is in Jesus. Oh, that the church and the world might see it and believe, and get ready for that coming day. A day of darkness as well as of light—a day of gloominess as well as of joy. But I weary, I fear, the patience of the reader. Go, reader, yourself to God; fall upon your knees, cry mightily, for you will meet with many opposing influences. Hold God at his word, that you may know of the doctrine, if it be of God, or if I teach it myself alone. If any man lack wisdom, let him ask of God, who giveth to all liberally, and it shall be given. Give up your reputation. This I had to do. Give up your foolish desire to please men; be willing to bear their reproach; choose the reproach of Christ, and count it greater riches than all the treasures in Egypt. God may bless you with a knowledge of this truth. At least he will prepare you for that day.*HST June 28, 1843, page 132.1*

“Now unto him that is able to keep us from falling and present as faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. G. F. Cox.*HST June 28, 1843, page 132.2*

Orrington, Aprils 6, 1843.*HST June 28, 1843, page 132.3*

SIGNS OF THE TIMES

No Authorcode

“The Lord is at Hand.”
BOSTON, JUNE 28, 1843.

Christian Courtesy

JVHe

The advocates for Miller's theory of the end of the world, are holding a Convention in our city, in the Chinese Museum. Among the delegates, we are sorry to hear of several Baptist ministers who have heretofore enjoyed the confidence of their brethren, who have been deluded by this false system of theology. The auditory is made op principally of skeptics, religious idlers, "itching ears, those who are apt to be carried about with diverse and strange doctrines," and by false teachers, weak-minded professors, errorists, etc. etc. It would be far better if church-members would stay away from all such gatherings and remember the admonition of the apostle on this subject, and be governed accordingly. "Beware of false teachers," and be not "carried about with strange doctrines."—*Baptist Advocate*.*HST June 28, 1843, page 132.4*

This is the way those are reviled by so-called Christian newspapers, who are striving to live in accordance with our Savior's command, *Luke 12:35-43*, "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." And who also said, "And when these things begin to come to pass, then look up and lilt up your heads for your redemption draweth nigh," and "KNOW ye that the kingdom of God is nigh at hand." We fear that those who have the spirit to pen such lines will subject themselves to the risk of being in the

condition of those described by our Savior, *Luke 12:45-47*, “But and if that servant say in his, heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.”*HST June 28, 1843, page 132.5*

We extract the following comments on the same article, from the “Vermont Telegraph,”—a paper not over friendly to the Advent doctrine.*HST June 28, 1843, page 132.6*

“What is here, from this sectarian organ, but scandal heaped on a large and most devout class of the party? In connection with such railing, these organs are continually exulting in revivals that are kindled up and carried on more under the auspices of the Miller movement, at the present time, than in any other way. Why do the churches allow their ranks to be filled up with what their organs set forth to be such rank heresy? But their hypocrisy is betrayed by opening their arms and spreading their hands to gather to themselves proselytes through the use of what they themselves denounce as fiction. The Millerites in general are *the most honest and sincere part of the churches*. There is *no ground for doubt* on this point. They have *believed* what has been *professed* by all the professors, that such an event as is looked for this year would come at *some* time. They have also believed what has been all along professed, for 1800 years, that” the time is at hand.” And believing these, it is not strange that they should fix on the time, by following indications that are consistent with those which have led them to embrace the other part of the theory. Millerism will yet make sad work for popular theology.”*HST June 28, 1843, page 132.7*

State Lunatic Hospital, at Worcester. The following table copied from the last Annual Report, will exhibit the various causes of the insanity of the patients of that institution, viz.*HST June 28, 1843, page 132.8*

Intemperance,	225

Ill Health,	244
Masturbation,	126
Domestic Affliction,	163
Religious,	120
Property,	83
Disappointed Affection,	60
Disappointed Ambition,	28
Epilepsy,	40
Puerperal,	41
Wounds on the Head,	18
Abuse of Snuff and Tobacco,	8
Hereditary, or kindred, having insane ancestors	405
Periodical,	308
Homicidal,	20
Have committed homicides,	15
Suicidal,	167
Have committed suicide,	7
Have dark hair, eyes and complexion,	481
Have light hair, eyes and complexion,	500
Arising from physical causes,	703
Arising from moral causes,	459
Many not classed.	

It thus appears, that of 1557 cases of insanity that have been committed to the Hospital, 120 are from religious causes, or nearly ten per cent, and this, be it remembered, has been the proportion before the doctrine of the Advent was preached. It is therefore no new thing for insanity to be produced by religious excitement.*HST June 28, 1843, page 132.9*

The following remarks of Dr. Woodard are doubtless intended to apply to those who are endeavoring to induce their fellow-beings to prepare for the coming of Christ and secure an eternal inheritance, that they with JOY may look “for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.” They however show that the Doctor entirely misapprehends what is

believed in relation to the Advent and its effects on the mind. He says:*HST June 28, 1843, page 132.10*

“The Bible itself would rarely make a man, insane; its promises counterbalance its denunciations, and its plain and simple instruction shows more clearly the way to pardon and to peace. It is human dogmas and new-fangled doctrines, promulgated by the ignorant and misguided, which are at present distracting the public mind, loosening the cords which bind society together, and, without chart or compass, set mankind forth in search of a heavenly inheritance. When the settled principles of religious faith and hope are discarded, when fanaticism predominates, and the established forms of religious worship are abandoned, then it is that the minds of the weak and excitable are distracted and made insane; then it is that the effort to reach something indefinable and untangible, overpowers the intellect, and often breaks it down and destroys it.—This is not religion, but its counterfeit—a base moral currency, unsafe, and worse than useless in its influence, corrupting instead of reforming its victims, and levelling, rather than elevating the moral and religious standard of the community in which it circulates”*HST June 28, 1843, page 132.11*

The Doctor has probably never examined the doctrine of the Advent. His opinions are formed from newspaper squibs and the sneers of those who oppose us. No man is fully competent to decide on any question, until he has thoroughly examined both sides of that question. Most of our opponents, when closely driven, are obliged to admit that they never have thus examined this doctrine. They take it for granted that we are wrong, and perhaps give the doctrine a cursory examination, and go away confirmed in their prejudices. While if they would give it that study which is due to the sacred oracles, they might arrive at a very different result.*HST June 28, 1843, page 133.1*

There is nothing in the doctrine of the Advent as taught in the Bible that can make a Christian insane. Cold-hearted professors, and sinners, who are taught that the coming of Christ is a dreaded event, and fear that if he come they may get their just deserts, may perhaps be made *crazy* by this doctrine. And those who talk about such a result, show plainly that the coming of the Lord will be to

them any thing but a joyful event, and that they do not love his appearing. But we feel confident that an instance cannot be shown where a person who has embraced the doctrine of the Advent, and loves the appearing of the Lord, has become insane by it, while several have been restored to sanity. It will therefore follow that if any cases of insanity have been produced, in connection with this doctrine, they have been caused by preaching in opposition to it, and filling the hearts of the people with fear respecting it, and not by the preaching of this “blessed hope,” and filling with joy, the heart of those who are looking for and loving the appearing of their Lord.*HST June 28, 1843, page 133.2*

“The Nations were angry, and thy wrath is come, and the time of the dead that they should be, judged.”*HST June 28, 1843, page 133.3*

Nothing is more evident than that at the coming of Christ, the nations will be *angry*. It is not necessary that they should be in actual combat, but in a state of intense and angry feelings. That they are fast reaching such a point, is evident from the signs of the times. We witness in England, millions of Chartists who have sued in vain for a redress of grievances, and are ready, at the first outbreak, to rise in a mass against the government under which they live. In Ireland, are also millions leagued together for the purpose of procuring a repeal of the union This movement the English government says must be put down by force, and they have accordingly introduced into Ireland, 25,000 stand of arms, and are fortifying all its strong points. The moment force is resorted to, that moment the revolution will commence. In France is a large war party at the head of whom is M. Theirs, anxious for a pretence of quarrel with England, and ready to join the Irish on the first outbreak. Russia is only waiting for a fit opportunity to extend her possessions into Turkey, and which opportunity she will find, when the attention of England is diverted from her grasping designs.*HST June 28, 1843, page 133.4*

Such movement on the part of the great powers of Europe, would necessarily involve the whole of Europe in war, if not the whole eastern world; and in the present aspect of affairs, we shall be prepared on any arrival, to learn that the contest has actually begun. The next breeze that sweeps across the Atlantic may bring

to our ears the clash of contending arms.*HST June 28, 1843, page 133.5*

What then is the condition of our own country. For what purpose are held, week after week, meetings in favor of the Irish repeal, in every city and village of the land, most enthusiastically and numerously attended? At the meeting in this city on Monday night, the building was not only crammed full with five thousand human beings, but the street itself was almost impassable. Then for what purpose are the thousands of dollars raised which are subscribed for the repeal?*HST June 28, 1843, page 133.6*

Why are our judges, our senators, our ex-governors and sons of the President, taking so active a part in this movement? Such an accumulation of money, and enlistment of talent and influence, in this cause, in case of an outbreak, must involve this country in a war with England. We asked an Irishman a few days since, what the Irish in this country were expecting to do to advance the repeal. Said he, the moment a blow is struck in England, twenty thousand of us will march for Canada; and there the whole French population are waiting for a fit opportunity to rise against the mother country, and which, with the present withdrawal of the English troops, would be an easy task. Such a movement with respect to Canada, would embroil us in a war with England. And in case of such an event she has only to send an army in the Southern states to produce a negro rebellion through the entire south. Taking these things in connection with the state of things in Texas, in Mexico, in the whole of South America, in China and the Indies, who does not see that the whole world is but one great volcano, now smothered, but ready to burst forth at a moments notice? That it is one immense magazine which the least spark may at any time explode? Soon may be heard the twenty-four elders saying, *Revelation 11:17, 18*, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."*HST June 28, 1843, page 133.7*

We learn from a correspondent in Hartford, that when Mr. Colver was in that city a short time since, he remarked to a very intelligent advent sister, that it was very *immodest* for *ladies* to be studying and explaining the prophecies.*HST June 28, 1843, page 133.8*

Reader,—Have you paid your subscription for this paper? It is necessary that we receive what is due from subscribers in order to defray the weekly expenses of this paper, purchase paper, pay the printer, etc. etc. All of you who can forward the amount of your subscriptions, will essentially aid us at this time.*HST June 28, 1843, page 133.9*

Remember that post masters will forward all such money, free of expense if application is made to them. They will also forward free of expense all names of subscribers, or requests for discontinuing the paper, which sometimes subject us to heavy postages. “A word to the wise is sufficient.”*HST June 28, 1843, page 133.10*

Deterioration of the Faith of the Church. The New York Evangelist, speaking of the New England Anniversaries says, “It is a solemn thought to contemplate the Congregational ministers coming into these Anniversaries. They are pastors of the churches which the pilgrim fathers planted, and *should be* the representatives of *their principles*. But how *sad*, how *painful* is the recollection that *so many* who once claimed the title, Congregationalist, have embraced the *errors of Socinianism*. We behold them grouping together to inculcate a system of doctrine *very different* from the vital truths proclaimed by the men who toiled and prayed here 200 years ago.*HST June 28, 1843, page 133.11*

The Cause in Rochester

JVHe

Brother Bliss:—I take this occasion to advise you of the state and prospects of the good cause here.*HST June 28, 1843, page 133.12*

Brother Himes and myself arrived here on the 17th inst. and forthwith commenced preparations for proclaiming the good tidings of the kingdom at hand. The arrival of the *Great Tent* has created

no little sensation in this city and vicinity. The object of Christ's speedy coming has been partially presented in this city, by occasional lectures, but the mass of people have heard but little, except form our enemies. But we have now a fine prospect of laying the *truth* before them for ourselves, and the people, very many of them at least, evince a strong disposition to act the part of the noble Bereans, in hearing the word for themselves, that *they* may judge whether these things are so.*HST June 28, 1843, page 133.13*

The clergy and their coadjutors, may exercise their best endeavors to keep away the people, yet it will be in vain. The people, the *common people will hear*. This whole region is stirred by this great question, although we have not yet commenced opperations. Everything is working pleasantly, and to-morrow we expect to commence our meeting in the Tent. By the blessing of God, we expect hundreds, if not thousands will praise God for the influence of this meeting. It will undoubtedly be attended by an immense concourse of people.*HST June 28, 1843, page 133.14*

Our paper, the glad tidings *of the kingdom* at hand, the first No. of which goes to press to day, will, we trust, from this eligiable point, carry out the sound through a vast region of country, both in the States and the Canadas.*HST June 28, 1843, page 133.15*

God has thus far stood by this glorious enterprise, in a remarable manner, and in him we still trust. That it is *of* God, we are assured by his attending blessing.*HST June 28, 1843, page 133.16*

Nothwithstanding, the present prospect is, that the pecuniary expenses of our western enterprise will not be met, yet, such are the prospects for doing good in preparing the people for the great crisis which is at the door, that we feel encouraged to press on, trusting in the God who directs, to help us through. In haste.*HST June 28, 1843, page 133.17*

Yours in the blessed hope.*HST June 28, 1843, page 133.18*

L. D. Fleming.*HST June 28, 1843, page 133.19*

Rochester, June 22*d*, 1843.*HST June 28, 1843, page 133.20*

JVHe

In my published exposition of the eighth chapter of Daniel, in saying that the seventy weeks, or 490 years, terminate *exactly* at the cross, I see that I am not sufficiently guarded.*HST June 28, 1843, page 134.1*

Our Lord was crucified *in* the 490th year; not at the *close* of it, as most of us have seemed to suppose, but in the *commencement*, or first part of the year. This is evident, from the fact that his crucifixion took place in our April; and in the *first* month of the Jewish year, and that it was in the year of our Lord that we call 33. The decree from which we reckon the 490 years, must have gone forth at the very commencement of the year 457 before Christ. Now you can see that it must take the whole of 457 and the whole of 33 to make 490; yet our Lord died in the very *beginning* of 33, and of course before the 490 years had closed, though it was in the 490th year.*HST June 28, 1843, page 134.2*

It was common with the Jews to put a *part* of a day for the whole: for example. Our Lord said, “Destroy this temple and in three days I will raise it again;” referring to his resurrection, and yet he was dead only a part of the first day, the whole of the second, and rose early the third, “while it was yet dark.”*HST June 28, 1843, page 134.3*

Thus, though he was in the tomb but a very small part of the third day, he is said to be *three days* in the grave. Thus, also, his death was not at the *close* of the 490th day, or year, but at the first dawn of it. Hence, on the same principle, the 1810 years remaining of the vision, after the crucifixion, should be reckoned not from the actual time within the year, or prophetic day that the death of our Lord occurred, but from the *year itself*; so that the 1810 years may terminate any time within the year 1843, but not *necessarily* till the entire Jewish year is closed, which will not be till after the spring equinox of 1844.*HST June 28, 1843, page 134.4*

The same remarks are applicaple to the 1290 days, in *Daniel 12th chapter*; they terminated in 1798, and in the early part of the year, it would seem, but they did not *necessarily* terminate till the close of

that year, or till the spring of 1799. Hence, we are to reckon the difference between 1290 and 1335, viz. 45 years, not from the point in the year 1798 when the 1290 actually terminated, but from *the year itself*. As, however, the event spoken of, to occur at the close of the 1290 years seems to have occurred in the early part of 1798, we are warranted in looking daily for the consummation of the remaining 45 years, but they do not *necessarily* terminate till 1844, according to Jewish reckoning, is fully commenced.*HST June 28, 1843, page 134.5*

The 2300 years, also, or long period of the vision, must include the whole of 457 before Christ, and the whole of 1843, after: so that, though we are now in the 2300th year, the whole period will not *actually* expire till after the spring equinox of 1844; but as we have seen the events during the other periods, take place within the last year of those periods, we may now look daily for the "*consummation*."*HST June 28, 1843, page 134.6*

The rejoicing of our opponents, therefore, that the days have all gone by, as they suppose, and "*every vision faileth*," is as premature as that of Belshazzar, who, tradition says, having himself reckoned the 70 years captivity of the Jews in Babylon, and finding, as he supposed, the time had passed, held a feast, as recorded in *Daniel 5th chapter*, where he profaned the sacred vessels of the house of God by drinking wine out of them, and praising "the gods of silver and gold," etc. but in *that same night* the event that marked the termination of the 70 years, Belshazzar was slain and Babylon overturned. So also, most likely when our Lord makes his second advent the haters of his appearing will be found comforting themselves with the idea that the time is past, and all is safe. In that dreadful moment, as the lightning flash, the day will burst upon the world, and horror appal those who have been striving to suppress the fears of such as were unprepared for that day.*HST June 28, 1843, page 134.7*

One word to those who are looking for our coming Lord. *Dear brethren*, we have passed the *last light-house* on this tempestuous coast—we are to look for no more signs, nor for any more *particular* days—*they are all past*: the port, THE PORT, is what we are next to expect; and as we are in tin *last year*, let us keep "a good look out"

every hour, for we know not the day nor the hour when the glorious Lord will appear. Till he does appear let us not slack our hand, but *work while the day lasts*. No time for idleness or mirth now. Let us be sober and watch unto prayer that we may be accounted worthy to escape all those things that are coming on this guilty world, and a still more guilty *professing* church. If a few more days or weeks are still alloted us here, let us redeem the time to get a more perfect conformity to the image of God's dear son, and in plucking souls as brands from the burning.*HST June 28, 1843, page 134.8*

My own confidence in the coming of our Lord, *now at the door*, never was stronger and more unshaken. I can truly say, I see not the shadow of a reason to doubt it, and my prayer is, "Even so, come Lord Jesus, come quickly." George Stores.*HST June 28, 1843, page 134.9*

Boston, June 12, 1843.*HST June 28, 1843, page 134.10*

Prophecy of the End of the World in 1843

JVHe

A gentleman in Marshfield, Vermont, has in his possession a few old newspapers, and among them a Boston paper, printed in 1741, containing a notice of the prophecy of the end of the world in 1843.*HST June 28, 1843, page 134.11*

We find the above in one of our exchange papers, Perhaps the "Signs of the Times" can tell whether it is true. If it is, why then old Sol was right when he said there is nothing new in the sun. Even so verily,—*Investigator*.*HST June 28, 1843, page 134.12*

The Post Master of Marshfield replies to this paragraph as follows: —*HST June 28, 1843, page 134.13*

Marshfield, Vt. May 20, 1843.*HST June 28, 1843, page 134.14*

"The following is probably the article referred to.*HST June 28, 1843, page 134.15*

"THIS DAY PUBLISHED, and sold by Edes. Gill and Russell, a

their printing office in Queen Street, (price half a pistareen,) the fifth edition of the prophetic numbers of Daniel and John, calculated in order to show the time when the day of judgment for the first age of the gospel is to be expected; and the setting up of the millennial kingdom of Jehovah and his Christ. He that hath ears to hear, let him hear. AMEN. In which is predicted the angel of God against the wicked, in the year 1759. God will be known by many in the year 1750, and this year will produce a great man. Asia, Africa, and America, will tremble in 1762. A great earthquake over the whole world in 1773. God will be universally known by all. Then general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day. By Richard Clarke, minister of the gospel of Jesus Christ.*HST June 28, 1843, page 134.16*

Be assured this is a true verbatim copy of the original. Samuel Ainsworth.*HST June 28, 1843, page 134.17*

By comparing the fact with the announcement, it will be seen that erroneous statements on this subject seem to be manufactured with wonderful ease, and they spread with great rapidity. We believe the true harmonious application of all the prophetic numbers in Daniel, was never understood previous to 1798, when the “time of the end” begins, as marked in *Daniel 11:40*. Till that time the vision was shut up and sealed, as expressly stated in *Daniel 8:26*; *12:4, and 9*. We believe that any one who will now patiently and honestly compare all the facts together, will see a complete harmony, which *could not have been so clearly seen before*. Therefore, all the blunders which have been formerly made, do not weigh a feather against the striking agreement of prophecy and fact which is now so manifest.*HST June 28, 1843, page 134.18*

Scoffers’s Department

JVHe

To The Millerites.—“The earth is as fine a one as God could furnish us. I don’t believe the Clergy or the Legislature could better it—or our honester friends who are looking for the *Prince of Peace* to come with the torch of the incendiary and set it afire. I tell our

conflagration friends, by the way, if Christ touches match to this glorious earth of ours, (which if He be God, He made to the best of His Almighty skill,) and burns it up—or burns a single human creature that sins and suffers on its surface, he is not the "Son of man" revealed in the New Testament. There is not a trait of character of him, delineated in the gospel, that such an act would not violate and outrage. No, let no such *inflammatory* scenes be anticipated. Would *we* burn the earth, and our miserable neighbors, —if we felt right towards them? No—nor if *we felt right*, should we ever expect God would do any such thing. It is only when we are wrong and wicked, ourselves, that we clothe our God with such an incendiary and revengeful disposition. Nero set Rome afire and played on the fiddle at sight of the conflagration. Nero would most naturally attribute to God a disposition he was then manifesting."*HST June 28, 1843, page 134.19*

Herald of Freedom.*HST June 28, 1843, page 134.20*

But if the doctrine of Christ's personal reign is true, if in 1843 he will appear to destroy the wicked, and to set aside all the ordinary means of converting and saving men, then surely the world will not be brought under his control by the power of the gospel, sustained and rendered efficacious by the accompanying operation of the Holy Spirit, and thus the mighty resources of Christianity to accomplish the conversion of mankind, will never be fully brought out and displayed in the sight of an intelligent universe. Thus it will be demonstrated that human depravity is too strong, and diabolical influence over the affairs of this world is too potent, to be overthrown by the process of preaching the Gospel, and the renewing and sanctifying operations of the Holy Spirit.*HST June 28, 1843, page 134.21*

Thus, too, will it be demonstrated that the beloved Son, who has offered a sacrifice of infinite value, sufficient to redeem the whole world, who has all the fulness of the Godhead, to whom is intrusted all power in heaven and earth, and into whose hands all things have been given, is driven to the *necessity* of *relinquishing* a plan of mercy, love and grace, for the subjugation of the human race, which he has heretofore maintained against all opposition, and is compelled to *resort* to such weapons as fire and violence to set up

his everlasting kingdom, and fill the earth with the knowledge of the Lord, as the waters cover the seas.*HST June 28, 1843, page 134.22*

These are some of the conclusions to which the doctrine of the personal reign of Christ seems to lead.—*Rev. H. Morris, Hartford, Ct*.*HST June 28, 1843, page 134.23*

The end of Puseyism.—Mr. Newman, one of the heresiarchs of Oxford, has recently published a formal public recantation of all his severe language against the Romish church, or of any remarks which reflect upon the religious character of that church. The Puseyites have strenuously disavowed a preference for Rome, as they have urged for Catholicism. It will thus be seen how sincere their professions of Protestantism, and how naturally Puseyism advances towards downright Romanism.*HST June 28, 1843, page 134.24*

Logic.—"The Universalist" says that our "profession of belief in the future second advent of Christ to judgment, *implies that* "*there has been a past second advent of Christ to judgment*." Sound Universalist criticism, to be sure! Certainly, no mind but that of a Universalist skilled in the serpentine art of *reading crooked*, would have made any such comment. He must have studied philolgy under Hosea Ballou.—Well, it seems that the language of the Bible is not the *only* language which Universalists can misconstrue and pervert.*HST June 28, 1843, page 134.25*

Chris. Sec.*HST June 28, 1843, page 134.26*

THE REST, THE HOPE, AND THE HOME OF THE CHRISTIAN LABORER

JVHe

Andante. CHORUS. Three Treble Voices.*HST June 28, 1843, page 135.1*

1. See, brethren, see, how the day rolls on, Quickly will the Savior come; hark! hear the sound he will appear, Sweetly falls upon the ear. Then haste let us work till the

2. Come, brethren, come, let us all be free, Soon we shall the Savior see—For when our toil and labor's o'er,We shall meet to part no more. Then haste, etc.

3. Lift up your heads and rejoice in God, Shout his praises all abroad; Soon shall we hear the voice 'tis done Child your Father calls come home. Then haste, etc.

4. Come, sinners, come, let us all awake,And the spirit's truths partake; Soon will appear, and oh! how bright, Prayer to praise, and faith to sight. Then haste etc.

day-light is o'er, Our hearts filled with love as we row to the shore. Our earth-ly la-bor be-ing done, how sweet the christian's welcome home. Home, home, home, the*HST June 28, 1843, page 135.2*

christian's welcome home. Sweet, oh! sweet the christian's welcome home. Welcome home, Welcome home, wel—come home.

5 Hark, brethren, hark, hear the sound so clear, Happy may you be this year—Now has commenced, you plainly see, Eighteen hundred forty-three. Chorus—Then haste, etc.*HST June 28, 1843, page 135.3*

6 Hail! brethren, hail! it's the new-born year, Gabriel's trump we soon shall hear—Then will the saints and angels sing, Glory be to Heaven's King. Chorus—Then haste, etc*HST June 28, 1843, page 135.4*

7 Come, sinners, come, and make no delay—Soon will come the judgment day; Get perfect love which casts out fear, Then you'll happy be this year. Chorus—Then haste, etc. Claremont, N. H., January 1st, 1843.*HST June 28, 1843, page 135.5*

8 Hark! how the Gospel trumpet sounds, Holiness the echo bounds; Come, sinner, come, and holy be, Then the Lord in peace you'll see. Chorus—Then haste, etc.*HST June 28, 1843, page 135.6*

9 Pray, brethren, pray, and believe in God, In one place with one accord, As on the day of Pentecost, And receive the Holy Ghost.

Chorus—Then haste, etc.*HST June 28, 1843, page 135.7*

Foreign News

JVHe

"*Distress of Nations with Perplexity.*"*HST June 28, 1843, page 136.1*

Ireland. This unhappy, oppressed and troddendown land, is evidently soon to be the theatre of a civil war. Says the "European Times:"—*HST June 28, 1843, page 136.2*

"Ireland absorbs at the present moment, the exclusive attention of the British Ministry and the British people. The Repeal movement continues to make the most gigantic strides, the whole country is in a fearful state of excitement, and Mr. O'Connel, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands of his countrymen congregated at his beck, and his progress resembled a continuous ovation from his outset until his return. He addressed them, on every occasion, in the most inflammatory strain, condemnatory of the British connexion, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington, and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves headlong into the movement, the rent comes pouring in by thousands of pounds per week, and all classes seem to regard a crisis at hand.*HST June 28, 1843, page 136.3*

Troops are daily pouring into the country, government steamers are constantly engaged between the Tower of London and the Pigeon-house, Dublin, in carrying and landing arms, the Castle in the latter city is being placed in a state of defence, and every thing shows the Government anticipates an immediate outbreak.*HST June 28, 1843, page 136.4*

Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connel.*HST June 28, 1843, page 136.5*

The troops stationed in Ireland, will amount, in June, to about

25,000 men.*HST June 28, 1843, page 136.6*

Almost every door in the city has chalked upon it, “Repeal or Blood!”—*Cork Constitution*.*HST June 28, 1843, page 136.7*

Mr. O’Connel will not leave Ireland to attend to his parliamentary duties before the 10th of June.*HST June 28, 1843, page 136.8*

All the Irish forts, castles and battlements, have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war is not far distant.*HST June 28, 1843, page 136.9*

All over the south and west of Ireland, the people are meeting in hundreds of thousands, and are addressed by O’Connel and his numerous friends, in speeches of the most violent and inflammatory character.”*HST June 28, 1843, page 136.10*

Over four thousand dollars were contributed in one week to the Irish Repeal Association. And twenty-five hundred were sent by the last steamer from New York, for the same cause, besides the sums sent from Baltimore, Philadelphia, and Boston.*HST June 28, 1843, page 136.11*

In the present condition of Europe, it is evident that a resort to arms between England and Ireland must result in the most disastrous consequences. The sympathy which must be felt for Ireland by the Chartists of England, and the Republicans of France, and this country, will render it no easy task to reduce the 8,000,000 of Irish to submission. And the shedding of blood in Ireland may not unlikely light a flame in Europe that will embroil the whole civilized world in war.*HST June 28, 1843, page 136.12*

When the wrath of the Lord shall come it will find the nations angry. Who can say but they are now being gathered together to the battle of the great day of the Lord God Almighty. We shall wait for farther intelligence with much interest.*HST June 28, 1843, page 136.13*

Puseyism. On Sunday week, Dr. Pusey preached a sermon in Christ Church Cathedral, Oxford, in which he avowed his belief in

transubstantiation and the doctrine of the mass. A copy of the sermon has been demanded by the University authorities. Dr. Pusey has given it to them, and a good deal of anxiety is evinced to know what steps the college heads will take in consequence.*HST June 28, 1843, page 136.14*

Scotland. Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications, which has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the church, embracing all that are most distinguished for learning, talent, and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.*HST June 28, 1843, page 136.15*

Troubles in Wales. The little principality of Wales has been giving some uneasiness of late to the "powers that be." The southern portion more especially, has been the scene of a series of *emeutes*, which show an unhealthy tone of feeling amongst the peasantry. Hitherto their depredations have been confined to midnight crusades against toll-bars and toll-keepers, by bands of confederated laborers yclept "Rebecca and her daughters;" but recently their boldness has become more audacious, and the magistrates have in contemplation to place the disturbed districts under military *surveilance*.*HST June 28, 1843, page 136.16*

Camp Meetings

JVHe

Brother Bliss,—I wish to say a few words to you through the Signs of the Times, about camp meetings. Myself and others are called upon almost every day to attend camp meetings that have been appointed by individuals in different places, without proper arrangements or provision and when we attend, often find that our labor is lost or worse than lost for want of proper efforts and pains in getting up the meeting. Brother Hale, with myself and others, concluded last fall that we should not attend these appointments unless they were sanctioned by the regular committee, whose

experience has fitted them to act with greater discretion in these matters than those who think that all which is necessary, is to barely say there will be a meeting and let it go at that. One thing more, I think that our camp meetings should not hold over the Sabbath, for two reasons, it takes too many preachers from their congregations, and also, it brings together many that have no interest in the meeting, who make more disturbance than they get good, etc. Our brethren and friends who lecture and are interested in the advent cause, are requested to meet at Haverhill on Wednesday evening, 28th inst. to make such arrangements as they think proper, in regard to camp-meetings.*HST June 28, 1843, page 136.17*

For the Committee, Timothy Cole.*HST June 28, 1843, page 136.18*

Lowell, June 22. 1843.*HST June 28, 1843, page 136.19*

THE GLAD TIDINGS, OF THE KINGDOM AT HAND

JVHe

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.*HST June 28, 1843, page 136.20*

It will be sent by mail to any part of the country desired.*HST June 28, 1843, page 136.21*

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher,*HST June 28, 1843, page 136.22*

Boston, June 3, 1843.*HST June 28, 1843, page 136.23*

Advent Depot at Rochester, N. Y

JVHe

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, etc. All letters, or orders, should be directed (*post paid*) to J.

V. HIMES, Rochester, N. Y.*HST June 28, 1843, page 136.24*

CAMPMEETING AT FRANCONIA, N. H

JVHe

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.*HST June 28, 1843, page 136.25*

CAMP MEETING

JVHe

There will be a grove meeting about one quarter of a mile from Pittsfield Village, N. H. commencing July 2nd, and continuing over the fourth and perhaps over the Sabbath following. Brethren J. Hazletine, of Derry, and T. Cole, of Lowell, are earnestly invited to attend, with all others who may be disposed to. In behalf of the Committee, J. E. JONES.*HST June 28, 1843, page 136.26*

SECOND ADVENT CAMPMEETING

JVHe

There will be an Advent Campmeeting held in Sennett, New York, about six miles east of Auburn, and about half a mile north of the rail-road, one mile east of Sennett village, on the farm of Judge Sennett, in the grove called the “Pine Woods,” to commence on Saturday, July 1st, and continue till July 11th; All those who love the appearing of our Lord are requested to come and bring their tents with them, (those who have them.) Those that, cannot bring tents can be provided for on the ground at the rate of $1,50 per week, or one shilling per meal.*HST June 28, 1843, page 136.27*

GEO. W. PEAVY.*HST June 28, 1843, page 136.28*

AN ADVENT CAMPMEETING,

JVHe

In Ashby, Mass, will commence, (should time continue,) on Wednesday, the 28th inst. in the grove in the rear of the Unitarian meeting house, to continue over the Sabbath. It is expected that Brn. Preble, Storrs, and Heath, will be present on the occasion. All necessary provisions will be had on the ground. For the committee,*HST June 28, 1843, page 136.29*

W. D. WALKER,*HST June 28, 1843, page 136.30*

J. W. SPALDING.*HST June 28, 1843, page 136.31*

SECOND ADVENT CAMP MEETING

JVHe

Will be held, if time continues, near the line beween Cato and Lysander, Cayuga co. New York about one mile west of the Christian Chapel, at Plainville, to commence Saturday, June 24, and continue till July 3. Some of our efficient lecturers of the East are earnestly solicited to attend, and ministers and brethren in general. G. W. PEAVEY.*HST June 28, 1843, page 136.32*

Prentis, N. Y., May 30, 1843.*HST June 28, 1843, page 136.33*

A SECOND ADVENT CAMP MEETING

JVHe

Will be held in the town of Warrensville, about ten miles from Cleaveland, Ohio, commencing the 28th of June, to continue one week, and as much longer as the Lord may direct.*HST June 28, 1843, page 136.34*

The Junior editor of this paper on application, will lecture on the advent, in this immediate vicinity, but will not be able to respond personally to calls from any distance. Lecturers can be obtained for distant fields on application at this office.*HST June 28, 1843, page 136.35*

Letters from post-masters, to June 23, 1843

JVHe

Manchester, NH; Providence RI; S Berwick Me; Walpole Ms; Colchester, Ct; Albany NY; Gadsden, SC; E Calais Vt $1; Stockton NY: Greenville NY; Hartland Vt; Meluin Village NC $1; Ashburnham, Ms; S New Durham, NH $1; Wrentham Ms; W Woodstock Ct; Portsmouth, NH; Homes' Hole Ms; Fairhaven Ms; Athol Ms; Essex, Vt $1; Amoskeag, NH; Derry NH $1; Nolensville; Northfield, Ms; Fredericksburg Va; Pawtucket RI; Sugar Hill NH; Byron Me; Bellmont, Miss, money rec'd; Danville Ky; St Albans Vt; Coneus, N Y; E Bridgwater Ms; No Bridgwater Ms; Walpole, Ms; Garland, Me; Derby Line Vt; Little Falls NY; Leominster Ms; Acton Corner Me; Wilson NH; No. Dighton, Me; Wareham.Ms; Fall River Ms; N Yalt; Littleton, Ms $1; Geneseo NY $3; Hamilton, Ms; West Strafford Ct $2; Galaway, N Y; Wales Ms $1; Frankfort Mills, Me; Londonderry, Vt $1.*HST June 28, 1843, page 136.36*

Individuals

JVHe

Aaron Clapp $10; D Goodnough $2; M Flint $4; Joseph C Small $1; G P Martin, H Patten, B H Albee, T L Tullock, G W Peavey, L Lovewell; R. Stubbs, B F Carter, G T Stacey; Hartford Ct; W Bridge, Ala; O Irish, $1; E Sprowl, $3.50; L Liffenwell, 56cts; S G Mathewson, Mary Everett, R Lyman, J D Vorr, Chs Barnes, W B Schemerhorn, $2; I E Jones, A C White, G W Burns, S Atwood, M Chandler, Lucy Carren, N Billings, C Swartwout, Jno Billings, 50 cts; D Tripp, 'H.' J Weston $1; J Roberts, Aaron Clapp, C H $1, Geo Gerry, $1 for Mrs Adams, all right; E Jones.*HST June 28, 1843, page 136.37*

Bundles Sent

JVHe

Aaron Clapp, Hartford, Ct; 36 Park Row, N Y; H. Patten, Utica, N Y; Chs Greene, 40 Arcade, Phila.; 36 Park Row, N Y; R Lyman, Northfield, Ms; G Rawcliffer, Wrentham Ms; Jacob Weston, New Ipswich, NH.*HST June 28, 1843, page 136.38*

July 5, 1843

Vol. V.—No. 18. Boston, Whole No. 114

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST July 5, 1843, page 137.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST July 5, 1843, page 137.2

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST July 5, 1843, page 137.3

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST July 5, 1843, page 137.4

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*HST July 5, 1843, page 137.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST July 5, 1843, page 137.6*

*The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST July 5, 1843, page 137.7

Lectures on Prophecy

JVHe

by james a. begg, of glasgow.*HST July 5, 1843, page 137.8*

Continued from page 130.*HST July 5, 1843, page 137.9*

And in the days of Isaac, this same Abimelek, or another Philistine king of the same name, and succeeding to his throne, had occasion in like manner to rebuke that patriarch also, for deceit precisely of the same kind, with respect to Rebecca, "because she was fair to look upon;" while there was fear expressed on the part of the king, that this duplicity "might have brought guilt upon his head;" (*Genesis 26:7-11*.) from which we may infer not merely a fear of God's present displeasure, but as implying also a more favorable state of moral purity prevailing there than we are usually apt to imagine.*HST July 5, 1843, page 137.10*

There was also a Melchizedek, king of Salem, "and he was the priest of the Most High God," to whom Abraham gave tithes of the spoil taken in battle—and there must therefore have been a worshipping people, for whom he ministered in that capacity. —*Genesis 14:18*. What their numbers were, we are not privileged to know; but it is interesting to find that even at this early period, the future "City of the Great King" was already the seat of holy regal preisthood, and that thither numbers of the children of men already came to worship the Lord of hosts, and to be blessed in his name.*HST July 5, 1843, page 137.11*

Still, however, this knowledge of God, however pleasing and however valuable, was rapidly passing away, and the cup of the nations' iniquity was fast filling up, though not yet full for a considerable time thereafter. But as the evil was still progressing, the Almighty mercifully interposed for the world's rescue and its

bliss, by the selection of one faithful man, through whom, and his seed there should be preserved, and again spread abroad the knowledge and glory of His name. Grieved concerning their evil state, their enmity and distrust, God would show to his creatures, now becoming ignorant of his love, how good and how blessed a thing it is to know and serve the Lord. He would not merely teach them by precept, but would also show them by men of like passions with themselves, and exposed to similar temptations, an Almighty arm ever extended in their behalf, and that it is no vain thing to serve the Lord—that taking hold of his strength, they will assuredly find the reality of his love manifested to them, and his joy over them, when walking in his ways. In the well-instructed family of faithful Abraham, as well as in the example of the patriarch himself, God would present a light in the sight of all upon the earth, guiding men to that righteousness which is by faith, through a race that did so trust him, and, in their own experience, proved the blessedness and peace of walking in fellowship with their God. He would not leave the nations in their idolatries and rejection of that which alone is true bliss, without using the very best means for persuading them to return; and for this important purpose he would elevate conspicuously those of their brethren who were truly acquainted with his character and who were submitting themselves to his guidance, as a light to those who were in darkness.*HST July 5, 1843, page 137.12*

Pre-eminent now, even among guilty nations, were the descendants of wicked Ham, the influence of whose personal example and perversion of parental training, may be read in the history of those devoted Canaanitish nations who now lived in the land the Israelites were afterwards to receive. The contrast was exhibited between Ham and his brethren, as well as between their children; and from the manner in which the curse was denounced by Noah against Canaan, at the time of his father's transgression, we are led to believe that already the baneful lesson had been taught, and that, even on this humiliating occasion, the son of Ham had taken an active part. The evil influence of a godless parent upon his offspring, as well as the good influence of a godly parent upon his, seems thus apparent, and succeeding generations evinced to what a melancholy state a people under such an example and instruction as the children of Ham received, will speedily descend.*HST July 5,*

1843, page 137.13

Descended though Abraham was, of the seed of Shem, a more dutiful son than Ham had proved, we still find that at the period of which we speak, the land of Abraham's nativity also was defiled with idolatry; and we read that his own father and immediate relatives "served other gods." (*Joshua 24:2*.) "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and *I will make of thee a great nation*; and I will bless thee, and make thy name great; and *thou shall be a blessing*; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (*Genesis 12:1-3*.) It is not merely of Christ, the One Seed, this promise of blessing to the families of the earth is given; Abraham himself, and his seed generally as "a great nation," are also contemplated as the means of blessing—an idea which, being afterwards more fully developed, will become more apparent, as we proceed in tracing the history of its fulfilment.*HST July 5, 1843, page 137.14*

Obedient to the heavenly call, Abraham proceeded on the required journey, and having reached Haran, they remained there till his father's death, when he entered Canaan, enjoying the smile of divine favor, living there however, only a sojourner, pitching his tent wherever he came. While dwelling at Bethel, after his nephew, Lot, had departed from him, God again promised him a seed numerous as the dust of the earth, and to *himself* and *them* as a *possesion forever*, all the land which he then beheld, northward, and southward, and eastward, and westward.—*Genesis 13:14-17*.*HST July 5, 1843, page 137.15*

After the victory over the kings, and his re-receiving the blessing of Melchizedek, Abraham, whose faith in the promise of a seed, made to him ten years before, seems to have been severely tried, in answer to God's express assurance of protection and *reward*, asks, "What will thou give me, *seeing I go childless*, and the steward of my house is this Eliezer of Damascus?—*Genesis 15:1, 2*. Divine encouragement is vouchsafed, by the renewed assurance of a seed numerous as the stars of heaven. "And he *believed in the Lord*; and He counted it to him for righteousness."—*ver. 5, 6*.*HST July 5,*

1843, page 137.16

Still the faith and patience of the patriarch had yet to be farther tried, and farther strengthened through that trial. God having once more testified on the occasion just referred to, his purpose of giving to Abraham the land in which he now was, for an inheritance, the patriarch asked a sign or pledge, and Jehovah graciously covenanted in form with him. [21]"The meaning of the burning lamp that passed between the several limbs of the animals that Abraham sacrificed, has greatly perplexed our divines. It is thus explained by Mr Roberts in his 'Oriental Illustrations:—It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple' (as a witness). When an agreement of this kind has been broken, it will be said, 'Who would have thought this? for the lamp of the Temple was invoked' " And although he is told his seed were to be strangers in another land, and there to be afflicted 400 years, it is divinely promised that they should afterwards be brought out with great substance. "And in the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" *ver. 18*. If the seed are to be numerous, so are the boundaries of a land sufficiently large for a very numerous people. But the seed from which they were to spring was not yet given; and Abram was still to exercise believing trust in the faithfulness of Him who had promised.*HST July 5, 1843, page 137.17*

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly." *Genesis 17:1, 2*. An Almighty arm being thus again presented on which to lean, a demand of righteousness is made which that proffered strength fully justified, but, without which strength, compliance would have been impossible; and the assurance of a numerous seed is again given. On this interesting occasion, additional important circumstances are introduced;—God renews his covenant

with Abraham, and it is now promised that he shall be “a father of *many* nations.” His own name is therefore changed from Abram (‘a high father’) to Abraham, (‘the father of a *great* multitude,’) for, “saith the Lord, a father of *many nations* have I made thee.” The name of his wife, also, was changed from Sarai, (‘my princess,’) to Sarah, (‘*the* princess;’) for, “she shall be a mother of nations; kings of people shall be of her” and their faith in the truth of the promises of which these new names are expressive, was required to be manifested by their present adoption of the change, while no time is yet specified as that of their fulfilment. Abraham is, however, to be the progenitor of “kings,” and Jehovah is pledged to be a God to him and to his seed, and to give to them “all the land of Canaan for a n *everlasting possession*,” circumcision being enjoined as the token of the covenant.*HST July 5, 1843, page 138.1*

The day of Abraham’s joy at length draws near; for the Avenger, on his way to Sodom, the patriarch’s guest, now sets the time when the incredulous Sarah shall indeed give birth to the heir, in whom their seed is to be called. (*Genesis 18*.) And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.—*Genesis 21:1-4*. Not yet, however, have the trials of Abraham ceased; for “it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold here I am. And He said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”—*Genesis 22:1, 2*. Sad and doubtful mission to any but the father of the faithful; he, however, demands not the reason, nor questions its propriety. It is God that calls, and Abraham obeys with alacrity, and receives the high acknowledgment of divine approbation, for this the crowning act of a life, recorded at such length, in which true faith was throughout so conspicuous.*HST July 5, 1843, page 138.2*

The discipline to which Abraham was thus subjected, subsequent to his leaving his country, his kindred, and his father’s house; was

eminently fitted to qualify him, physically, mentally, and spiritually, for the place he was intended to fill as the great instructor of men. His faith in God as his divine guide was, as we have seen, peculiarly tested; as it is the most important of all human acquirements. Dwelling originally in Ur of the Chaldees, the Lord had called him to go to a land which should be shown unto him; "and he went out, not knowing whither he went." His wife old and childless, the Lord yet promised, "I will make of thee a great nation;" (*Genesis 12:2*.) "and he staggered not through unbelief." All the land of Canaan was promised to *him* and to his *seed*, but he nevertheless beheld it to be still entirely occupied by fierce and numerous nations, not easily to be dispossessed. He walked indeed by divine direction, the length and breadth of this promised land; still, however, he was all the days of his life but a sojourner in it; so that although God had absolutely promised it to *him* as an *everlasting possession*, He "*gave him none inheritance in it, no not so much as to set his foot on*;" and Abraham's faith continues even now in exercise, as he waits for the City which hath foundations.*HST July 5, 1843, page 138.3*

Every part of this dealing with the patriarch, was well fitted, as it was designed of God, to be to him the means of yet increasing that strength of faith which had already enabled him to become a pilgrim. The promised seed was long delayed; yet Abraham was assured that no stranger should be his heir. Sarah, becoming impatient, gave Hager, her maid, to the bosom of her husband, and Ishmael is born; but still "The son of the bond woman shall not be heir with the son of the free woman." (*Galatians 4:30*.) Sarah, ninety years old, at length conceives, and Isaac is born; but before he is grown to man's estate, Abraham is called to take his son whom he loved, and in whom all his hopes are centred, and in the land of Moriah to offer him for a burnt offering to the Lord; yet, in the purpose of his heart, by faith, "he that had received the promises, offered up his only-begotten son, of whom it was said, that *in Isaac* shall thy seed be called, accounting that God was able *to raise him up even from the dead* from whence also he had received him in a figure," for before the angel of the Lord interposed, he had taken the knife to slay his son.*HST July 5, 1843, page 138.4*

Besides typifying that wondrous transaction in prophetic prospect of

which Abraham called the name of the mount, Jehovah-jireh, saying, “In this mount the Lord will appear,” (as his words are rendered by all good critics,) he was thus also in a remarkable manner trained most perfectly to trust in God, ever hoping against hope, by finding continually the faithfulness of Him in whom he believed, and on whom he leaned. We have at once exemplified in this history of the Father of the faithful, the power of faith, and taught to admire how the Lord, strengthening faith by its exercise, was thus qualifiing him to be a noble example, and, by his experience, giving to his family, and, through them, to all the earth, the highest encouragement thus to follow in the footsteps of their great progenitor.*HST July 5, 1843, page 138.5*

I know, indeed, nothing to compare with Abraham’s conduct in his last great trial, in the history of any other mere man that has ever lived upon the earth. Every circumstance connected with God’s demand, was so trying to flesh and blood, and these very circumstances dwelt upon by God, as if to aggravate the amount of suffering, to be inflicted upon Abraham, unless help had been brought in an unwonted manner. The man living by sense must have said, ‘an injunction to the commission of murder!—of murder the most unnatural, that of a father imbrueing his hands in the blood of his own son, and that son his only son, his beloved son.’ The youth to be put to death, not in anger, nor in haste, nor in tumult, but calmly and deliberately, with full time allowed for reflection upon the bloody deed, and all its alarming consequences—enjoined over-night to prepare, and in the morning with the necessary materials to proceed upon the mysterious journey—to converse by the way with the intended and unsuspecting victim, who himself, by his questioning about the needed lamb, allowed not his father’s thoughts to be diverted from the wondrous object of his journey—to build an alter, to arrange the fuel-wood, to bind his son and lay him on it, to stretch forth his hand to take the knife, apparently fatal to all the fond hopes he had cherished in his son, that son in whom alone his seed were called! What could nerve the parents arm for such a deed, in such a case? Faith could! yes, the faith of Abraham enabled him to yeild obedience even in this trying hour—the faith that the God by whom the sacrifice of Isaac had been demanded, was able to raise him again from the dead, although Abraham had never witnessed a resurrection, nor knew of one having been seen

by others; for such a thing had not then been—although, like Job, he looked for one to come. This was indeed an amount of faith which rendered him a fit instructor of those who after him were to be the world's monitors, as to what is pleasing to the Lord.*HST July 5, 1843, page 138.6*

My dear friends, as well directly as indirectly, we, who are not of the circumcision, are called to profit by the example of Abraham's faith; for "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of *all them that believe*, though they be not circumcised; that righteousness might be inputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised."—*Romans 4:11, 12*. The trial of our faith is with God very precious, and therefore it is often subjected to the purifying—not that it should ever be found to fail, but that it may be mightily increased. Science lends us here a useful and appropriate illustration. When its disciples has imparted magnetic virtue to a bar of steel, and wishes to increase the power, he employs for this purpose, a method corresponding with that of the God of Abraham, in Abraham's case, and in the case of all who note and profit by his teaching. Instead of allowing the newly-formed magnet to lie unused, as if it would thereby acquire additional strength, he causes it immediately to be loaded with the full weight it is found able to sustain, and gradually from day to day, he increases this its burden by very slight additions. This has been found the most effectual way in which the desired object can be accomplished; while magnets have thus been formed of such power as to be able to suspend two or three times the weight they could lift at first—thus increasing their capacity by the very process of adding to their task of burden-bearing. So God deals with us. According to our increasing capacity of sustaining trial, he often adds yet more, for the very purpose of strengthening the faith in which already he has pleasure; and at all times he is making demands upon the faith of the strong, which he lays not on the weak, seeing that the latter would thereby be destroyed, instead of being enlarged. This is beautifully illustrated in the case of Job. In the first testimony which we have of this patriarch, he is divinely declared to have been "perfect and upright, and one that feared

God, and eschewed evil,"—"none like him in the earth."—*Job 1:1, 8*. He is however, made to feel how little comparatively his faith had hitherto been brought into exercise (*Job 6:5*.) He had comforted others, and instructed them, (*chap. 4:3-5*.) and now he is to be better qualified for such heavenly work—and this *by trials* of the severest kind. And so it proved; for his manifold and varied calamities resulted in the remarkable confession, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee Wherefore *I abhor myself* and repent in dust and ashes."—*Job 42:5, 6*. And so it was in like manner with Abraham. By gradual increase of demand upon his faith, and that demand being uniformly justified by the fulfilment of the divine promises, he ultimately attains a degree of confidence in God, from which at the outset he may have been at a great distance, marked as his career is by repeat. ed failures, when put to trials much less severe.*HST July 5, 1843, page 138.7*

This view of God's purpose in the call of Abraham and his seed, is well confirmed and illustrated in the divine communication to him when Sodom and Gomorrah were about to be destroyed for their wickedness. "And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, *and all the nations of the earth shad be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment*."—*Genesis 18:17-19*. Not only should his descendants be the people of whom as concerning the flesh Christ should come, but they themselves were nationally to be a blessing unto all other nations; for God knew Abraham's faithfulness and diligence in instructing his children and his house, and he foresaw as the blessed result that they also should keep the way the Lord; while others when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts was darkened. (*Romans 1:22*.) Abraham was known of God as one who had not only tasted that the Lord is gracious, but who realizing the important place in which he stood as God's witness, was training his children and domestics both by example and by precept to keep the way of the Lord, and to do justice and judgment. He was thus preparing a race of descendants who walking in the footsteps of their father's faith, might serve as a light

to enlighten the nations amid the darkness which brooded over them concerning the dealings and desires of the righteous Lord.*HST July 5, 1843, page 139.1*

Mindful still of his offspring, notwithstanding all their perversity, and ever contriving for their good, God was now organising a scheme for the instruction of men, through the house of him whom he condescended to call His "friend;" and, therefore, before inflicting vengeance on the guilty cities of the plain, he would explain to Abraham more fully and distinctly the principle of His righteous government, which rendered necessary the impending judgment—that as the patriarch would teach his family to keep the way of the Lord—and that as he would not only himself become a great and mighty nation, but that through him all the nations of the earth should be blessed, the righteous ruler would first expound to him the principle of his proceedure, in this intended act of awful overthrow. He would not hide this from Abraham, *because* of the patriarch's desire to impart to others a knowledge of the way of the Lord; thus being the very *reason* assigned by the Most High, for his condescension upon this occasion—"*for* I know him that he will command his children and household after him, and *they shall keep* the way of the Lord, to do justice and judgment."*HST July 5, 1843, page 139.2*

This truly paternal anxiety for the spiritual welfare of his family, divinely approved, in Abraham, is beautifully exhibited in the care he afterwards manifested that Isaac should not be united in marriage to any of the daughters of the grossly wicked and doomed nations of Canaan. And the happy result of the training of his household is no less conspicuous in the religious conduct of his steward Eleazer while on this delicate embassy. The birth of Isaac had marred the prospect which this faithful domestic had long enjoyed, of being himself his master's heir. Yet still he is found the faithful, disinterested, devoted servant, to whom can best be entrusted this important charge. And while he exercises all due discretion, in the spirit of Abraham himself, he asks in prayer from God guidance and success in his mission, and ascribes to Him the praise when both were vouchsafed.—*Genesis 24:12-27, 53*.*HST July 5, 1843, page 139.3*

co ncluded in our next.*HST July 5, 1843, page 139.4*

Important Truths

JVHe

What are the signs that the expected Millennium is approaching? Hear the New York Observer. Its leading editorial last week is a comment on the statement of the Unitarian paper in Boston: “The leaven of Unitarianism now working in the Calvinistic churches, is one of the most remarkable signs of our age.”*HST July 5, 1843, page 139.5*

On this, the editor of the leading Presbyterian paper in America says:*HST July 5, 1843, page 139.6*

“In those churches where preachers of late years, siezed with a mania for intellectual preaching as distinguished from spiritual, have been smitten with the soulless beauties of transcendentalism, and rising above the dull atmosphere of old and homely truths which have been from childhood their vital breath, now live and think, and preach in a world of thought all new to them, and all unknown and unintelligible to their hearers; in those churches ‘the leaven of Unitarianism is working,’ and bye, and bye, it may leaven the lump.*HST July 5, 1843, page 139.7*

“It has been our misfortune, occasionally, to be under the necessity of listening to a sermon from preachers of this stamp; men whose views are, in truth, of the transcendental school, or who affect the transcendental style; men, whose preaching meets precisely the Scotchman’s definition of metaphysics, ‘where the hearer does not know what the speaker means, and the speaker does not know what he means himself;’ and we have not been surprised that men become infidels under such preaching. He who professes to preach the gospel, professes to preach Christ and him crucified, and when a congregation of ungodly men hear from the pulpit nothing but the vapid essays of a transcendentalist, they must feel that he, who thus seeks to entertain and not to convert them, does not believe in the spirituality of the gospel, and if they soon learn to despise the orthodox faith, and love that which denies depravity, and

atonement, and regeneration, and all that is distinctive in the gospel as a Christian system, the result is as natural from the cause, as winter after the summer's sun has gone, or death when the spirit has been called away.*HST July 5, 1843, page 139.8*

"At the risk of being compelled to give the proof, we hazard the opinion that this soulless style of preaching is finding its way into our pulpits.*HST July 5, 1843, page 139.9*

"To arrest the progress of such an evil, to save our churches from sliding into error, and to bring sinners to repentance, the gospel must be preached in its purity, pointedness, and power. The truth is the instrument; the truth of God, and not the imaginings of conceited men. Fox in his Martyrology gives in these well chosen words, the sum and substance of the preaching of Bradford, one of those who went to heaven in a chariot of fire by the order of Bloody Mary. 'Sharply he pointed out and reproved sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to godly life.'*HST July 5, 1843, page 139.10*

"That was martyr preaching. If the fear of the faggot and flame is needed to rouse the ministry, if men will preach like that only when martyrdom is the reward set before them, we would almost pray, God send us persecution. Let the Romanists for a season have the power, and let the ministers of Christ be fired with apostolic and martyr zeal, and their lips, touched with living coals from the alter before the throne, shall be eloquent for the truth, and error confounded and affrighted shall flee away. But *in days of peace and prosperity, the style of preaching degenerates; the spirit and the power fail; and in the very season when no danger is apparent, and gradual advancement in truth and righteousness is expected as a matter of course, then the enemy, by night, deposites in this pulpit and that, a little leaven of heresy, and while men sleep, the work goes on, like poison, that stupefies to destroy*."*HST July 5, 1843, page 139.11*

Religion.—How much religion have I? Just as much as you act out in practice.—Religion is not like bank stock, which can be locked except when needed for occasional use. Yet many persons seem to consider it as something, which can be kept in reserve, laid away in

the heart, or only to be displayed on special occasions. What opinion should we form of the man who should inquire, “How much wisdom do I possess?” We should say just so much and no more as you exhibit in practice. But he replies, “I use but little, it is true. My plans and conduct do not denote much, if any; yet I have a supply for occasional use.” This would crown the evidence of his folly.—But religion is as unlikely to be locked up as wisdom. Then how much religion do you act out? That is all you have.*HST July 5, 1843, page 139.12*

SIGNS OF THE TIMES

JVHe

“The Lord is at Hand.”
BOSTON, JULY 5, 1843.

The Decree in the seventh of Artixerxes Longimanus. The question is often asked why we date the seventy weeks from the date of this decree, when there are three other periods when decrees were given respecting Jerusalem? We answer, according to *Daniel 7:25*, the 70 weeks were to date “from the going forth of the commandment to restore and to build Jerusalem, and the walls were to be built in troublous times.” The decree in the first year of Cyrus, it will be seen by *Ezra 1st*. had reference only to the building a house at Jerusalem.*HST July 5, 1843, page 140.1*

Under this decree the foundation of the walls of the temple were laid, but they were troubled in building, and the work was made by force to cease. See *Ezra 4th*. The seventy weeks therefore could not be dated from this decree, as it had no respect to the restoring and rebuilding of Jerusalem. In the reign of Darius, the decree of Cyrus “was found at Achmetha, in the palace,” and was again renewed; and under this decree, the “house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius,” *Ezra 6:15, 16*, and the house was dedicated with joy. This being all the second decree had reference to, the seventy weeks could not date from it.*HST July 5, 1843, page 140.2*

The next decree is found in *Ezra 7th*, in the seventh year of the

reign of Artixerxes Longimanus. This decree could not have reference to the building of the temple for that was finished and dedicated. Some contend that it only had reference to the purchasing of offerings for sacrifices at the temple. But it could not be limited to this, for the decree says, *verse 18th*, "And *whatsoever* shall seem good to thee and thy brethren to do with the *rest* of the silver and gold, *that do* after the will of your God." 21st verse, "*whatsoever* Ezra the priest, the scribe of the law of the God of heaven shall require of you, it be *done speedily*." It will be thus seen that unlimited power was given to Ezra to do according to his pleasure. Moreover we see by the prayer of *Ezra 9:9*, that he did consider it a decree to rebuild the *wall* of Jerusalem. "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a WALL in Judah and in Jerusalem." Under this decree the wall was begun; and the decree in the 20th of Artixerxes, is evidently only a renewal of this same decree. See *Nehemiah 2:7, 8*, It consisted of only two letters, one to the governors beyond the river, that Nehemiah be carried safely over—and the other to Asaph the keeper of the kings forest, that timber be given for the wall, etc. "Moreover, I said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest; that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."*HST July 5, 1843, page 140.3*

As no new decree was here made to rebuild Jerusalem, the seventy weeks can only be dated from the seventh of Artixerxes, B. C. 457. That that is the true time from which to date the seventy weeks is farther proved by the fact that the wall was rebuilt in seven weeks or 49 years in troublous times, being finished under Nehemiah. Also from that decree to Messiah the prince when he entered on his public ministry was seven weeks and threescore and two weeks or sixty-nine weeks. And the one week during which Christ confirmed the covenant with many, completes the seventy, and brings us down to A. D. 33, the end of the 70 weeks. It would therefore seem

to be established past a doubt that the decree of the seventh year of Artixerxes, is the decree from which the seventy weeks and 2300 days are to be dated.*HST July 5, 1843, page 140.4*

"The Balm of Gilead," (Universalist,) informs its readers that they have nothing to hope or fear from any future coming of Christ. Its editors claim that they "are already saved." If so, if they are already saved in the full sense, then they have no salvation to hope for in the future, and if none in the future, they have all the heaven they expect to enjoy. If they are now saved, then the salvation of all men must be in this life, and as salvation here, does not make all men happy, it follows that all men with such a salvation will not be sure of happiness in the future state.*HST July 5, 1843, page 140.5*

The "Balm" says that "none but such as possess a spirit of demons *could* desire to witness such a scene as the advocates of Millerism have *predicted* will be witnessed the present year." Now the editors of that paper know that we make no *predictions* whatever as to the events which will take place at Christ's coming. We take the Bible and read what saith the Lord in passages like the following, and parallel Scriptures. *Malachi 4:1*, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Jeremiah 25:30-33*, "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." *Daniel 12:1-3*, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation

even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." *Matthew 24:30*, "And then shall appear the sign of the Sun of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."*HST July 5, 1843, page 140.6*

If therefore Universalists believe no such predictions, then they do not believe the word of God. They attempt to evade the question by saying that such is figurative language. If it is figurative then it will be fulfilled figuratively, and the events at Christ's coming, will only be in accordance with the true meaning of the words; and therefore such predictions do not cause the Universalists to oppose this doctrine.*HST July 5, 1843, page 140.7*

It is a singular fact that when we express our belief *in the language of Scripture* Universalists do not hesitate to say they disbelieve it, and yet when you show them the same language in the word of God, they reply it is figurative.*HST July 5, 1843, page 140.8*

Ask a Universalist if the word *damned* means future punishment, and he will reply no; but ask him if he believes that he that believeth not will be damned and he will also tell you no.*HST July 5, 1843, page 140.9*

The great secret of Universalists opposition to the doctrine that Christ will soon come again to this earth is, they fear that if he does come, it will prove true that that day will burn as an oven, and that all the proud and all that do wickedly will be stubble.*HST July 5, 1843, page 140.10*

Answer to the enquiries of "H."

JVHe

1st. If the Sanctuary is to be cleansed at the end of the 2300 days, must not that precede the coming of Christ? Ans. Christ will himself come to cleanse the sanctuary. If the Sanctuary is the church, we read, *2 Thessalonians 2*. that the Man of Sin will sit in the *temple* of God until he is destroyed by the brightness of Christ's *coming*. If the Sanctuary is the world, we read, *Matthew 13*. that "in the end of the world, the Son of Man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."*HST July 5, 1843, page 140.11*

2nd. "The Savior told his disciples that the wheat and tares should grow together till the harvest, and then he would send his angels and gather the tares together, *first* in bundles to burn them. Also in the parable of the "net and fishes." He will send forth his angels, and gather out of his kingdom all things that offend." Now if these events have not taken place, may not those who are looking for the Lord previous to these things, be mistaken?" Ans. Those things will not take place until the Lord comes, for we read, *Matthew 25*. that "When the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory, and before him shall be gathered all nations. "Also in *Matthew 24:30, 31*, we read, "And they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Christ must therefore come, and send forth the angels at his coming. Again, in the parable of the tares and wheat, the wicked are to be bound in bundles to be burned, *first*, before the wheat is gathered in the barn, i. e. into the new earth; and not first before the coming of Christ,or the gathering together of the elect at his coming. Those therefore who are expecting the Lord will delay his coming until other events are fulfilled, will be in danger of the Lord's coming in a day when they look not for him, and in an hour that they are not aware of. "What I say unto you I say unto all, Watch."*HST July 5, 1843, page 140.12*

Christian Courtesy

JVHe

We can but notice how those of the religious press who have been the most enraged at the doctrine of the advent near, regard each other.*HST July 5, 1843, page 141.1*

If it is admitted that they speak the truth respecting themselves, we hope we shall be guilty of nothing that will call forth their approval. We copy the following from the Christian Reflector, in reference to some remarks that Parsons Cook made before the general Assembly of the Old School Presbyterian church, respecting the "sad havoc" made by "Millerism" in the Baptist and other churches. The Reflector says:—*HST July 5, 1843, page 141.2*

"It is not merely a slight mistake, a little *exaggeration* of the truth—it is a great and an unequivocal FALSEHOOD; and if it were not for using unseemly words, we should say, it is *an infamous libel on the denomination*."*HST July 5, 1843, page 141.3*

Again:—*HST July 5, 1843, page 141.4*

"Mr. Cook is one of the editors of the New England Puritan, and if the *religious press* is to be conducted by men who, to gratify mere *sectarian spleen*, can exhibit such an *entire recklessness of the truth*—can make the most *astounding* mis-statements *at haphazard*, and declare them to be the result of "an actual examination of statistics,"alas! for the *purity* or the *influence* of *that press*, whose integrity and honor we are bound to preserve and maintain."*HST July 5, 1843, page 141.5*

That there is more truth than poetry in those remarks of the Reflector, we are not prepared to deny; for some of Mr. Cooks "mis-statements at haphazard," respecting the advent cause, put forth as truth, prove too well that he is open to such imputations. But we allude to this to show that while the Rev. H. A. Graves, the editor of the Reflector uses such language in reference to Mr. Cook, he admits articles into his own paper, respecting the advent, which makes his language applicable to himself. We quote the following from the same Reflector that contained the above references to Mr. Cook.*HST July 5, 1843, page 141.6*

"The advocates of the doctrine of the second advent in 1843, boast of having several different modes of calculating, from the

prophecies of Daniel, all of which unite in fixing the event in the present year. This show of arrangement is quite imposing, and with many persons, comes with all the authority of demonstration. In addition to these numerous proofs from prophecy, chronology and history, many independent proofs have been announced from time to time, such as the reported mortality of the "*sycamores*," alias, buttonwoods, last year, which Mr. Miller called in as a proof of his theory, but which, as if in mockery of his prophetic illumination, have since come to life; the earthquake at Cape Hatien, appearances in the sun and stars, and above all, the comet, which certainly was the lucifer match to burn up this world of ours."*HST July 5, 1843, page 141.7*

That Mr. Miller ever called in any such proof as that, it will be necessary for Mr. Graves to bring forward some evidence, in order to avoid the application of his language to himself.*HST July 5, 1843, page 141.8*

Again we quote,—*HST July 5, 1843, page 141.9*

"It was reported to me by a clergyman who knew it to be a fact, and as it forms a new and independent proof of the truth of Millerism, the advocates of that doctrine must be gratified to see it inprint. A certain farmer was much tried in mind in regard to the truth of Millerism; till at last, after praying over it a great while, he concluded to submit it to the Lord, and to pray that the Lord would give him some *sign*, to settle the question for him. Soon after he went to market with a load of hay, and on weighing it off,—and lo! and behold!! his load of hay weighed exactly 1843 pounds!!! This settled the question with him. The world is to come to an end in 1843. *And this is in fact the* best proof which has *yet appeared* of Mr. Miller's theory."*HST July 5, 1843, page 141.10*

This last needs no comment.—A man who will give such foolish story as better proof of the advent than the word of God, needs no reply.*HST July 5, 1843, page 141.11*

Dr. Weeks, vs. Dr. Weeks

JVHe

or the mistakes of Weeksism.*HST July 5, 1843, page 141.12*

In No. 6 of his mistakes of Millerism he begins as follows:*HST July 5, 1843, page 141.13*

“In my last number I pointed out some of the mistakes of Mr. Miller in relation to the downfall of Paganism in the Roman empire. To make his prophetic periods end in 1843, it is necessary that paganism should fall in 508. But I showed by extracts from historians of undisputed authority, that *paganism fell in the Roman empire, long before that time*, there being no pagan emperor after Julian, who died in 363, and all the emperors who followed him being professed Christians. After the governing power of the empire ceased to support paganism, and used its influence to support Christianity, the Roman empire was no longer pagan.”*HST July 5, 1843, page 141.14*

In the same article he has given it as Mr. Miller”s 140th mistake that paganism did not cease till long after 508. He says:*HST July 5, 1843, page 141.15*

“But the *greatest mistake* in relation to this matter is, to affirm that paganism *ceased* in 508. The Saxons in Britain, whom all reckon one of the *ten* kingdoms, had the gospel first introduced among them in the year 597, and did not cease to have pagan kings till about 666. The Lombards in Italy were pagans till the year 585. and the gospel did not prevail in Hungary before 989.”*HST July 5, 1843, page 141.16*

1st. Paganism could not have ceased in 508 because it ceased long *before* that.*HST July 5, 1843, page 141.17*

2nd. Another mistake, paganism did not cease in 508 because it existed long *after* that. Such is the *logic* that grave and reverend doctors of divinity are obliged to use, to disprove that the coming of the Lord draweth nigh.*HST July 5, 1843, page 141.18*

New Work

JVHe

The “Millennial Harp,” part *second* will be out in a few days. It has been compiled with great care and will contain a choice collection of advent tunes, and songs of Zion, which, we trust will add to the interest of our social meetings, in being sung to the praise of the Lord.*HST July 5, 1843, page 141.19*

“Praise ye the Lord. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the lould cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.”*HST July 5, 1843, page 141.20*

Evidence of returning Sanity

JVHe

It is said that a Millerite went into a shop recently, and wished to obtain a new ascension robe, declaring that his old one had been made so long it was quite out of fashion. We don’t believe a word of it.*HST July 5, 1843, page 141.21*

Olive Branch.*HST July 5, 1843, page 141.22*

It seems from the above, that the editors of the Olive Branch have so far returned to a slate of moral sensibility, that they declare their disbelief of their own assertions.*HST July 5, 1843, page 141.23*

Hear what our Lord saith, *Mark 8:38*, “Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”*HST July 5, 1843, page 141.24*

High Handed measure of the New York Presbytery

JVHe

In November last, the Rev. John Lillie, presented to that presbytery a regular certificate of dismission, and recommendation from the

classes of N. York, which is under the care of an ecclesiastical body in correspondance with that presbytery. Mr. Lillie submitted to an examination in compliance with the rules of the Presbytery, which examination was *entirely satisfactory*, and he declared himself willing sincerely, and cordialy to receive and adopt the Confession of Faith of that church, as the confession of his faith, and to answer in the affirmative all the questions proposed to the candidates for the ministry. Then the Presbytery proceeded to question him on subjects not named in the public standards of that church, which had always been regarded as matters of opinion and private judgment, a new test of ministerial communion.*HST July 5, 1843, page 141.25*

In this examination he avowed his belief in a personal pre-millennial Advent of Christ, and that he will reign with his risen and changed saints at least 1000 years. For this cause alone the Presbytery rejected him, but refused to assign or record the reason of his rejection.*HST July 5, 1843, page 141.26*

He denied any connection with the doctrine of the Advent in 1843, but merely Believed in the pre-millennial Advent, as millions in all ages have believed it. This result shows the growing disposition there is in the church, to erase from its connection all traces of this holy and ancient doctrine.*HST July 5, 1843, page 141.27*

Among other protests presented to the spring session of that Presbytery, was one from Rev. John M. Knobs, from which we quote the following.*HST July 5, 1843, page 141.28*

“The undersigned believes that the views avowed by Mr. Lillie relate to points and details on which the standards assert nothing; that they are at least, as reconciliable with the declarations of the standards as the views which the majority are supposed by the undersigned;to prefer; that at the worst, they can be considered only as fanciful expositions of the passages of scripture on which they are founded; that they are sustained apparently by the literal language of those scriptures; that such views have always been admitted to be, if not correct, at least such as are to be safely allowed, as being in themselves innocent; that in the present state of our knowledge respecting unfulfilled prophecy, there is a call for

mutual forbearance; and that these particular views are at this moment held and published by ministers of the Presbyterian Church without censure.*HST July 5, 1843, page 141.29*

The majority, *arguendo*, attributed to Mr. Lillie, views which he not only did not avow, but from which—when it was insinuated that he held, but concealed them, or the *apprehension was expressed that he might fall into them*!—he expressed his dissent and abhorence: *e. g*. the views of the Fifth monarchy men—and those which are attributed to the recent sect of the Millerites—whose leading and distinctive tenets are utterly inconsistent with those avowed by Mr. Lillie.*HST July 5, 1843, page 141.30*

The majority also drew certain reprobated conclusions from his avowed views, which Mr. Lillie I would not admit, and which the undersigned deems to have been illogically inferred.*HST July 5, 1843, page 141.31*

The majority refused to adopt a motion for recording the ground, and so far as the undersigned remembers the only reason which they specified and urged in their argument against the reception of Mr. Lillie, which reason manifestly governed the decision. One of the majority, distinctly avowed, that his vote *for* the reception of Mr. Lillie was arrested by the developement of his views on the subject of the Millennium, and of the coming of Christ; and others spoke to the same purpose.*HST July 5, 1843, page 141.32*

The undersigned by no means intends to take the ground that the Presbytery is bound in every case to record at length their reasons for a decision. For perhaps it would be impracticable to do so, in some cases; as when different individuals have been governed by separate and independent motives—*and some of these not expressed at all*; and in other cases, an allowable discretion would suggest to record a simple decision without specifying reasons provided no great principle be involved, and no right be invaded."*HST July 5, 1843, page 141.33*

The following letter from Vermont shows that the same principle is there at work.*HST July 5, 1843, page 142.1*

The cause in Vermont

JVHe

Dear Brother.—I have delayed writing for some time in hopes that some more able hand would inform you of the state of things in this part of Vermont. During the winter brother Green lectured with excellent effect, in most of the towns in this region, but the work of grace seems to be finished about here. I am forcibly reminded of the state of things just before Christ finished his mission. So many became offended with the plain truth that nothing could be done. Opposers of the Advent near, seem to be banded—pledged together that nothing more shall be done, the most deadly opposition is made by the Pastors and principle of the flock—so we can see the force of the awful warning of Jeremiah in the *last verse of 25*. chapter.*HST July 5, 1843, page 142.2*

The Association of Congregational ministers with which I am connected—(which too is called the most liberal in the State,) have passed a resolve that will exclude all further teaching in this name—for it is enacted that no Congregational minister shall preach or lecture in any town where the minister is opposed if "all the church and people do wish to hear."*HST July 5, 1843, page 142.3*

This seems like the words of the prophet *Ezekiel 3:25-27*. "But thou, O son of man, behold, they shall put bands up on thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shah be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house"*HST July 5, 1843, page 142.4*

Now we have pitied the poor Methodists and others under Episcopacy, and boasted of the democracy of our broad and liberal platform. In many towns, the larger portion of the church (common people) are willing, and even anxious to hear on the subject, but some two or three of the more popular and mighty ones, will manage to overrule the whole, and such men of course do not want to see Jesus.*HST July 5, 1843, page 142.5*

One thing seems astonishing to me. Our clergy pretend to believe

that Christ will come; and that according to the apostle, we ought to love his appearing—now why do they not sometimes preach these doctrines, and so keep out of the hands of the infidels? Now in this region the Universalists are better pleased with the" Orthodox" preaching, than their own—pay liberally—and in many cases bless the ministers, even with profane lips—for, an oath—and a promise to pay such a man for preaching, "my Lord delayeth his coming," is very common. The work seems to be done—for poor souls in this region: those who are looking for their Lord are strong in their faith —while the bands of the scoffer and the evil servant seem to be made strong. For four years past I have encountered many trials, while holding to this glorious doctrine—but I have a hope that is truly an anchor to the soul—the year of my Redeemer is come.*HST July 5, 1843, page 142.6*

How much better will the child of God feel, if, (I use it with reverence,) he should love his Savior and his appearing, so as to take too little evidence, and be deceived in regard to the times: then he would on the ground of the infidel and scoffer, treating the whole subject with bitterness and wrath.*HST July 5, 1843, page 142.7*

Now I would most solemnly entreat my brethren in the ministry, and members of Zion generally to pause, look around you, and see who are your friends! How can it be that you can feel right in regard to this doctrine, and feel just as the Deist, the Universalist, the drunken and the vile do, and still be a separate, peculiar people? Now can we apply the words of Christ in *Luke 21:28*, or of Paul in *1 Thessalonians 4:18*, or, of the apostle to Timothy 2 epistle *2 Timothy 4:8*: and as ministers, drive from "their pulpits!" all those brethren who would give a reason for their hope, or as members of Christ's body, prefer the preaching even of Universalits, that their Savior is never to *come* to the once glorious hope, Israel concerning Israel's God?*HST July 5, 1843, page 142.8*

Brethren we are on the very borders of the Judgment, it is time for us to be separate from those who know not God, if we would escape the destruction mentioned by Paul in *2 Thessalonians 1* chapter.*HST July 5, 1843, page 142.9*

My hope is strong, and so is my faith in this blessed cause. Yours

truly.*HST July 5, 1843, page 142.10*

Lymen Lovewell.*HST July 5, 1843, page 142.11*

Richmond, June 7*th*, 1843.*HST July 5, 1843, page 142.12*

Thoughts on the closing Year of Time

JVHe

Dear Brother,—We have gained the last yielding sands of time! this year, like a convergeing glass, collects all the prophetical rays into a briliant focus, and shows our feet to be just on the verge of the circle of eternal years. To *this* year has the eye of every prophet turned, whose vision has extended to the consummation, while searching what, or what manner of time the Spirit of Christ which was in him did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. What scenes are in the circle of twelve months from this time! The desolations of the seven last plagues, paleness on every cheek, every eye glassy, every lip trembling, every knee smiting its fellow knee, the nations angry, the wicked blaspheming God because of their sores, groping their way in more than Egyptian darkness, gnashing their teeth for very anguish, coming up out of the pit and falling into the snare, or avoiding the snare and falling into the pit, crying even unto God, but he will not hear them, wailing, and saying, “The harvest is past the summer is ended and we are not saved,” we have sowed unto the flesh and must reap corruption, while the earth shall roar, and heave, and quiver and reel, and “old ocean” boil with internal convulsions until the slain of the Lord shall fill the earth from one end of it, even unto the other end of it; and “ruin drive her ploughshare over creation.” “Then shall there be such a time of trouble as never was since there was a nation even to that same time, and at that time shall thy people be delivered, every one that shall be found written in the book.*HST July 5, 1843, page 142.13*

What terror and glory joined in their extremes!*HST July 5, 1843, page 142.14*

Our God in grandeur, and the world on fire!*HST July 5, 1843, page*

142.15

But ye saints of God, who now are persecuted for righteousness sake, for living godly in Christ Jesus, whose faith is like gold tried in the fire, though it is now despised it shall be found unto praise, honor, and glory, at the appearing of our Lord Jesus Christ! Your "deliverance" is at hand! Oh my brethren, are these events within the round of a few short months at most! Are we indeed to behold that loved and lovely Savior of whom we have read, heard, and thought so much, in whose name we have asked and received so many blessings? Yes, He that is to come will come and will not tarry. The glory that will cover his head will surpass that of as many suns as there were thorns in the wreath which once encircled it, and clothed with a radiant robe of stars, shall be seated upon the throne of his glory, those hands which were once nailed to the cross shall wave the sceptre of boundless, infinite, eternal dominion, and tip the bolts of final wrath upon his enemies, those feet which were nailed to the accursed tree, while mocking rebels were insulting his pretensions to power, shall stand on Mount Olivet, and it shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south; and the valley of the mountains shall reach unto Azal.*HST July 5, 1843, page 142.16*

He shall be attended by countless troops of angels, so awfully glorious, that the presence of one of them overcame Daniel, which he shall disperse to the four winds as rays of light, to gather his saints of every age from one end of heaven to the other. Thrice blessed day! Abraham, Isaac, and Jacob shall be there, Moses, Elias, Daniel and all the prophets; the apostles of the Lamb, the martyrs, and all the saints of every age and land, from Abel to the last saint sealed in 1843. O may I have some humble place in "that band," and join in swelling the long, loud, harmonious hallelujah, the sound of which John described as being "like the sound of many waters, like the voice of mighty thunderings."*HST July 5, 1843, page 142.17*

Tell, then, my brethren, no longer of crosses, but of crowns, of persecutions, but of glory, for his reward is with him, and his work

before him. Yes, we are strewing our last tears, and offering the last prayers that will ever be put into the golden censor, and be borne with acceptance before the Father by our High Priest, before he cometh out of his place (the mediatorial seat,) to punish all the inhabitants of the earth for their iniquity; preaching and hearing our last sermons, enduring our last persecutions; for soon will the hail sweep away the refuge of lies; making our last sacrifices, and enduring self-denial, and confessing the Savior for the last time; and finally, are closing up our whole probation for eternity! A point of time, a moment's space, removes us to yon heavenly place or shuts us up in hell. We have already gained the rapids, and the roar of the leaping cataract, is thickening upon our ears.*HST July 5, 1843, page 142.18*

Knowing the time, that now it is high time to awaken out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and put on the armor of light, let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lust thereof. *Mark 13:37*, "And what I say unto you I say unto all WATCH!"*HST July 5, 1843, page 142.19*

J. E. J.*HST July 5, 1843, page 142.20*

Extract from Letter of G. W. Barnes

JVHe

Dear Brother Himes,—The first that inclined me to think the advent doctrine might be true, was the unchristian remarks about brother Miller, which often appeared in political papers. For as God has said to his disciples, "if ye were of the world, the world would love his own," 1 thought the hatred of the world to Mr. Miller and his doctrine, was one evidence that it was of God. This made me desirous of seeing Mr. Miller's Lectures, remembering that the wise man has said he that answereth a matter before he heareth it, it is folly and shame unto him.*HST July 5, 1843, page 142.21*

I accordingly obtained them, and read them with great interest; and I found them altogether different from what I expected. It seemed to me he had the Bible for his guide, and the Holy Spirit for his teacher, that the Spirit and word did agree, and that therefore it must be the truth of God; and never, from that time, could I raise one objection against the time being revealed. Never before did I see such a harmony in the blessed Bible. The prophecies which were once dark and mysterious, now seemed clear. My interest in reading the Bible has now greatly increased. Probably I have read it more within sixteen months, than in four or five years before. I feel truly grateful that I live in the days of the sounding of the midnight cry, when my Savior is soon to be revealed, to be glorified in his saints, and to be admired in all them that believe. But notwithstanding the peace of mind that I enjoy, my heart is truly pained when I realize the awful judgments which are about to be poured out upon those who know not God and obey not the gospel; and especially to hear many who profess to teach the way of God in truth, crying peace and safety when sudden destruction awaiteth them. I feel that while they profess to be a guide to the blind, they have need that one teach them even the first principles of the oracles of God. O that the fruits of the Spirit as described *2 Peter 1:5-7*, might dwell richly in their souls, that they may be no longer barren nor unfruitful in the work of the Lord, but rightly dividing the word, might be enabled to give every one a portion in due season, that when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away. I am firm and unwavering in my belief that soon the clouds will reveal my blessed" Lord. And I am daily striving to hold myself in readiness to meet him, that I may be admitted to the marriage supper of the Lamb. I feel that it will be a joyful meeting. O glorious day, O blessed hope. My soul rejoices in the thought. Then "The meek shall inherit the earth, and delight themselves in the abundance of peace." Then "the redeemed of the Lord shall return to Zion; everlasting joy shall be upon their heads, and sorrow and mourning shall flee away." Never, till of late did I feel the force of the expression of the apostle, when he exhorted his brethren to be patient unto the coming of Christ. But how does this exhortation apply to those who have need of patience even to hear about it without getting angry, instead of its affording them any consolation. I have seen many of this last named class during the past winter, and have not to seek far to find enough of them at the

present time. I know they say they love the appearing of Christ. But it seems to me, that in works they deny it: and faith without works is dead. I have been, and still am, truly in perils amongst false brethren. Out of 160 members belonging with myself to the church in E. Washington, I know not of more than a dozen who profess to believe we can know any thing about the time when Jesus shall appear; or seem to understand any thing about the midnight cry; though I trust there are more than this number who are well meaning, and whom God will deliver out of the hands of those who are trying to ease their consciences by telling them all is well. The 13th chapter of Ezekiel I have often read, and it appears to me that there is hope in their case.*HST July 5, 1843, page 142.22*

In the west part of Hillsborough, where I reside, there has been a precious revival this past winter, under the labors of brother Weston, many of the impenitent have been awakened, and brought to submit to Jesus; and with many Christians who were also quickened, are rejoicing in, and looking for the appearing of Christ. We do not forsake the assembling of ourselves together, but exhort one another daily, and so much the more as we see the day approaching. Perhaps there are few who believe in Christ's speedy coming who have more slander and abuse heaped upon them than myself. Yet none of these things move me. I am endeavoring by all means to attain unto the resurrection of the just, and to do my blessed Master's will; that when he shall appear I may be like him, and appear with him in glory. I feel that it is enough for the servant that he be as his Master, who said, "if they have persecuted me, they will also persecute you." "If you be reproached for the name of Christ happy are ye." "If we suffer we shall also reign with him." I feel that these blessed promises applied to my heart, more than compensate me for all 1 have yet suffered.*HST July 5, 1843, page 143.1*

It is my ardent desire that all who believe in Christ's speedy coming, may purify themselves even as he is pure. That we may even be enabled to overcome evil with good. That none of us may suffer as an evil doer, but that if we suffer, it may be for righteousness sake.*HST July 5, 1843, page 143.2*

May we blend the wisdom of the serpent with the harmlessness of

the dove, that our efforts may be effectual in winning souls to Christ, and that while we suffer according to the will of God we may commit the keeping of our souls to him in well-doing as unto a faithful Creator. I pray God that our whole soul, body and spirit, may he preserved blameless unto the coining of our Lord Jesus Christ.*HST July 5, 1843, page 143.3*

Yours in the joyful prospect of this blessed consummation. *Hillsborough June* 13, 1843.*HST July 5, 1843, page 143.4*

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.*HST July 5, 1843, page 143.5*

The Prophecies

JVHe

The zeal of Moses Stuart, D. D. of Andover, against “Millerism,” has betrayed him into admissions and assertions, which if true, not only break down the principal barriers between Popery and Protestantism, but also nearly all the defences of Orthodoxy against Universalism. If I were satisfied that his prophetic expositions were correct, I should at once despair of meeting the Universalists and the Roman Catholics with any scriptural logic worth the name. Why, Professor Stuart says that the entice book of Daniel’s Prophecy was fulfilled 1800 years ago! The book of Revelation excepting the two or three last chapters, have also long since been fulfilled!! The 24th and 25th chapters of Matthew were fulfilled completely, at the destruction of Jerusalem by the Romans!!! As for Prophetic Chronology,” Mr. Stuart sweeps away with one dash of his pen the general, nay, universal belief of the Protestant Church. With quiet dogmatism such as few beside himself can use, he throws back into the darkness of the middle ages, all the best fruits of the Reformation, and all the best directed researches of expositors since the immortal Luther first asserted and maintained the right of private judgment.*HST July 5, 1843, page 143.6*

The Doctor is determined to prove that the world is to be converted and the Jews restored to their native land. But, if his exposition be true, he ought in consistency, to enlist himself under the banner of

the Pope, and with the weapons of an infallible Church, go forth conquering and to conquer. Nay more—he ought to extend his benevolence backward, as well as his exertions forward, and include in his boundless plan of salvation, the generations who have passed away, together with those who are to come. It is a striking fact, that the organ of the Universalists, published in New York city, hails the appearance of Prof. Stuart's Book, as one of the most prominent movements of Orthodoxy towards Universalism, that has been seen during the present century. No wonder. Only say that the Prophetic parts of Daniel, Matthew and John have no reference to a future Judgment, and the Universalist finds it easy work to *spiritualize* and *accommodate* the rest of scripture, so as to include all mankind in the plan of salvation, and to nullify all our hopes and fears in the judgment and the resurrection of the dead. I assert, without fear of successful contradiction, that the Doctor's expositions leave Protestantism no better designation than that of heretical non-conformity with the true Catholic Church, and give Universalism at least as good ground to stand on, as any other sect out of the pale of the true indivisible, universal, infallible Church of Rome.*HST July 5, 1843, page 143.7*

I am astonished and grieved beyond measure, to see what shifts and quibbles are resorted to by the opponents of William Miller, to disprove what the Apostle's taught, "that the coming of the Lord draweth nigh." There can be no question that the same infidelity of the German Theology, had a most disastrous influence over our learned men in the Church. From Eichorn, a distinguished German neologist, professor Stuart gets the principal parts of his singular notions respecting prophecy. What a guide that man must be who denies the plenary inspirations of the Scriptures, and the authority of the Old Testament, my readers may judge.*HST July 5, 1843, page 143.8*

The truth is, the doctrine of the first coming of Christ in humility, and His second coming in glory, is the cardinal doctrine of the Holy Scriptures. At His first coming, He "brought in everlasting righteousness"—broke down the middle wall of partition between Jew and Gentile—and permitted the Gospel—the good news—of His future kingdom to go on the wings of the wind to all nations. At His second coming will be realized all the hopes of the good, and all

the fears of the bad. In that great event, are concentrated the promises to Abraham and his "seed, which is Christ"—all the "glorious things" spoken of Zion, and all the tremendious threatenings thundered against the wicked. His coming in glory is foretold by David, Isaiah, Daniel, and all the prophets and apostles, in "thoughts that breathe, and words that burn." He will come at the sound of the seventh and last trump to destroy the man of sin, to raise his children of all generations from their graves, to break to pieces the kingdoms of this world—to take from the earth physical nature—the curse, by the agency of fire; and to sit up His everlasting kingdom "upon the renewed and renovated earth. All this and more, is foretold by inspiration, as contemporaneous with the coming of our Lord.*HST July 5, 1843, page 143.9*

When shall this stupendous event happen? After the lapse of a thousands years triumph of the Church? After the Jews have been restored to Palestine, and the world has been converted? Not so. The wheat and tares grow together till the harvest and the harvest is the end of the world. St. Paul once had an excellent opportunity of explaining the millennium, if any such state were to exist any where save in the heated fancy of ignorant zealots, or the semi-infidelity of learned Professors. He tells the Church of Thessalonica not to be troubled about the question, whether the coming of Christ would happen in their day, because, said he, a most important event must happen first. What is this event? The complete triumph of the Gospel? No! The Millennium? No, no!! The restoration of the Jews? No, no! no!!! What then? The mystery of iniquities then working, was to be put out of the way, and "that wicked," "the man of sin," "the son of perdition," was to be revealed, who was to be *consumed* by the spirit of His mouth, and DESTROYED by the brightness of His coming! Some thing, or some person, opposing God—sitting in the temple of God—calling himself God, and yet very wicked, shall continue even to the coming of Christ in the clouds of Heaven. How does this comport with the common notions of the conversion of all men to Christianity?*HST July 5, 1843, page 143.10*

Reader, be not deceived. Your interest in this important subject is as great as mine. Look well to the Prophetic Scriptures, and then tell me, if you dare to postpone the coming of Christ to Judgment a

single day. I dare not, for my life.*HST July 5, 1843, page 143.11*

Cato, the Elder, was accustomed to close all his speeches in the Roman Senate with these words, *Delenda est Carthago*—Carthage must be destroyed.*HST July 5, 1843, page 143.12*

The intelligent Christian at the present day has a better warrant for warning his fellow men to prepare to meet Christ at his coming, than the stern old Roman had to predict ruin on the devoted city of Carthage.—*Patriot and Eagle*.*HST July 5, 1843, page 143.13*

Reports of the Committee

JVHe

ap pointed anniversary week, to examine the financial affairs of the advent cause.*HST July 5, 1843, page 143.14*

The Committee appointed at the Second Advent Conference held in Boston anniversary week, commencing May 29th, to investigate and report concerning the financial affairs of the publication department of the advent cause, and the disposition made of the contributions for, and the avails of the same, present the following report.*HST July 5, 1843, page 143.15*

We have attended to the duty assigned us, as far and fully as practicable under the circumstances, and we find that those connected with this department have faithfully applied the donations made to the cause, and also a very large proportion of the profits of the works sold, for the advancement of the same, by sustaining our well known general operations.*HST July 5, 1843, page 143.16*

We are fully satisfied that brother Himes considers the cause the Lord's, and he only a steward who must soon give an account of his stewardship, and that his determination is to be found faithful unto the end.*HST July 5, 1843, page 143.17*

We find that the reports respecting this department, as a "*speculation*" which are so industriously circulated, are entirely without foundation, on the contrary, it appears he has devoted his earnings as freely as his energies, to the giving of the Midnight Cry,

we feel that we can give the strongest assurance to those who may wish to aid the cause, that their wishes will be fully carried out in any assistance they can render it, and which is *now greatly* needed in continuing its operation. Why should the work cease? ought we not to double our diligence as we see the end drawing near.*HST July 5, 1843, page 143.18*

The following statement of the accounts as exhibited by the books will suffice we think to justfy the above.*HST July 5, 1843, page 143.19*

Amount paid for general expenses since January, 1843, including balance paid to Committee on general expenses 1842.	781,50
Excess of expenses of the Great Tent, over and above the receipts 1842—3.	200,85
Excess of "*Gratuitous Distribution*," account kept by clerk over and above donations received.	1508,97
	2491,32

We find the concern in debt to the amount of only about $800, to meet which, we find sufficient stock of books on hand, and a considerable amount trusted out, having been begun and carried on upon the principle of doing just as much and fast as the means would permit without resorting to credit.*HST July 5, 1843, page 144.1*

THOMAS W. HASK1NS,
EZEKIEL HALE, Jr.
B. IRISH. Com.

In pursuance of a vote passed at the Second Advent Conference, held in Boston anniversary week, commencing May 29th, 1843.*HST July 5, 1843, page 144.2*

I have investigated the affairs of J. V. Himes, as connected with the office of the Midnight Cry, published in the city of New York, and would respectfully submit the following report.*HST July 5, 1843, page 144.3*

I find that the books have been correctly kept, being in double entry, they readily exhibit the slate and condition of the office. I am

pleased to say that the affairs appear to have been judiciously managed, both in the editorial and business departments, the former, under the charge of brother N. Southard, the latter, under brother T. L. Tullock, and much good has been accomplished with the means had to operate on.*HST July 5, 1843, page 144.4*

The office was established on the individual responsibility of brother J. V. Himes of Boston, on the 17th of November last past, and designed at that time, as only temporary, for the express purpose of expending only a few hundred dollars in the publication of a daily paper for a limited period, for the purpose of presenting the great truths of the scriptures on the doctrine of Christ's Second Coming, and disabusing the public mind in relation to the sentiments, the Adventists cherish, and arousing them if possible to a consideration of the momentous crisis which we believe so near. It has exceeded the most sanguine expectations of its friends, having been more extensive, and continued longer than was at first anticipated.*HST July 5, 1843, page 144.5*

It appears from letters now numbered, and on file that 2000 letters have been received from every section of the country, also from bills on file, that upwards of one million: of second advent papers have been published and scattered far and wide.*HST July 5, 1843, page 144.6*

To every Post Office in this country, publications have been gratuitously mailed, and to many, a considerable quantity. England, the Canadas and other countries have not been neglected. Clergymen have been liberally supplied, and great quantities have been furnished to individuals in different sections of the Union for gratuitous circulation.*HST July 5, 1843, page 144.7*

The office has received in cash $8627,83, and business has been done to a much larger amount, the monies have been faithfully expended, and judiciously appropriated. The amount received and credited to donations is $1863,41.*HST July 5, 1843, page 144.8*

The amount of books, etc. gratuitously distributed, $1005,48, and the Midnight Cry upwards of $4000.*HST July 5, 1843, page 144.9*

This has been accomplished by receipts as donations, profit or

subscription, and sale of the papers and on books. The concern is, however, largely indebted to brother Himes for the use of stereotype plates furnished from Boston and paid for there, (of which no account is made) which has enabled the concern to distribute thus profusely. I would further, state that the office is unencumbered by debt, excepting an amount due J. V. Himes, Boston, on account, he having furnished from the depository there, most of the books received and sold, The amount of cash on hand is about $100, which amount will be inadequate to meet the expenses weekly incurred, without an increase of receipts.*HST July 5, 1843, page 144.10*

Also the concern has due it on account $1000, a very small portion of which can be estimated as of any value.*HST July 5, 1843, page 144.11*

The stock on hand is inconsiderable, and only valuable as sales can be made.*HST July 5, 1843, page 144.12*

The Midnight Cry has now reached the sixteenth number of Vol. 4. When 26 are issued, the volume is completed, (if time continue.)*HST July 5, 1843, page 144.13*

The question now presents itself, shall the paper (which has been such a valuable auxiliary in the cause of truth) be sustained, or shall it cease to be published.*HST July 5, 1843, page 144.14*

If it is deemed practicable to continue the paper till the Lord comes, it will be incumbent on the dear brethren scattered abroad, to renew their subscription, increase its circulation, and also by voluntary contributions to sustain the enterprise.*HST July 5, 1843, page 144.15*

The work is prosecuted on this principle, to do all that can be done with the means on hand without involving the concern in debt. If little is received its circulation will of course be limited, if generously supported its influence will be increased accordingly. JOSEPH J. SANGER, *Com*.*HST July 5, 1843, page 144.16*

New York City, June 27, 1843.*HST July 5, 1843, page 144.17*

Doings of campmeeting Committee

JVHe

The committee met agreeable to appointment at Haverhill 28th inst., and were perfectly agreed in the following. That there was not a seeming demand for more than two camp-meetings of the Second Advent brethren in the vicinity of eighty miles around Lowell, and those are the only two that have been seasonably requested. The first, about the middle of August, in or near Groton Mass., which will accommodate Haverhill, Boston, Lowell, Carlile, Westford, Acton, Littleton, Ashby, New Ipswich, Mason, Nashua, and Manchester N. H., and other towns within that circle. There will be a meeting of the committee on the last Wednesday in July, at ten o'clock at Mr Benjamin Hall's in Groton, to select the ground, and appoint the time for the meeting to commence, should time continue. All the friends of the cause that can conveniently, are requested to meet then for consultation.*HST July 5, 1843, page 144.18*

The second meeting, to be held in the vicinity of Tuftonborough N. H., to commence about the first of September, which will convene Merideth. Gilford, Gilmanton, Ashton, Dover, New Market, Wakefield, Wolfborough, Osipee, Moltonborough, Sandwich and Holderness.*HST July 5, 1843, page 144.19*

The meeting of the committee, with the friends interested, will be the first Wednesday in August, at the Christian Meeting House in Tuftonborough, or at such place as Eld. Colby and Thompson shall designate. We hope that our friends in those places, and others, will take these meetings into prayerful consideration; and although their personal wishes, or sectional feelings may not be gratified with these appointments, we must act for the glory of God. Loud and ardent are the calls for lecturers and preachers on the Advent, and we cannot warrent them able lecturers, even if time should continue, to attend the calls for campmeetings in every neighborhood. Several of our able men engaged, and others we hope will attend these two meetings. Should the committee see fit they may hereafter make other appointments.*HST July 5, 1843, page 144.20*

The committee are unanimous in the opinion that our campmeetings should not hold over the sabbath, unless the work of the Lord should otherwise direct.*HST July 5, 1843, page 144.21*

Haverhill Mass. June 29.1843.
HENRY PLUMMER.
EZEKIEL HALE.
APOLLOS HALE.
TIMOTHY COLE. *Com*.

"Glad Tidings of the Kingdom at Hand."—The first number of this paper, has been received. We trust it will be made the instrument of a blessed work in Western New York. It is conducted by Brn. Himes and Fleming, and is well filled. A letter it contains from Geneseo, says: "We hail with joy the announcement that the Glad Tidings is to be established at Rochester. We trust it will be a fellow laborer with the Midnight Cry and Signs of the times, and other kindred messengers of light."*HST July 5, 1843, page 144.22*

The cause in Rochester

JVHe

We have received no direct information respecting the meeting there. A report has been current in the papers that the tent was injured by the storm on the 24th inst. The Rochester Evening Post of the 26th has the following.*HST July 5, 1843, page 144.23*

The misfortune which befel the great Miller Tent on Saturday, has awakened the active benevolence of many of our most respected citizens, who have determined that the tent shall once more arise, and our citizens beneath the shelter of its shade hear the doctrines of Millerism fairly expounded. This is as it should be. We ought at all events to listen, and calmly and dispassionately balance in the mind, the arguments adduced hi support of their peculiar points of doctrine.*HST July 5, 1843, page 144.24*

All mankind do not think alike—nor reason alike—and it is difficult to ascertain whose opinion is correct, particularly on mysterious subjects connected with religion. The professors of the Miller

interpretation of the Scriptures, are evidently gentlemen well versed in the subject—thoroughly conversant with theology—have given deep study to this particular branch, and collected the opinions of the most learned commentators on Scriptural prophecy. All these things cannot fail to render their lectures of peculiar, and great interest.*HST July 5, 1843, page 144.25*

The Tent, it will be perceived will be raised in North Fitzhugh Street, a central and commodius situation. And should a storm equal in violence to that on Saturday, again take place, it will be too well protected to entertain any fear of the ropes again giving way.*HST July 5, 1843, page 144.26*

We have heard strong suspicions exist, that the fastenings had been wilfully injured, as a party of rowdies "went to the tent at a *late hour* on the night of its erection. A careful watch will be kept in future, *day* and *night*.*HST July 5, 1843, page 144.27*

Advent Depot at Rochester, N. Y

JVHe

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs. Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, etc. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester, N. Y.*HST July 5, 1843, page 144.28*

CAMPMEETING AT FRANCONIA, N. H

JVHe

There will be a campmeeting at the above place, commencing July 5th. Lecturers are requested to be present, and the public generally. A. WELLS.*HST July 5, 1843, page 144.29*

Advent Books, can be obtained of G. S. Miles, No. 67 Green St., Albany.*HST July 5, 1843, page 144.30*

Letters from post-masters, to july 1, 1843

JVHe

Great Falls, N H; Chepachet, R I, $1; Springfield, Ms. S1; Fall River, Ms. $2; Derry, N H. $1; Chester, N H; South Woodstock, Vt. $1; Moose Meadow, $5; Palmer Depot, Ms. $1; Glasgow, Ky; Upper Middletown, Ct. $1; Southampton, Ms. 50; Mulbury, Ohio, $1; Kennebunk Port, Me; Derby Line, Vt; Glastenbury, Ct. $1; Middletown, Ct. $2; S. Bradford, N H; Brooklyn, Ct; S N Durham, N H; Mechanicsville, Vt; Bakersfield, Vt; Glenville, N Y; Ashtabula, Pa; Royal Oak, Michigan, $1; Peterboro', N H; Morristown, Vt, $1; E. Bethel, Vt. $1; Ashburnham, N H; Easton, Ms. $1; Kingfield, Me; Epping, N H. $1; Saco, Me. $1; Jericho, Vt.*HST July 5, 1843, page 144.31*

Individuals

JVHe

J. Mudjett; W. L. Brown; T. Cole; J. C. Park; N. Bruonus; L. D. Flemming; J. W. Spaulding; A. S. Randall; T. L. Tullock; A. Way; G. S. Miles, $10; J. D. Marsh, $3; Jno. Percival, $1; Dr. Baker; P. M. Shaw; T. Cole; L. B. Colles.*HST July 5, 1843, page 144.32*

Bundles Sent

JVHe

W. L. Brown, Plainfield, Ct; Deacon Richard Montague, Bernardstown, Mass; T. M. Preble, Nashua, N. H. 2 boxes J. V. Himes, 9 Spruce St. N. Y; G. S. Miles, Albany, N. Y; Timothy Cole, Lowell, Mass.*HST July 5, 1843, page 144.33*

July 12, 1843

Vol. V.—No. 19. Boston, Whole No. 115

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST July 12, 1843, page 145.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST July 12, 1843, page 145.2

II The only Millenium-found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST July 12, 1843, page 145.3

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Land my God shall come, and all his saints with him.HST July 12, 1843, page 145.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coining of Christ, the end of this world, and the restitution of all things. AndHST July 12, 1843, page 145.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST July 12, 1843, page 145.6*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST July 12, 1843, page 145.7*

Lectures on Prophecy

JVHe

by james a. begg, of glasgow.*HST July 12, 1843, page 145.8*

Concluded from page 139.*HST July 12, 1843, page 145.9*

Immediately after that great trial of his faith of deliberately yielding up his son, the Angel of the covenant, Abraham's Lord, called unto him out of heaven, and said, "By Myself have 1 sworn, saith the Lord, for because thou hast done this thing, and has not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And *in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*. " *Genesis 22:15-18*. Here, again, the connection between Abraham's *obedience* and his being constituted the channel of blessing to all the nations of the earth, claims our continued attention; for it was his obedience on which the Lord looked with pleasure. It is *their obedience* which will be the blessing of *the nations*, and thus it constitutes both the reason and the manner of Abraham's being made to them a blessing.*HST July 12, 1843, page 145.10*

We have dwelt thus long on this patriach's history, as being peculiarly necessary to our receiving a correct view of the great end for which his descendants, the children of Israel, in their corporate or national capacity, were separated as a people. And it is instructive here to notice how much prominence is given to this patriarch's history in the word of God,—more space being occupied with the record of his life, than with all the previous history o the world.*HST July 12, 1843, page 145.11*

Continuing our review with the same design, it would be profitable,

but it might provetedious to trace minutely the *training* history in God's providence, of Isaac and of Jacob also intended to impart to themselves and their posterity lessons of wisdom, faith, ant love, to be practised and prized for their own and a world's advantage. Were it consistent with our design so to examine them, although the incidents recorded be comparatively few we would still be able to observe the leadings and purpose of God, in all the various events which befell them, displayed as these arc in His chastisements when they sinned, and His expressed approval of whatever was right and worthy of admiration, and imitation by others. We would there perceive God's grace in his directing and blessing Isaac while going to Padan-Aram, and His divine displeasure against sin in Jacob's punishment for deceiving his father and defrauding his brother Esau of his birth-right blessing, (unprized though it was) in the fear which drove him from his father's house, and troubled him even on his return after his father's death—and we would at the same time see the encouragement given to the wanderer, notwithstanding, in the important and instructive vision of the ladder reaching unto heaven, and in the blessing upon his allotted portion of the flock, when the selfish and covetous Laban would have done him wrong.*HST July 12, 1843, page 145.12*

Suffice it, at present, to observe, that we would see throughout, in their cases, the same personal dealing with Jehovah as a living and loving God, and the same high object on God's part, in all his dealiugs, which we have seen in what concerned their father, Abraham. Abraham's faith and obedience are recalled to their remembrance, and they arc stimulated to the same course by the divine assurance that the oath sworn by the Almighty in Abraham's favor, was on account of his *obedience*. In repeating his assurance of favor to Isaac, when calling him to abide in the promised land, God declares the certainty of the oath he had made to Abraham, and adds the same reason as respects his blessing. "Sojourn in this land, and I will be with thee, and will bless thee; unto thee and unto thy seed I will give all these countries, and *I will perform the oath which I sware unto Abraham thy father*; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; *and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my. charge, my commandments, and my statutes, and my laws*."

Genesis 26:3-5.*HST July 12, 1843, page 145.13*

The land *of Canaan* is thus fixed upon as; the central point from which the divine blessing was to be diffused to the nations, through: the seed of him who faithfully obeyed the voice of God, and kept his laws? and the blessing to his son, Isaac, now given, is “because” he had been thus faithful to his God.*HST July 12, 1843, page 145.14*

The same personal dealing with God is marked in the case of Jacob, to whom was vouchsafed, once and again, the same assurance that the covenant divinely made with Abraham and Isaac, would be certainly fulfilled. Inheritance in the good land is promised to himself and his seed, and the richer consolation is again added, that through them “shall all the families of the earth be blessed.” *Genesis 28:13, 14*; *35:9-13*. Like Abraham, he receives’ a new name, of better import;—instead of Jacob, ‘the supplanter,’ he is now called, Israel, a prince of God,’—a name the gift of the angel of the covenant, with whom he wrestled for the blessing. *Genesis 32:28*.*HST July 12, 1843, page 145.15*

The history of Jacob’s sons, the patriarchs of the twelve tribes of Israel, its good and its evil, has been often dwelt upon for improvement, and in the connection in which we would now place it, is also fraught with much; instruction. The *training* by their God continues to be manifest in his providential dealings with them. Joseph, on whom, in his dream, the word of prophecy had passed, was prepared in the school of adversity and affliction, for the dignity to which he was to be promoted; while through his experience, God verifies his promise that those who honor him shall be honored. The loved of his pious father, he had early been taught that fear of the Lord which he had to display in Egypt, whither, through the envy of his brethren, he is brought and sold as a slave. Still in this distressing condition, he retains his integrity, and the good hand of his God was upon him; and, from the affliction of the prison-house, he is eventually raised to honor and dignity, next to Pharaoh himself ruler over the mighty empire of Egypt, all the affairs of which were committed to his hands—an exaltation which, nevertheless, proved the occasion or rather was the divinely-appointed means by which his people were afterwards brought into the furnace of severe affliction.*HST July 12, 1843, page 145.16*

In the meantime, however, Joseph's elevation was providentially employed for the preservation both of Egypt and of his father's family, and gave to himself the opportunity of manifesting his clemency and affection to his brethren, when they were brought unwittingly into his presence and his power. Self-convicted of their sin towards him, even before he had revealed himself, they felt and were constrained to confess that God had found out *their* iniquity, and when at length unable to refrain he said, "I am Joseph," "they were troubled at his presence" They now saw not only how the God of their fathers had defeated their wicked counsels, but had with wondrous care and grace watched over the footsteps of their brother, against whom they had conspired, and who had not swerved from the path of rectitude when severely tried—a lesson worthy to be taught and to be well remembered.*HST July 12, 1843, page 145.17*

In prophetic spirit, Jacob, ere he departed hence, blessed his sons with intimation of what shall befall them, even "in the last days. He died in Egypt, leaving his descendants settled there in plenty and with every apparent promise of happiness and honor. But this was not the land which God had promised or prepared for their inheritance—it was but the refining furnace from which, when the iniquity of the Amorites should be full, they were to come forth with a deeper sense of their need of God, and a more abiding confidence in His love. Accordingly when another king arose who knew not Joseph nor the deliverance of Egypt by his means, the friends of Pharaoh's favorite, from being neglected began to be evilly entreated. Still, as God had promised, they grew and multiplied, until the descendants of the twelve sons of Israel became sufficiently numerous and powerful to awaken the fears of the Egyptian government. Oppression failed to reduce the slaves within the desired limits, and a wicked policy prompted to severer measures for their debasement; and, subsequently, the cruelty is added of destroying their infant race, in order that, being thus enfeebled, the bondsman may be retained in thraldom.*HST July 12, 1843, page 145.18*

But in the course of their eventful history, this people wonderful from their beginning hitherto are made the living evidence of Jehovah's faithfulness. Under the power of the oppressor, they cry

unto the Lord, and He heareth them. Israel's deliverer, the child of faith, is rescued from the Nile, and reared in the palace the adopted son of Pharaoh's daughter, and with opportunity afforded therefore, of acquiring all the learning of Egypt. Having, however, his own Hebrew mother for his nurse—a God-fearing woman, whose memory has the seal of inspired approval—his mind is thus carefully embued with the hopes and faith of his people, for whose deliverance he was thus being trained and qualified. As he grew in years and in stature, he was the daily witness of the wrongs of his race, and possibly, too, heard at court the contemplated measures of; farther oppression and still more bitter bondage.*HST July 12, 1843, page 146.1*

Moses was indeed no indifferent spectator, but, with a truly brotherly feeling, he "looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand." *Exodus 2:11, 12*. "He supposed his brethren would have understood how that God by his hand would deliver them; but they understood it not." *Acts 7:25*. He himself, therefore, must, even at this early period, have understood this; but, since his brethren did not, he must exercise a patient waiting in the land of Midian, whither he fled from the face of Pharaoh, with a believing trust in the truth of the promise already given him of God,—a species of discipline highly necessary for the future ruler over a stubborn people.*HST July 12, 1843, page 146.2*

"It came to pass, in process of time, that the king of Egypt died and the children of Israel sighed by reason of the bondage; and they cried, and their cry came up unto God, by reason of the bondage, and God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." *Exodus 2:23-25*. The promised time draws near, and at length Moses is called to enter upon his office. Remarkable for his meekness, he was the fit leader of a rebellious race, who once over-tried even his forbearance. With mighty signs and wonders, did God bear witness to His chosen servant and his brother Aaron associated with him, as leaders of the people. The arm of the oppressor was broken, and under the banner of the Lord of hosts, their brethren were led forth

from their captivity, having spoiled those by whom they had been spoiled.*HST July 12, 1843, page 146.3*

Theirs was indeed a faith like that of their fathers, and glorifying to their God, when trusting in Him, the unarmed bondsman went out with an high hand in the sight of all the Egyptians; when by faith they passed through the Red Sea as on dry land, which the Egyptians essaying to do were drowned. Still, that faith was yet comparatively weak; and therefore, instead of leading them by the nearest way to the promised land, God led them about through the way of the wilderness of the Red Sea, lest when they saw war they should repent, and return to Egypt. (*Exodus 13:17*.) In the desert, however, a farther demand is made upon their faith, when not for one occasion only, or for a single week, but during their entire sojourn there, of forty years continuance, they were called to expect immediately from heaven their daily food. And, though often rebelling, still we are even here called to admire and to imitate their example, in its measure of holy confidence in God. The Lord himself testifies of the joy which he had in Israel, when there in the exercise of a living trust they went after Him "in a land that was not sown." "Israel was holiness unto the Lord, and the first-fruits of His increase." *Jeremiah 2:2, 3*. The wilderness, too, was to Israel the school of faith. "He found him in a desert land, and in the waste howling wilderness; He led him about, *He instructed him*, He kept him as the apple of his eye. As an eagle stirreth up her nest fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. *Deuteronomy 32:10-13*. How instructive is this beautiful figure of the divine solicitude for Israel's advancement, teaching them to trust Him as the parent eagle teacheth its young to prove and trust the strength of its wing!*HST July 12, 1843, page 146.4*

In following out this training lesson, we perceive that the same principle and purpose guided God in the choice of a chief of His army, if to Joshua such a title can be applied. The captain of the hosts of Israel was, like Abraham, not only personally a man of faith, but one deeply alive to the importance of the great principle of instilling into *his descendants* the fear of the Lord. He conjoined with his own exemplification of a living faith, the watchful care of a

pious father over his children, and a master over his household—a union without which no family can be rightly trained;—"as for me and my house, we will serve the Lord," was his blessed resolution and exclamation of decision to the people of Israel, assembled at Shechem, when he was "about to go the way of all the earth." *Joshua 24:15*. As the leader of their armies, he ever inculcated upon his people, faith in the living God, the Lord of hosts, fully conscious the "battle is not to the strong," unless they enjoy the presence and blessing of the Most High; "for there is no restraint to the Lord to save by many or by few."*HST July 12, 1843, page 146.5*

As *each* child of God is a temple of the Holy Ghost, and by his light is continually to attract other *individuals* to his Heavenly Father, so it was the will of the Lord that there should be *a nation* of sanctified ones, among whom He could visibly dwell, and who, observing His statutes and walking in His ways, should thus teach *other nations* how good a thing it is to have the living God for their king. Privately and in his family, each of the saints of God proves it to be good to draw near unto the Lord, asking and receiving only as from His hand, and ascribing praise unto Him; so, also, by their united public and corporate expression of the same, there is more enlarged manifestation of this, by which their example and their precepts may extend with beneficial influence. With this design, Israel was now being trained by the very best of teachers. They were themselves to be made what God desired they should be the means of imparting. They were to be a peculiar people, as they were to be a great centre of blessed light,—having God himself for their glory, and His wise appointments for their law,—that the heavenly light thus falling upon them might be reflected from them over a benighted world.*HST July 12, 1843, page 146.6*

For this great and gracious purpose the most ample provision was made. Every arrangement connected with their polity tended to purify and enoble not only the heads, but the whole body of the people were subjected to the very best of influences. He who declares that "righteousness exalteth a nation," prepared the means for Israel's highest elevation. The displays made of His glory in Egypt at the Red Sea, in the Wilderness, and on Sinai, were for their special instruction. "Out of heaven," says Moses, "He made thee to hear His voice *that he might instruct thee*. *Deuteronomy*

4:36.*HST July 12, 1843, page 146.7*

Their great prophet and Legislator, guided of God, records for their advantage the world's history, and the divine dealings with mankind from the beginning, exhibiting throughout the moral principles of Jehovah's government with individuals and with nations. He traces their origin as a people and explains to themselves the high purpose they were intended to serve, recounting the scenes of their father's faith, and the failures whereby their glory was occasionally tarnished. In doing so, he again and again reminds them the Lord did not set his love upon them, nor choose them because of their numbers, or for their righteousness, (for they were a stiff-necked people,) but because of the delight He had in their fathers, and the oath which He had sworn unto them. *Deuteronomy 7:7*, *9:4, 5*. He informs them distinctly, that it was on account of the wickedness of the Canaanites, that these nations were about to be cast out, whose land they were to enjoy, and assures them that it they should forget the Lord, and walk after other gods, that they should surely perish, as the nations which the Lord destroyed before their face. *Deuteronomy 8:19, 20*.*HST July 12, 1843, page 146.8*

They needed much the instruction which God was at this time vouchsafing to them; and sad indeed were their falls during the period of their probation in the wilderness. Their history even there is not however a scene of unmitigated evil. It was not unrelieved by instances and times of real fidelity in trying circumstances. Instructed by the word and providence of God, when at length they were call-by faith, under the guidance of Joshua, to cross the Jordan, by a way to be miraculously opened through its waters for their passage—and that at the season when the swelling of the river was at its height—they obeyed and entered the long-promised land, amid the terror of the inhabiting nations, divinely-devoted to destruction on account of their iniquities. Commanded to compass Jericho, blowing ram's horns, with the promise that Jehovah would fight for them, the faith of the Israelites prevailed, and without stratagem or strength of theirs, the strong walls of the city fell prostrate before them. Fear from the Lord seized upon this idolatrous and wicked people, the cup of whose iniquities was now full, and Israel prevailed against them, entering into their possessions, which, by divine permission they received as their

own: “I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.”*HST July 12, 1843, page 146.9*

Thus far the promise made to Abraham, to Isaac, and to Jacob, is fulfilled. The predicted four hundred years of Israel’s affliction in a strange land have now sped away, and Canaan, the land whose length and breadth, with pilgrim step, had Abraham trode, became the residence of his descendants.*HST July 12, 1843, page 147.1*

Viewed in connection with the purpose of God respecting Israel, the wisdom of the selection of this land is conspicuous—if I should not rather say, the wisdom with which the form of this part of the earth had originally been contrived, in contemplation of the purpose it was eventually destined to serve. Suitable to the high dignity for which its chosen inhabitants were designed as a pattern nation, thus their land may be said to occupy the very centre of the earth, so that, with the world mapped before you, no spot on all its surface could be found so universally accessible to other nations. What grace do we behold in such an arrangement, when we consider it as so ordered that, through their facilities, all nations might enjoy the advantage of the. heavenly teaching imparted more immediately to its highly-favored people! If the God and Father of all, give to Israel wisdom from above, it is not for themselves only, but that His offspring everywhere may thus be enlightened by their light; and therefore their appointed land is properly situated for its most perfect radiation.*HST July 12, 1843, page 147.2*

What Constitutes a Millerite

JVHe

We were conversing with one of the editors of a popular religious paper recently, respecting the manner in which Christians, 200 years ago, habitually spoke of the coming of Christ. Among others, we referred to Baxter, as one who was constantly looking for that great event.*HST July 12, 1843, page 147.3*

“He, doubtless, meant his own death,” said our learned brother.*HST*

July 12, 1843, page 147.4

We then quoted some of Baxter's language, to show that he was speaking of Christ's coming from Heaven, but still he said—*HST July 12, 1843, page 147.5*

"I don't believe Baxter was a Millerite."*HST July 12, 1843, page 147.6*

This was a pleasing definition. A Millerite, then, according to this, is one who habitually looks for Christ's coming. The believers in the advent in 1843, are but a branch of the great family. Let us look over the past 1800 years, and see if we can find any Millerites.*HST July 12, 1843, page 147.7*

Mr. Shimeall, in his recent Sabbath evening lecture at the University Chapel, said the doctrine that Christ's coming to introduce the Millennium is held by eminent bishops, presbyters, and laymen of the established church, in England. We know this is true. The Church of England Magazine, recently received, has a sermon on this text,—"When the Son of Man cometh, shall he find faith on earth?" Here is an extract:*HST July 12, 1843, page 147.8*

"O may we be enabled by the Holy Spirit to set our hearts on a better world, and have our treasure in heaven—in that heaven 'from whence we look for the Savior, the Lord Jesus Christ!' "*HST July 12, 1843, page 147.9*

"Do we indeed look for him, my brethren: *Do* we sufficiently think of that great day which we profess to expect! The apostles speak of it much more frequently than we should imagine, if we judged by the little mention of it in sermons and religious books. I for one take shame to myself for having too seldom spoken of it. Without pretending in the least to fix the time of Christ's second coming, we might let our minds dwell on the certainty that there shall be a time. To do otherwise is in effect to fix the time in a certain sense; it. is to say that it will not be in our days, and we no more know when it will not be than when it will be. Come when it will, the prospect of its coming is meant to be most useful to us. It is meant to awaken us when falling asleep—to comfort us when awake, but weary. The struggle with sin is hard and wearisome, but it may end at any

moment. Not only may death end it, but the Savior himself may come; not only may our part which God has given us to act be over, but the stage itself may suddenly be cleared of all its actors, and the great theatre of this world would be closed forever. O for faith to realize these truths! O for such a holy, heavenly frame of mind, such a devotion of all our powers to God, such deadness to the world, that we may be able to look on the possibility of such an occurrence, not only calmly, but with joy and consolation! Happy, thrice happy, is the man who can use the petition in the Lord's prayer, 'Thy kingdom come,' in this its largest and sublimest sense!"*HST July 12, 1843, page 147.10*

In one of the early sermons of Whitefield, on *Mark 13:33*, written about 100 years ago, he says:*HST July 12, 1843, page 147.11*

"Yet *a little while*, and the Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming with his face brighter than ten thousand suns. * * * * Watch, that is, be on your guard, and keep your graces in continual exercise, for, as when we are commanded to watch unto prayer, it signifies that we are to continue instant in hat duty; so, when we are required to watch in general, it means, that we are to put on the whole armor of God, and live, *each day, as if it were our last*.*HST July 12, 1843, page 147.12*

"And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, and could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that contained in the text. Watch, therefore, my brethren, I beseech you: by the mercies of Christ Jesus, *watch*; be on your guard; 'Awake, ye that sleep in the dust; for ye know neither the day nor the hour when the Son of Man cometh;' perhaps to-day, *perhaps this midnight* the cry may be made; for in a moment, in the twinkling of an eye, the trump is to sound."—*Whitefield, Sermon* 15. *p*. 500.*HST July 12, 1843, page 147.13*

In the same sermon he exhorts Christians, in words which are truly appropriate now:*HST July 12, 1843, page 147.14*

"Watch, and pray, at this time especially, for perhaps a time of suffering is at hand. The! ark of the Lord begins already to be driven

into the wilderness. Be ye therefore on your watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made has awakened the devil and his servants; they begin to rage horribly; and well they may: for I hope their kingdom is in danger. Watch, therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and, instead of owning, like Peter, we may be tempted to deny our Master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, *and consider how little a while it will be, ere he comes to judgment*; and then our reproach shall be wiped away; the accusers of us and our brethren shall be cast down, and we all shall be lodged in heaven forever, with our dear Lord. Let that cry, 'Behold, the Bridegroom cometh,' be continually sounding in your ears, and begin now to live, as though you were assured, this night you were to go forth to meet him."*HST July 12, 1843, page 147.15*

"But did not Whitefield refer to death here?" it may be asked. Read the next sentence.*HST July 12, 1843, page 147.16*

"May the Lord so closely unite you to himself by one spirit, that, *when he shall come in terrible majesty*, to JUDGE MANKIND, you may be ready to go in with him to the marriage."*HST July 12, 1843, page 147.17*

See the excellent remarks of Caroline Fry, in the Cry of May 11, p. 62, teaching us that we are to expect Christ's coming, and to know the period of it.*HST July 12, 1843, page 147.18*

Matthew Henry, who died in 1714, aged 52, wrote that "Christ shall appear the second time, to the salvation of those who look for him. He will then perfect their happiness. It is the distinguishing character of true believers that they are looking for Christ. They expect his second coming, and are preparing for it, and though it will be sudden destruction to the rest of the world, it will be the eternal salvation of those who look for it."—*Commentary, Hebrews 9:28.HST July 12, 1843, page 147.19*

We might quote pages of similar sentiments from this excellent man, of whom it has been truly said: "His works supercede all eulogium on his character. The mere plans of his sermons and

expositions contain more vivid lucid instruction than the finished discourses of many other divines."—See *Enc. Rel. Knowl.*HST July 12, 1843, page 147.20

Please read the above again, and think how our religious editors would be horror struck if they could quote from Wm. Miller the sentiment that it is "the distinguishing character of true Christians that they are looking for Christ." Would it not seem uncharitable towards the present church.HST July 12, 1843, page 147.21

Fletcher's Sentiments.—The extract from Fletcher, written in 1775, corresponding so precisely with our views, has excited much attention among the admirers of that godly man. We found the article in a book entitled, "Extracts on Prophecy, on the approaching Advent and Kingdom of Christ, from the writings of Burgh, Anderson, Noel, Irving, Cunninghame, Begg, Madden, Simon, Mede, Campbell, Sabin, Hooper, Pym, Newton, Fletcher, Dodsworth, Goodwin, Toblady, Hawtney, Dalton, Melvill, Bickersteth, Maitland, Keith, Fry, Erskine, Marsh, Stewart, Cowper, Keeble, etc. Glasgow, Published by James A. Begg; J. Burns &. J. Nisbet, London, 1835. In the preface the editor says his "sole desire has been to increase the interest *now awakened* to the Redeemer's second and glorious appearing." We might swell this article to a volume.—*Midnight Cry*.HST July 12, 1843, page 147.22

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, JULY 12, 1843.

Reply to Brother Turner

JVHe

Instead of publishing your communication, we present the following view. It is true that when a period begins we are not to begin to reckon, but we must wait till the end of the first year from the commencement of each period before we can reckon one year, and

consequently to make out 2300 years with 457 B. C. we want 1843 full years after Christ, which we shall not have till the year 1843 is completed. See “Chronology” No. 16 of this paper. It is also true that we must begin and end our years in accordance with the Jewish mode of reckoning time—see the same article. It does not however necessarily follow that 1810 years from the crucifixion would not end till the next Jewish passover; nor that forty-five years from February 15th, 1798, will not terminate till next Feb.*HST July 12, 1843, page 148.1*

If the taking away of the dominion of the Pope, Feb. 15th, 1798, was the end of the 1260 days, it follows that 45 years from that time expired last Feb. We can see no reason to question that the 1260 days ended Feb. 15, 1798; but we can see no necessary connection between the 1260 and 1290 days, or between the 1260 and 1335 days. The 1290 were to begin with the selling up of Papacy, which was in 508, when Paganism, the daily, that which hindered was taken out of the way; and that wicked, the abomination that maketh desolate, papacy was revealed, and began to push as a horn, in the first ecclesiastical war. It was to reach to the! time of the end, when the king of the South (Egypt) pushed at Bonaparte, then representing the exceeding great horn of *Daniel 8th*. The 1260 days were! to begin, not with the setting up of papacy in 508. but in 538 when the saints were given into his hands, and the Pope had power to put heretics, so called, to! death. They were to end, not with the time of the end, when Egypt pushed at Bonaparte, but when the saints should be taken out of the Pope’s hands. It therefore does not follow that there is any connection between the 1260 and 1290 days, or between the overthrow of papacy and the time of the end: and consequently whether there is more or less than 45 years since the downfall of the Pope, it cannot affect the end of the 1335 days.*HST July 12, 1843, page 148.2*

As the 1335 days extend 45 years from the end of the 1290, if we can find when the 1290 ended, we can find when Daniel will stand in his lot. So long as papacy had the supremacy in the divided Roman empire, it must have been the representative of the *exceeding great horn*; but when its supremacy passed into the bands of the French power, and that nation had the dominion in the Roman kingdom, then France must have been the representative of

the same *horn*. The time of the end was to begin when Egypt pushed at this power, and which was in 1798. Bonaparte landed at Cairo. July 2nd, 1798, and remained there till the 27th of Feb. 1799, when he; marched from Cairo to Syria, where he was defeated at the battle of Mount Tabor on the 16th and 17th of April, 1799. It will seem, therefore, that the time of the end might begin any lime from July 2nd '98, to Feb. 27th, '99, while Bonaparte was in Egypt and the king of the south pushed at him. The 45 years of the time of the end must be reckoned from this pushing, and not from the end of papacy; so that the 1335 may end any time between this and next spring.*HST July 12, 1843, page 148.3*

You are also incorrect in supposing that there are but 1809 years from April 3rd, '33, to April 3rd, 1843, for substract the one from the other, and it leaves 1810 full years.*HST July 12, 1843, page 148.4*

April, A. D. '33, was not at the end of the Jewish year '33 from the vulgar era, but *in* the year '33—the *first* month, so that but 32 full years from the vulgar era had passed. If the seventy weeks did not commence till the beginning of the 457, B. C. they would not end till the end of A. D. '33: and 1810 years from A. D. '33, completes the 2300 and brings us to the end of 1843: and the vision may end at any time between this and March 21st, 1844, as in the Synopsis of Miller's Views.*HST July 12, 1843, page 148.5*

The great difficulty is to find the end of the seventy weeks, as there is nothing definite in the prophecy to mark this end. The prophecy shows us that there are to be sixty-nine weeks to the Messiah, after which the covenant is to be confirmed one week, which completes the seventy, and the sacrifice was to cease in the midst the week, which must have been when the New Testament took the place of the Old at the death of the Testator. Some contend from this that the crucifixion was in the middle of the week: but *midst* does not *necessarily* denote middle. Webster says, "The phrase in *the midst*, often signifies involved in, surrounded or overwhelmed by." So it may in this case; "*in the midst of the week*," may signify involved in the week, any where before its end, or even at its end, if within the week. This, according to the best scholars, is also the meaning of the Hebrew. By them the midst of the week is rendered, "the half of the week," "the wing of the week," "a part of the week," and "the last

half of the week." The death of Christ may therefore have been in the middle or any time between that and the end of the week. Its time in the week must be decided by other evidences.*HST July 12, 1843, page 148.6*

Hengstenburg in his Christology Vol. 2, p. 392, in speaking of the seventy weeks, says,*HST July 12, 1843, page 148.7*

"The extreme *terminus ad quern* of the prophecy, the period at which the forgiveness of sins, the imparting of the everlasting righteousness, etc. should be completed, falls in the end of the seventy weeks. It is, however, erroneous to lay this as the foundation of the chronological reckoning, because it is designated by no *single, accurately limited fact*. Such an one, on the contrary, we find, however, in the close of the 69th week; and we adopt this *terminus ad quem*, the public appearing of Christ, his anointing with the gifts of the Spirit, more readily as the ground of out calculation, since, which is very remarkable, in the history of the fulfilment it appears also designated with the same chronological exactness, as here in the prophecy; more accurately, indeed, than any other point, as the birth, or the resurrection, or the ascension of Christ."*HST July 12, 1843, page 148.8*

The end of the sixty-ninth week is thus shown.*HST July 12, 1843, page 148.9*

1.John was six months older than Christ, *Luke 1:36* John was by birth a priest, of the house of Aaron. *Luke 1:5*. As such, the law required that he should not enter his ministry until thirty years of age. *Numbers 4:3*; *1 Chronicles 23:3*.*HST July 12, 1843, page 148.10*

2. Jesus Christ, who was six months younger than John, began his ministry at the age of thirty. *Luke 3:23*. "And Jesus himself began to be about thirty years of age." Or, as Wesley renders the passage, "*and Jesus was about thirty years of age when he began* [his ministry;] "*his ministry*" being inserted, John closed his ministry very soon after the baptism of Christ. So that, "when John was put in prison, Jesus came into Gallilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled." *Mark 1:14, 15*. John's ministry could not, therefore, have been much over six

months.*HST July 12, 1843, page 148.11*

3. John began his preaching in the fifteenth year of the reign of Tiberius Casar. *Luke 3:1, 2*.*HST July 12, 1843, page 148.12*

4. Our Savior is shown by astronomical calculations to have been born four years before the vulgar era; he was, therefore, thirty years of age in the end of A. D. '26. According to Prideaux's chronological tables, the best extant, the 15th year of Tiberius was also in A. D. '26.*HST July 12, 1843, page 148.13*

We therefore have a fixed period for the end of the sixty-nine weeks when our Savior began his ministry; and what more probable point in the year for him to begin, than during the feasts in the seventh month? That it could not begin before the seventh month is evident, as the decree to rebuild' Jerusalem must have gone out as long a time before the commencement of 457, B. C. as the sixty-nine weeks ended before the close of A. D. '26. We are not told in the 7th of Ezra, what time in the 7th year of Artaxerxes Longimanus the decree was given; but we are told in the 9th, that Ezra began to go up from Babylon on the first day of the first month, which would be in the Jewish year, B. C. 457. As they began to go up on the *first* day of that year, the decree must have been given, long enough previous to that for it to have been proclaimed in the 127 provinces of that kingdom, for the Jews to decide respecting it, make their arrangements, and assemble on the banks of the river Ahava, which they left on the 12th day of the first month. It would seem that six months would not be too much time to accomplish this, which might carry back the date of the decree to the 7th month of the Jewish year, B. C. 458, in which year Prideaux gives it; and from that period to the 7th month of A, D. '26 would be four hundred and eighty-three years, or sixty-nine weeks: and one week to the end of the seventy would carry us to the same time in A. D. '33.*HST July 12, 1843, page 148.14*

We thus have a *fixed period* for the *terminus ad quern* of the sixty-nine weeks in A. D. '26, and as there is some dispute about the time of the crucifixion, it is the only fixed period from which we can date; reckoning from this, some contend that the Savior was crucified in A. D. 30, in the middle of the week, and others, that he

was crucified in A. D. 33, in the end of the week; either of which cannot effect the termination of the seventy weeks in '33.*HST July 12, 1843, page 148.15*

Our Savior was crucified on a Friday, and on the day of the Jewish passover. As the passover was kept on the day of the full moon, if we can find in what year the first full moon came on Friday, we can find the year of the crucifixion.*HST July 12, 1843, page 148.16*

The Jewish year began with the new moon nearest the barley Harvest, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave-offering; and on the fourteenth day of the first month, at even, was the Lord's passover. See *Leviticus 23*. The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years as there were barley harvests, and no more. The year beginning with the new moon nearest the barley harvest, made that feast a moveable feast, and the year sometimes began earlier and sometimes later, varying half a moon, as the barley ripened earlier or later, and the new moon came near to the time of the harvest.*HST July 12, 1843, page 148.17*

In the 12th century the Jews being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea. In order therefore to have the observance of the passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox. Ferguson, by astronomical, calculations has shown that in A. D. 33, the first full moon after the vernal equinox came on Friday, and that it did not thus again fall on Friday for nearly twenty years before and after that period. If, therefore, the Rabinical Jews are correct, our Savior was crucified in A. D. 33, near the end of the last week.*HST July 12, 1843, page 149.1*

Now there is a dispute between the Rabinical and the Caraite Jews as to the correct time of commencing the year. The latter contend that the year must begin with the new moon nearest the barley harvest in accordance with Levit. 23. In Judea that harvest is not ripe until one moon after the Rabinical passover.*HST July 12, 1843,*

page 149.2

Jahn in his Archaology, says, p. 111, 112, that Moses “obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make *an intercalation*, which commonly happened on the third year.*HST July 12, 1843, page 149.3*

The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat, de Mensibus Hebraorum in Soc. Reg. Goett. 1763—1768, p. 10. et seq.”*HST July 12, 1843, page 149.4*

If the Cariate Jews are correct, the true passover in A. D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year, on Saturday. In the same table, Ferguson shows us that in A. D. 30, the Rabinical passover came on Thursday: if therefore we reckon from that time 29 days to the Caraite passover, it will bring us to Friday of the next moon. We therefore find that according to Ferguson if the Caraite Jews are correct, the crucifixion was in A. D.30, in the middle of the week, this would leave 3 1-2 years from the 7th month of A. D. 26 and 3 1-2 years more bring us to the same time in A. D. 33. We must therefore reckon the 1810 years, the balance of the 2300, not from the crucifixion, as there is some uncertainty of that date, but from the end of the 70 weeks in A. D. 33, which was 7 years from the end of the 69 weeks, for the *terminus* of which we have a fixed period. The 2300 days may therefore harmonize in their termination

with the 1335 days and the other prophetic periods, at any time during the present Jewish year.*HST July 12, 1843, page 149.5*

Notice.—The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him at No. 14 Devonshire Street, Boston, in care of J. V. Himes. N. Billings.*HST July 12, 1843, page 149.6*

Correction of a Mistake.—Last Autumn, brother Himes received a line from a brother, Orlando Squires, at Utica, then a stranger, wishing for a situation as a journeyman printer, he having nothing to do in Utica. As we have no connection with any printing office, only as we hire our printing done, brother Himes had no such employment for him, but was successful in getting a place for him in the office of Dow & Jackson, and wrote him accordingly, and gave him assistance to come on here, and otherwise helped him out of his own pocket. He remained with Dow & Jackson till the first of May, when work failing, they were obliged to lessen their help; since which, as work has not revived, he has been out of work. Since that the report has been industriously circulated, that brother Himes had discharged him for disaffection to this cause. As he was not in bro. Himes' employ, and such reports are entirely groundless, we deem it due to brother Himes, who has so generously assisted him, as he is absent at Rochester, engaged in giving the Midnight Cry, to give this correction.*HST July 12, 1843, page 149.7*

The following certificate corroborates the above.*HST July 12, 1843, page 149.8*

As reports have been circulated unfavorable to brother Himes, respecting my want of employment; this is to certify that, as far as I am capable of judging, my want of employment does not arise from any difference of opinion between brother Himes and myself. Last Autumn, I wrote to brother Himes from Utica, N. Y., for a situation. He responded, to my application by requesting me to come to Boston, and also gave me an order on H. Patten & Co. of Utica, for whatever money they might have on hand belonging to him, to help defray my expenses to this city. On my arrival here, he procured me employment in the office of Dow & Jackson, where I continued until about the first of May, since which time there has been but little

work to do, and I have consequently been out of employ.*HST July 12, 1843, page 149.9*

Orlando Squires.*HST July 12, 1843, page 149.10*

We would add that if any of our friends in any; place, can procure for brother Squires a situation in any printing office, it will be gratefully accepted by him.*HST July 12, 1843, page 149.11*

The first Harvest.—When man was created, God gave him permission to eat freely of every tree in the garden save one. The earth must therefore have been created with the fruits *ripe* for man's sustenance. The Jews argue from this, that creation began at the Autuminal equinox, when the days were of an equal length in all parts of the world, and that fruits have ripened since, at the same time in the year, as they were first created ripe.*HST July 12, 1843, page 149.12*

Man continued in a state of innocency but a short time, and as God selected the seventh month for the observance of the feasts, it may be that that is the anniversary of the fall of man, and the commencement of the curse.*HST July 12, 1843, page 149.13*

Brother L. C. Collins requests that all letters and communications for him should be directed to Hartford, Ct.*HST July 12, 1843, page 149.14*

On the restoration of the Bible after its prohibition in France, it required a search among the book-sellers of Paris *four days* to find a single Bible.*HST July 12, 1843, page 149.15*

To Subscribers and Agents.—Since our last a number of subscribers who had not paid up, have sent in the amount of their subscriptions; we wish all would heed this admonition, as assistance is now absolutely nececsary. The amounts are small, but will materially aid us. Shall we be obliged to ask in vain?*HST July 12, 1843, page 149.16*

Foreign News,

JVHe

Ireland.—The agitation for the repeal of the Union continues with unabated violence. At the Dublin Cora-Exchange on the 5th, the repeal rent amounted to L904, the largest yet received, except that of the previous week, which included some extraordinary returns made at Mr. O'Connell's great meeting in Tipperary. Troops have been pouring into the country in great numbers. At the close of last week the force in Ireland amounted to six divisions of artillery; six regiments and a squadron of cavalry; twelve battalions and twenty-two-depots of infantry.*HST July 12, 1843, page 149.17*

Ireland at the present moment, is like the powder arsenal—a spark would cause it to explode. The great agitator rides in the whirlwind triumphantly. He has again left his head-quarters at Dublin, to make a tour into the south and south-west, where he daily meets hundreds of thousands, who would face death at his nod. The sinews of war—the rent, comes pouring in by thousands weekly; the best proof of the people being in earnest. He continues to be powerfully assisted by the priesthood.*HST July 12, 1843, page 149.18*

England.—The movements of O'Connel embarrass and perplex the Government. They know not where to have him. He preaches peace and obedience to the law; but his language and his allusions arc calculated to outrage both. He still threatens to repel force by force, if any unconstitutional interference is made with his peaceful agitation. He has alarmed the powers that be, and they have taken every precaution to meet armed resistance by pouring troops into the country, and organizing them at every point.*HST July 12, 1843, page 149.19*

It is rumoured that the Westmoreland and Cumberland Yeomanry Cavalry have received orders to hold themselves in readiness to be called out on actual duty at a moment's warning.*HST July 12, 1843, page 149.20*

The Sinews of War.—One hundred and fifty thousand pounds are, we hear, to be placed at the disposal of the Scotch seceders. Two thousand pounds and upwards are contributed in one week by the starving peasantry of Ireland.*HST July 12, 1843, page 149.21*

Doctor Pusey. The Board of Directors has condemned the sermon

referred to them, without assigning any reasons, or specifying any particular passages or doctrines in it as erroneous; and they have suspended the Regins Professor of Hebrew from the office of preaching within the University for two years.*HST July 12, 1843, page 149.22*

Spain continues to be in a very unsettled condition. It is said that refugees of all opinions in France are flocking to the towns near the frontier; and among those who have approached Bayonne, is Jauregny, el Pastor.*HST July 12, 1843, page 149.23*

Portugal.—The papers teem with an unusual number of murders and robberies in all parts of Portugal.*HST July 12, 1843, page 149.24*

Letters from Alexandria speaks of fresh disorders in Syria, arising from the excesses of the Albanian and Turkish troops. The Albanian troops are stated to have been driven out from Tripoli by the inhabitants, and to have retired to Beyrout, where they renewed their excesses of theft, violation, and massacre.*HST July 12, 1843, page 149.25*

The epidemic amongst oxen still continued in Egypt; more than 5000, lately purchased for Ibraham Pacha, had died of this distemper.*HST July 12, 1843, page 149.26*

India.—There has been another important military affair on the Scinde between 6000 English, and 24,000 of the natives. The battle lasted 3 hours, and resulted in the success of the English troops.*HST July 12, 1843, page 149.27*

The morals of London.—There is in London upwards of one million of immortal souls who are completely ignorant of Christianity, of whom 800 die weekly from the effects of their immorality and vices. There are 30,000 persons living in London by theft and fraud; 10,000 children are training for crime; 3,000 houses are continually open for the reception of stolen goods; 24,000 persons are annually committed for criminal offences; 10,000 addicted to gambling; 23,000 are taken up by the police helplessly drunk in our streets annually; 150,000 are habitual gin-drinkers, and as many are living abandoned to systematic debauchery and profligacy.—*London*

Weekly Despatch.*HST July 12, 1843, page 149.28*

The position of our Opponents

JVHe

Extracts from brother Hawley's sermon preached at the dedication of the Tabernacle.*HST July 12, 1843, page 150.1*

"For our views of TIME, though candidly and honestly cherished, and, in most cases, modestly put forth, we have suffered all kinds of reproach, and have been unscrupulously traduced and misrepresented. All sorts of objections are made to them. Our attention is frequently turned, by our opposers, to the fearful results and tremendous evils of the system, if it shall, as they are confident it will, prove untrue. We are every where, and by almost all, assured, that the certain result will be a great increase of ungodliness, and a vast multiplication of sceptics. So common is the charge that we are making infidels, that it has come to be regarded as so evident as to need no proof. The charge comes from the pulpit, the press,—from the professor's chair, the clerical council, the church-member,—from the pious and profane. All have heard it,—all repeat it. It is the short argument, the all-powerful weapon against the system. It is deemed sufficient to set aside all reasoning, however clear, logical or cogent; to disprove all proofs, however direct or demonstrative; to annihilate all facts, however generally acknowledged or well attested; and to strip the most remarkable and ominous signs now developing, of all their significance and import. We may cite proof of our views, and in justification of our hopes, the prophets of the Old and New Testaments; the fathers of the church and of the Reformation; the Protestant expositors of the Old and New World; and the extraordinary signs that mark and identify the present period—but to no purpose. "It will make infidels," is the ready and sufficient answer. Assuming that the system is false, and that consequently it will fail; and assuming that its failure will greatly increase the number of errorists, they deem themselves justified in using all sorts of methods in opposing it. It would seem that the popish principle, *that the end sanctifies the means*, has come to be looked upon as a true principle of Christian action. Learning, wit, authority, traduction,

misrepresentation, and ridicule, have done their utmost. From the theological professor and highest church dignitary, down to the obscurest country preacher, the system has had to suffer an exposure and overthrow. But it behooves all to look well to the grounds on which, and the means by which, the doctrine has been sought to be put down. The principles arrayed against the system, though hastily put forth and advocated to meet a specific form of alleged error, are not to be forgotten or cease to have an existence when the system shall have its catastrophe, as it is said it will shortly have. These principles, on the supposition that we fail, will work an important revolution in the religious and theological views, hopes, encouragements and prospects of the church. Indeed, a new era has already commenced in prophetic exposition and biblical interpretation. Old and long-settled principles have been abandoned; the most undisputed and generally received views have been relinquished; and new views and principles hastily adopted, and urged with all the zeal and vehemence which a high determination to ac-accomplish an end alone could supply. In fact, in many cases, positions of great and vital importance in sentiment, have been changed,—so that the opposers of this system find themselves in sweet and delightful fellowship, and in the most cordial co-operation with those whom, heretofore, they have regarded as the most dangerous and hurtful errorists. And hence it behooves all to open their eyes, and see who are making the infidels. And more especially should they do it as they are confident that we shall fail, and time will continue, and that existing cause; will continue to operate to make error as destructive of the souls of men as it has always been. If our system prove true, the errors opposed to it will soon cease to injure and ruin. All the evil they will do, will be confined to those who now cherish and practice them. If the Lord shall soon come, their evil influence can be but a little longer fell. He will cut it short abruptly. But not so, on the other hypothesis. The systems now advocated, the theories now advanced, will continue to mould the sentiments, and shape the practice, and decide the doom of millions, while time lasts. If the errors would cease when the hated system should receive by time its explosion, as such predict it will, less caution would be necessary. But so they will not.*HST July 12, 1843, page 150.2*

I shall now present a brief statement of facts and evidences, to

show that we are sustained in our views on this subject, by the plain teaching of the Scriptures, and the first and most judicious expositors of the church; and also to show how our leading opponents disregard that teaching, turn their backs on their expositors, and take positions favoring the three great errors —*Infidelity, Romanism, and Universalism*.*HST July 12, 1843, page 150.3*

And I need only to allude to the views of but one of our opponents, as he has given character, shape and tone to the opposition. I refer to Professor Stuart, of Andover. The views thrown out in his "Hints," are, in different forms, the only ones opposed to us with any succes. He, in the main, represents the whole host of the opposition. To present his views, therefore, will, in the main, be furnishing those of the whole class.*HST July 12, 1843, page 150.4*

I have read the book of the Professor with much care and attention. I read it both *before* and *since* I embraced the doctrine of the Lord's speedy coming. The author's standing, the subject, a desire to furnish myself with something adequate to arrest the progress of the Second Advent heresy, prompted me to a first perusal. I have read it since, that I might be the more certain of the correctness of the impressions first produced. I had long desired Stuart to Speak. I had seen, with mortification, the utter futility and puerility of the attempts of others to put down the views. Dowling had written *speciously*, yet *unfairly*, and therefore without great effect; Smith had written *sneeringly*; Cambell *feebly*; Bush *paradoxically*; the Universalists *bitterly*; all *ineffectually*. From Stuart, a different work was expected; a work characterized with such coolness and cogency of reasoning, with such biblical and historical research, such ability and learning in prophetic exposition, as to carry conviction to all who could be affected by rational means. I remember I felt a secret delight when the work was put into my hands, believing as I did, that it constituted the antidote desired. But how different my view, after a partial examination! It was, indeed, learned, cool, dignified in its style, and excellent in some of its parts; but its leading positions were so startling, so irrational, and so fraught with sceptical consequences, and its inconsistencies were so marked and glaring, that I closed the book with shame, mortification and disgust. Verily, I thought the wise had become

mad. I had not a credulity that would admit of such a straining as would be necessary, to adopt such positions. And the thought of their being generally adopted, was truly alarming. I was bound to believe, from a knowledge of the circumstances, that Stuart had done his best. He had surveyed the whole field of prophetic interpretation; had an accurate knowledge of all the theories which had been advanced and advocated on the subject of prophecy; was aware of all the efforts that had been made to explode the system of Mr. Miller; and had in his possession all the means which the learned world could furnish, for the construction of an exegetical work. Under such circumstances, with such means, and addressing himself to such a work, what should we expect of the ripest scholar of the age? We should dishonor the Professor to say, that he only intended to make a common effort. The lime, the subject, the means, the man, *all uncommon*; and should we expect a hasty, unmatured, by-the-way sort of an effort? We should rather look for his ripest, best matured, and most fully-digested thoughts. Having the collected wisdom and knowledge of all that had written before him on the prophecies, and knowing the demands of the time, we should expect he would bring out the most able, plausible and tenable system of which he was capable. And that he has, every one may be assured. He has called to his aid all that could give him aid; and we have the results in his "Hints." And what are they? Truth, candor, and faithfulness demand that I say, a compound of *Papacy, Neology*, and *Universalism*.*HST July 12, 1843, page 150.5*

Then follows a synoptical view of the books of Daniel, in which are brought out the principle features of that prophecy as extending in accordance with our view over the whole period of time. He then proceeds.*HST July 12, 1843, page 150.6*

"Taking this view of the prophecy, what a book does it become! Grasping a period so vast; stretching over limits so broad; foreshowing, with such accuracy and fullness of detail, the rise, order, character, and destiny of the mightiest kingdoms of earth; foretelling, with such exactness and precision, events so noteworthy and distinguishing as the first and second advent of the Messiah, and the periods and accompanying events of those advents, and then unfolding to view the immortal state—it becomes a book of the highest importance and interest. As a prophetic book,

it is incomparable. It gives us an accurate account of the whole road and distance yet to be travelled, as well as those already passed over. It brings to view, and in their order, the great events of thousands of years! It stops not with the changes and events of time; it extends onward to eternity, and affords a view of the scenes of that world! This being the scope and field of the prophecy, its value and interest to the church cannot be estimated.*HST July 12, 1843, page 150.7*

The Apocalypse, or Revelation, in its prophetic portion, embraces the period of the last or Roman kingdom, from the time John had his vision to the time of its destruction, and gives us, with more minuteness and detail than Daniel, the religious and political events to occur to the end; and it then furnishes us with a most glowing description of the happy and blissful state succeeding the downfall of the last kingdom, the destruction of the wicked, the confinement of Satan, and the renewal of the earth and heavens. That this is the field it covers, the book itself will show. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” *Chap. 1:19*. As the book has, then, properly three parts, the prophetic portion constitutes the *third* part, *being confined to the things that should be hereafter*. And, written as it was during the supremacy of the Roman kingdom, and under the first form of it, we should necessarily conclude that it would cover the whole time of its existence, and fill up the outlines furnished by the more comprehensive prophecy of Daniel, and give us more in detail respecting the manner of its destruction, and afford us a fuller and more definite view of the state and glory of the kingdom to follow. All of this it does. It takes us several times over the whole field, and gives us as many views of the different classes of events which were to take place during the period; presents the Roman kingdom in its two distinctive forms, with the proper numbers showing the limits of its duration; describes its rage, opposition, bloody persecution, and fearful destruction of the saints; and then shows the manner of its overthrow, succeeded by a description of the glory that will follow.*HST July 12, 1843, page 150.8*

Now all are ready to admit, that if this is a correct view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our

conclusions. But in all that is essential in the above view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number."*HST July 12, 1843, page 150.9*

This is shown in the extract from this sermon, published in No. 14 of this Vol. page 110. In continuation of that he says:—*HST July 12, 1843, page 150.10*

"Now this prophecy has been fulfilled, or it is to be, or it has failed. To say that it has failed, is to be infidel; to say it has been fulfilled in events and circumstances far inferior to those the language would warrant us to expect, is to be scarcely less so; and to say that it is to be fulfilled, without being able to show, from the book itself, that there is yet ground to expect it after so long a delay, is hardly to rescue the prophecy from the hands of infidels. And it might with equal justice be added, that so to interpret the prophecy as to turn away its force from the prominent systems of error now prevalent, is to favor and countenance those systems. In the light of these facts, where does the learned Stuart stand? A few references to his book will show. A review of that book will not, in this discourse, be expected; a mere glance at its general character, is all that time will allow. It is not his to do small things—his is the work of a Hercules! It is not his to meddle with the flaws and foibles of systems, but to show how readily he can demolish the works of generations! Intoxicated by German literature, driven on by mingled ambition and a desire to check the prevalence of a hated system, he dashes on through his book, regardless of the work of ruin and havoc he effects! That we may understand the vastness of his undertaking, he is careful to assure us, at the beginning, that his leading principle of interpretation is in opposition to the expositors of the English and American world—in fact, to those of nearly the whole Protestant world. But there is another world on which the Professor had his eyes, and the exception of which explains volumes—the German world! Deriving his leading principles from thence, he girds himself for his work. He stops not to prove, or even to argue positions

assumed in opposition to the host of Protestant interpreters—he is not giving a "*Thesaurus*, but *hints*!" Points entirely settled in the Protestant church, he decides, without any proof or argument to the contrary, to be undoubtedly otherwise. The little horn of the seventh of Daniel, declared by the almost unanimous voice of Protestants, to be the symbol of Papacy, he thinks to be "undoubtedly" Antiochus! p. 83. With as much propriety, and no more in opposition to the opinions of that portion of the religious world, I might say that Josephus undoubtedly was Cyrus! He unites with the expositors of the Romish Church in saying, that there is no Papacy in Daniel. He proceeds, and pares, and fritters, and cuts down the whole book, and attempts to make it fit the inch-measure of his *day for a day* principle. And thus the most valuable portion of this book is attemped to be crowded into the narrow limits of *six years and a fourth*! Its importance is to be measured by the acts of a single Syrian prince! The destruction of the little horn, the burning of the fourth beast, the coming of the Son of man with the clouds of heaven, the judgment, the time for the saints to possess the kingdom, the cleansing of the sanctuary, the end of indignation, the standing up of Michael to reign, the time of trouble, the deliverance of those written in the book, the resurection, the standing of Daniel in his lot, and the shining of the wise as the brightest of the firmament, and those who turned many to righteousness as the stars, all took place at the death of that prince, in 164 B. C.!! This is the result to which the work conducts us. But how poor his success in making the stubborn prophecy conform to his principle! In applying the prominent symbols of Daniel to that prince, with the periods given, he presumes the application is nearly just—*statistical exactness not being expected*. (See pp. 88, 89, 122.) But how plain it must be to all, that this method of interpreting, or rather misinterpreting, this book, so long the Christian's Calendar, makes it the sport of infidels, and gives it over to Romanism, and other kindred systems of error and iniquity.*HST July 12, 1843, page 150.11*

And then he comes to the Apocalypse. And what havoc here! Consistency required that he should carry out his principle with respect to that book, though the task was more difficult. After diligent search, he finds a hero for the Apocalypse—*it is Nero*! He then has space sufficiently narrow to admit of the use of his

measure. But he does not stop to enquire, or even to notice, the date of the book, which, of itself, would have been enough to have arrested him in his progress. The weight of authority, he well knows, is in favor of fixing the date of that book as it is in our large Bibles, viz.*HST July 12, 1843, page 151.1*

The testimony of nearly all the early writer favors this date. If this is the correct date, the hero of the Aporalypse had been dead nearly thirty years before it was written! It cannot be that this book *foretold* things that had passed! But this point is not noticed by the Professor. He assumes that it was written before Nero's time, and applies the larger portion of the book to him and his successors, who finally destroyed Jerusalem. All that has, by Protestants, been applied to papacy, he makes symbolical of Nero! The coming of Christ, so often mentioned in the book, he construes to be his coming for the destruction of Jerusalem!—And thus does he aid, most effectually, the great errors specified; *Infidelity*, by adopting Neological principles of exposition and consequently, making very little of the prophecies; *Papacy*, by uniting with the Romish interpreters, and attempting to take from Protestants their most effectual weapen against that system: *Universalism*, by surrendering to its adherents those portions of the Scriptures we have used the most effectually against them. And it should be observed, that the supporters and advocates of these systems of error begin to be sensible of the efficient aid rendered them by the Professor. Already do they claim him as an accession to their number This is more particularly true, with respect to the supporters of the last system named. They hesitate not, in their several papers, to speak of him as a convert to their views, and as a powerful ally of their cause. And the adherents of the other systems are not aware of his position, or in sensible to the value of his services, though they have not made so public a manifestation of their gratification.*HST July 12, 1843, page 151.2*

And now what have we left us, according to the views of our opponents, on which to rest our faith, and by which to be guided and cheered, as to the future? We are out upon the ocean of the world, in a moonless and starless night, without rudder, compass, or chart! And when we apply to our masters for information respecting our position, direction, and progress to the destined port,

we are told there are no means of knowing! that it is best and wisest we should know nothing about them! The prophecy is applied to days long since passed away, and all in the future is dark and uncertain! This is the condition in which we are left by such works as Stuart's, and others following in his steps.*HST July 12, 1843, page 151.3*

And giving, as our opponents do, the 24th of Matthew and kindred portions of the New Testament to the Universalists, they yield so much as to make it difficult to prove a future personal coming of Christ at all. If such Scripture, so strong and impressive, so demonstrative of a personal coming, is to be regarded as figurative, or, at most, as only intended to teach a spiritual or providential visitation, it must be extremely difficult, and we believe impossible, to prove a personal coming. And especially is this so, after the Apocalypse is wrested from us, and applied to events closing with the destruction of Jerusalem, by some of the most learned writers of the age. To this fearful result do the reasonings of our opposers directly bring us!*HST July 12, 1843, page 151.4*

So it is most evident, that to oppose our views with any degree of success, positions most novel, startling, and dangerous, are taken. Settled points are questioned and denied; old and unquestioned principles of interpretation are abandoned; the plainest biblical teachings are misconstrued, and the whole host of expositors set at naught. Daniel is given to a Syrian prince, the Apocalypse to a Roman emperor, and Matthew and the parallel books to the destruction of Jerusalem! And all this to avoid the doctrine of the Lord's speedy coming! How much like the course of the Jews, to avoid the conclusion that Christ *has* come the first time! By the most sophistical and unfair means have they attempted to dispose of the *seventy weeks*, within the limits of which the Messiah was to make his first advent, to justify themselves in their unbelief;—so, by similar means, do our opponents attempt to dispose of the 2300 days and other like periods, which limit the time of the second advent, to justify their unbelief respecting the time of that advent. In this they show a strong affinity to the Jews. And it is not a little remarkable that both classes are stumbled, perplexed, and pressed by the assme general period; the Jews by the first part of it, and our opponents by the concluding part! But the Jews have not yet been

able to dispose of the remainder of the 2300 days. The event distinguishing each is wholly independent of the belief of mortals. At the appointed time, the first occurred; so will the second, whatever may be the scepticism respecting it.*HST July 12, 1843, page 151.5*

But to close. It does appear that after a slight examination, all candid persons must see and admit, that, on the supposition that our theory be false, it is far less absurd and dangerous than those which have been excogitated and offered as substitutes for it; that it is less infidel, less paradoxical, less adapted to ruin the souls of men. Such an examination will show that the methods of our opponents, in opposing our views, supposing them to be wrong, have been like an attempt to put down the Unitarian views of the Unity of God, by Polytheism; or the pretensions of Joe Smith, by an effort to prove that prophets in all ages have been impostors; or, in other words, that a lesser error has been sought to be put down by a greater! And it will be seen, by such examination, that if we err, we err with the wisest and best of men in all ages; that we err on the side of the accredited expositors of the Protestant church; that we err in the plain path of prophetic teaching; that we err, if at all, with comparative safety, because on the other side of too great love for the Savior's appearing! But if we err, our opposers have a fearful account to settle with the world and with God! The world and God will hold them responsible for the doctrines they now advance and oppose to our views. I fear for the result! Did I believe we should fail, I should prefer, by far, my position to that of the opposers. I should hesitate not at all as to the ground to be chosen, knowing the issue that has been made up. I choose not to share in the fearful account to be settled with Infidels, Catholics, Universalists and Transcendentalists, should time continue. The positions, the works of this controversy, are not to be forgotten. The eye of the eagle has been upon our opposers; every sentiment, and turn, and shift, and change, has been observed, marked, and treasured for future use. At another day, they must be apprized of them. Should they attempt, hereafter, to meet these erroists, they would so turn their own weapons against them, as to drive them quickly and in confusion from the field.*HST July 12, 1843, page 151.6*

Thus much, supposing we fail. But if we are right, how perilous the condition of opposers! What a position in which to meet the Judge

of all the earth! We envy not such a meeting! Lord, forbid that such should be my lot! Let us, then, all wait patiently for Him who shall come to take the kingdom, and reign. Though he tarry beyond a given time, let us daily watch. We may be fully assured that the great principles on which our faith and hopes are based, *are true*, and wiil abide forever. All things admonish us,—the events of the past, the occurrences of the present, and the fore-shadowings of the future,—*that the reign of Christ is at hand! "For yet a little while, and he that shall come will come, and will not tarry*."*HST July 12, 1843, page 151.7*

Appeal for the Midnight Cry

JVHe

To all true hearts in the faith of the immediate coming of our glorious Lord.*HST July 12, 1843, page 151.8*

Suffer a word with regard to the importance of doing all that the Lord will enable you, in continuing the paper called the Midnight Cry, in New York. This paper has done, and is continuing to do, very great and very extensive good, and it is confidently believed that those who have some of the Lord's money which they wish to devote to the spread of truth touching the immediate advent of the Lord, cannot make a more useful appropriation, than to aid in sustaining this paper. Our Brother Himes, through whose efforts the paper was established, has felt that it might become necessary to remove it to Boston, and unite it with the Signs of the Times. It is hoped that our friends will come forward with their funds and obviate the necessity of such a step. Both papers ought to be sustained, and it is exceedingly desirable that this should be continued in New York. Our Brother Himes deserves well of all who love the Lord's appealing, for his unweared and self-denying efforts for circulating light and truth on this momentous subject. Help him, friends, in this glorious work. Send in your funds, and let the paper go on where it is, and continue from this great city to spread abroad the light. Those who have been readers of the paper need not be told that the editorial department is ably sustained. Come up to this work, dear friends, and let the light go forth as brightness until the Lord appears. CHARLES FITCH. New-York. June 27. 1843.*HST*

July 12, 1843, page 151.9

SIGNS OF THE TIMES

JVHe

BOSTON, JULY 12, 1843.

Mistakes of Weeksrsm.—Dr. Weeks' 156th mistake consists in supposing Ferguson was in an error in stating that the crucifixion of our Savior was on the day of the Jewish passover. Dr. Weeks says that because our Savior ate the passover on the evening before the crucifixion, that he must have been crucified the day after the full moon, and that consequently the full moon and passover have come on Thursday the year of the crucifixion. Now, every school boy ought to know, what it seems Dr. Weeks is ignorant of, that the Jews began their day at *sundown*. Consequently the 14th day of the moon, which was the day of full moon, and the day of the passover, began at sundown the, night before the crucifixion. Therefore it was true that Christ ate the passover the night before he was crucified, and also was crucified on the day of the, passover and of the full moon.*HST July 12, 1843, page 152.1*

As far as we can learn although the mistakes of Dr. Weeks have been the means of the examination and reception of the doctrine by many yet no advent believers have been in the least affected by his sophisms. On the other hand, we are informed by one who knows, that Dr. Weeks' own deacon is an adventist, while there are not twenty of his own church who disbelieve the doctrine.*HST July 12, 1843, page 152.2*

The seven times are supposed to have begun, B. C. 677, when Manasseh hid himself in the thorns, was taken prisoner and carried to Babylon, since which the Jews have been dependant on their enemies. Would Manasseh have hid himself in the thorns, unless they were covered with a full growth of Summer or *Autuminal* foliage?*HST July 12, 1843, page 152.3*

Millennial Harp: *Second Part*, is now published. It contains many of the campmeeting tunes never before published. 72 pages 12 1-2

cents.*HST July 12, 1843, page 152.4*

A SECOND ADVENT CONFERENCE

JVHe

Is to be holden at Waterbury, Vt. commencing on Thursday, July 27th, at one o'clock, P. M. to continue over the Sabbath. Our Second Advent brethren and sisters, throughout the region, are requested to come up to the holy convocation.*HST July 12, 1843, page 152.5*

LEONARD KIMBALL,
E. P. BUTLER,
H. M. SLEEPER.

Letter from Brother A. Clapp

JVHe

Dear Brother Bliss,—It was with great pleasure that I saw a letter in the "Signs of the Times" signed Asahel Chapin. I have been acquainted with him ever since he was a small boy and have always loved him with my whole heart.*HST July 12, 1843, page 152.6*

He stands as high as a minister in the Baptist denomination, in point of talents and piety, as any other. Of the latter he is not excelled. He is very highly esteemed by all that know him, and as much so as brothers Cook and Brown.*HST July 12, 1843, page 152.7*

But oh what sncers and scorns are pointed at them by the ministry, as will be at our dearly be loved brother Chapin. Truly the priest and doctors look upon the Second Advent believers just as the Scribes and Pharisees did on the disciples of Jesus when he made his first advent, and they hate them as bad.*HST July 12, 1843, page 152.8*

Well, I glory in the cross, and my soul is full of glory. Amen. Blessed be God, I am looking daily for the coming of Jesus, and rejoice that I have good brothers Chapin, Cook, Brown, Barry, and a host of

others, excellent brethren who are looking daily, and are willing to go out and labor, and bear the reproach which is cast upon the Second Advent believers, but we shall have our reward.*HST July 12, 1843, page 152.9*

Affectionately Yours.
Hartford, June 7th, 1843.

The Cause in Rochester

JVHe

We make the following extracts from the "Glad Tidings," published by Bro. Himes in that city.*HST July 12, 1843, page 152.10*

On Saturday, the 24th inst., the very severe storm of wind and rain experienced in the city blew down our Tent, doing it much injury. At the time of its fall, Elder T. F. Barry was preaching; and notwithstanding a large congregation occupied the Tent, at the time of its fall, not an individual, so far as we can learn, was injured.*HST July 12, 1843, page 152.11*

We had almost abandoned the idea of erecting the Tent again in this city, owing to the expenses incurred in doing it, which would now be much increased by the repairs that would be necessary to put on to it. But the *deep interest* which a large and respectable portion of the citizens have evinced in having it reared again—offering to bear all expenses of repairing, erecting, and fitting up—has induced us to comply with their urgent solicitations, and rear the Tabernacle on the same spot.*HST July 12, 1843, page 152.12*

The dimensions of the Tent, which were too unwieldly to stand before the heavy gusts of wind in this climate, have so diminished as to render it quite permanent in a severe storm. The diameter is now 100 feet, and the circumference 300.*HST July 12, 1843, page 152.13*

On Sunday last, the Tent being down, Bro. Himes addressed the people three times in the Market, where it was supposed several thousand persons assembled to hear the word. Multitudes came in from the surrounding country who could not find the place of

meeting, and returned disappointed. The attention of the audience was most profound, which evinced a very deep interest in what was presented. The time occupied in the three lectures was not much short of eight hours; and the people were not tired of hearing, though nearly all had to stand up.*HST July 12, 1843, page 152.14*

The following, from the Rochester daily Advertiser, shows that the good citizens are resolved upon good order, to accomplish which, they have taken the matter into their own hands:*HST July 12, 1843, page 152.15*

"Disturbance of Religious Meetings.*HST July 12, 1843, page 152.16*

Yesterday Alex. Foster was brought up on a charge of disturbing the Millerite meeting, at the Market, on Sunday. The disturbance consisted in throwing ink on one of the maps, containing the pictorial illustrations of the prophecies, as expounded by the Second Advent disciples. Foster was convicted, and sentenced by Justice Warner to three days' imprisonment in the county jail, and ten dollars fine.*HST July 12, 1843, page 152.17*

Brother Charles Fitch, whom we expected here some days since, has not yet arrived. We have received a letter from him, informing us that he has been detained by sickness; but as he was recovering when he wrote, we shall look for him the last of this week, to join us in our labors in this field.*HST July 12, 1843, page 152.18*

The apparent calamity that befel our Tent at the commencement of our meeting, caused many of our opponents to rejoice. It seemed to be matter of no little diversion to them, and some of their daily papers made themselves quite merry in the matter, and ventured to anticipate our calculations, and to notify the public that the tent *would not be raised in this city again*; in addition to which, they tendered us some gratuitous advice, which we assure them we duly appreciate.*HST July 12, 1843, page 152.19*

In the providence of our Heavenly Father, the very events over which our enemies *exulted*, and for a short time "*triumphed*," are turning out signally, for the furtherance of the cause we advocate—which we firmly believe to be the cause of truth. It is true, the

prospects for rearing our tent the second time, were somewhat forbidding, as we had already incurred a heavy expense, and hardly felt able to bear the additional expense of repairing and raising it again. But in that critical juncture the good citizens came up to the rescue, and proposed to be at all the expense of repairing-and re-erecting our Tabernacle themselves.*HST July 12, 1843, page 152.20*

A meeting was accordingly called of the citizens interested, on Monday morning, when a large number convened, organized and made arragements for prosecuting the work, the result of which is before the people. The Tent has been repaired, and erected again on the same spot where it stood first.*HST July 12, 1843, page 152.21*

Hence, it is evident, that what *seemed* to be our calamity, has turned out for our good. Those citizens who have taken so deep an interest in rearing the Tent again, and in preserving the best of order, as they mean to do during the meetings, will not be indifferent to the claims of so intensely interesting a subject as that o f *Christ's Second Coming*. That people so much interested will give a hearing, we cannot doubt; and all who candidly listen, we feel assured will be profitably affected.*HST July 12, 1843, page 152.22*

May that God who holds the winds in his power, and does all things according to His will, continue to direct, and great good be upon this people as the result of our humble efforts, for which let the devout pray*HST July 12, 1843, page 152.23*

An Extract.—Tire not, my brethren! the conflict is severe, but the reward will soon be glorious. By faith I see the Savior from his throne of light waving the crown of reward, and hear all the heavenly hosts, shout "Oaward to the goal!"*HST July 12, 1843, page 152.24*

Why if it were possible that the Savior should not come this year, and I should live into 1844., I should be one of the happiest living; for I should fee! that I had done my whole duty as I had never before done it; and could look every man in the face with a conscience void of oftence. I should feel as clear on this subject, as a peice of white paper, and as light as air. But, how will those feel

who have taxed the midnight lamp, to quiet the fears of a lukemarm church, and a wicked world, with saying, "*my* Lord delayeth his coming." The Lord *is with us*; surely no evil can come upon us, and to prove it give the revivals which have occured under the Second Advent labors as their own. God will judge between us soon; and I fear that the closing verses of the 25th of Jeremiah will be fulfilled in 1843. The Judge standeth at the door! J. E. Y.*HST July 12, 1843, page 152.25*

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Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST July 19, 1843, page 153.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST July 19, 1843, page 153.2

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST July 19, 1843, page 153.3

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST July 19, 1843, page 153.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. AndHST July 19, 1843, page 153.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST July 19, 1843, page 153.6*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST July 19, 1843, page 153.7*

Which shall we Believe?

JVHe

There is at the present time a vast difference between the sayings of God and the sayings of the church: it is therefore no small question, "Which we shall believe?" For if the Lord has uttered the truth, we should believe him; but if the church is in the right, we should believe her; if the church contradict the words of the Lord, then both cannot be right. Let us hear them.*HST July 19, 1843, page 153.8*

Thus saith the Lord, *Psalm 2:8, 9*, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."*HST July 19, 1843, page 153.9*

The church saith, Not so—when the heathen are given to Christ they will not be dashed in pieces, but will be all converted and saved; the earth instead of then becoming a possession of Christ, will only be occupied by him spiritually for a time, and then is to be annihilated: and to be no longer his.*HST July 19, 1843, page 153.10*

Thus saith the Lord, *Psalm 37:3, 9, 11, 18, 29*, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright: and their inheritance shall be for ever. The righteous shall inherit the land and dwell therein for ever.*HST July 19, 1843, page 153.11*

The church saith, Those who trust in the Lord will dwell, not in the

land, but in some imaginary region somewhere above the clouds. That will be their inheritance, and not the earth. The earth is to end at the day of judgment, after which, the righteous will never dwell there.*HST July 19, 1843, page 153.12*

Thus saith the Lord, *Psalm 89:3, 4, 28, 29, 34-37*, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."*HST July 19, 1843, page 153.13*

The church saith, These promises are not to continue forever; but after the final judgment *if* there ever is one, they will be of no longer effect.*HST July 19, 1843, page 153.14*

Thus saith the Lord, *Isaiah 33:20, 24*, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."*HST July 19, 1843, page 153.15*

The church saith, There will be no *eternal* existence in Jerusalem; and this language only denotes the great prosperity of the church during the millennium.*HST July 19, 1843, page 153.16*

Thus saith the Lord, *Isaiah 51:3*; *55:12, 13*; *60:18-22*, "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the

brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shalt the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."*HST July 19, 1843, page 153.17*

The church saith, That this language is poetry, and highly figurative, and that instead of its being an eternal state, it will continue for only one thousand or three hundred and sixty thousand years.*HST July 19, 1843, page 153.18*

Thus saith the Lord, *Isaiah 65:17-20*, "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days:"*HST July 19, 1843, page 153.19*

The church saith, That it will be neither a new heaven or a new earth, but that the millennial state is here described, during which there will be sickness and death, and consequently weeping and crying. It is also said by the church that there will be both infants of days, and old men, for there will be births through the whole of that period, and men will grow old and die.*HST July 19, 1843, page 153.20*

But the Lord explains why there will be no infants of days and old men who have not filled their days in the new earth. As such

multitudes have died in infancy, if no infants of days are to be there, the enquiry would very naturally arise, if all who have died in infancy have perished, and are not to come up in the new earth in the morning of the resurrection? Therefore the Lord explains, that although while this world stands, multitudes of infants will die, and will be raised at the first resurrection, yet they will not be infants of days in the new earth. “For” (because) saith the Lord, “the child shall die an hundred years old,”—not in age or stature, but in the possession of all the Christian graces; so that they in the resurrection with all the saints will have come up into the new earth “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine.” *Ephesians 4:13, 14*.*HST July 19, 1843, page 153.21*

It will also be the same with old men, they will be no longer decrepid with age. The lame man shall leap as an heart, the tongue of the dumb shall sing, the eyes of the blind shall see out of obscurity, they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint, the inhabitant shall not say I am sick.*HST July 19, 1843, page 153.22*

This will not be the case with the sinner. “But the sinner being an hundred years old shall be accursed,” he shall die in his sins, even if he is an old man, and shall never enter there.*HST July 19, 1843, page 153.23*

Thus saith the Lord, *Isaiah 65:21-25*, “And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my

holy mountain, saith the Lord."*HST July 19, 1843, page 153.24*

The church saith, That this can have no reference to the eternal home of the righteous; for the heaven to which she points the hopes of believers, is an airy, etherial, imaginary something, situated at an infinite distance from us, where it will be all sky above, and all sky below: and the inhabitants of which will be etherial intelligences, floating like shadows on a moon-beam, or bubbles in the air.*HST July 19, 1843, page 154.1*

Thus saith the Lord, *Jeremiah 23:16-18*, "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word and heard it."*HST July 19, 1843, page 154.2*

The church saith, There are days of peace in store, and not evil.*HST July 19, 1843, page 154.3*

Thus saith the Lord, *Ezekiel 12:22-25*, "Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."*HST July 19, 1843, page 154.4*

The church saith, Not so, the days will be prolonged a long time yet, for the visions have all failed and will fail; they will not be fulfilled.*HST July 19, 1843, page 154.5*

Thus saith the Lord, *Ezekiel 12:27, 28*, "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to

come, and he prophesieth of the times that are far off. Therefore say unto them, thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God."*HST July 19, 1843, page 154.6*

The church saith, Those words have no reference to these times, but extend far into the future.*HST July 19, 1843, page 154.7*

Thus saith the Lord, *Daniel 2:44*, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."*HST July 19, 1843, page 154.8*

The church saith, That this kingdom was set up four hundred years before any of these kings had an existence, and that it will be given to Satan for a time, at the end of the millennium, and that these kingdoms instead of being all destroyed, will be all converted.*HST July 19, 1843, page 154.9*

Thus saith the Lord, *Daniel 7:9, 10*, "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame. and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."*HST July 19, 1843, page 154.10*

The church saith, That the judgment will not then set, but that only a great moral change in the condition of this world is denoted.*HST July 19, 1843, page 154.11*

Thus saith the Lord, *Daniel 7:13, 14*, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*HST July 19, 1843, page 154.12*

The church saith, That the One like the Son of man will not come for more than a thousand years after this period; and that his kingdom, instead of being an eternal, will be only a temporal kingdom.*HST July 19, 1843, page 154.13*

Thus saith the Lord, *Daniel 7:18*, “But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”*HST July 19, 1843, page 154.14*

The church saith, That the saints will possess the kingdom only during the millennium.*HST July 19, 1843, page 154.15*

Thus saith the Lord, *Daniel 7:21, 22*, “I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”*HST July 19, 1843, page 154.16*

The church saith, That the warfare of this horn will cease, and that he will not prevail against the saints for more than one thousand years before judgment is given to the saints of the Most High.*HST July 19, 1843, page 154.17*

Thus saith the Lord, *Daniel 7:27*, “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”*HST July 19, 1843, page 154.18*

The church saith, That this is only a temporary state in this world, and to continue for only a limited time.*HST July 19, 1843, page 154.19*

Thus saith the Lord, *Daniel 12:1-3*, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*HST July 19, 1843, page 154.20*

The church saith, That this only has reference to the death of Antiochus Epiphanes, or to the ushering in of a temporal millennium.*HST July 19, 1843, page 154.21*

Thus saith the Lord, *Daniel 12:9, 10*, 'Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."*HST July 19, 1843, page 154.22*

The church saith, That the wise will not understand.*HST July 19, 1843, page 154.23*

Thus saith the Lord, *Daniel 12:12, 13*, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."*HST July 19, 1843, page 154.24*

The church saith, That Daniel will not stand in his lot till long after those days end; while many claim that they ended long since.*HST July 19, 1843, page 154.25*

Thus saith the Lord, *Matthew 5:5*, "Blessed are the meek: for they shall inherit the earth."*HST July 19, 1843, page 154.26*

The church saith, That those only will inherit it who inherit in this life.*HST July 19, 1843, page 154.27*

Thus saith the Lord, *Matthew 13:30, 38, 39*, "Let both (tares and wheat) grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels."*HST July 19, 1843, page 154.28*

The church saith, That for a long indefinite period before the end of the world there will be no tares to grow with the wheat.*HST July 19, 1843, page 154.29*

Thus saith the Lord, *Matthew 24:29, 32, 33*, “Immediately after the tribulation of those days, shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.”*HST July 19, 1843, page 154.30*

The church saith, That there will be no signs by which we may know of the Lord’s coming, and that no man or angels will ever know any thing respecting it; neither the Son, until the event.*HST July 19, 1843, page 154.31*

Thus saith the Lord, *Matthew 24:48-51*, “But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”*HST July 19, 1843, page 154.32*

The church saith, That it is not only right to say in our hearts my Lord delayeth his coming, but it is right to preach it in high places and low places; and that those ought to be dealt with who intimate that the Lord is at the door.*HST July 19, 1843, page 154.33*

Thus saith the Lord, *Matthew 25:1, 6*, “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And at midnight there was a cry made, Behold, the Bridegroom cometh: go ye out to meet him.”*HST July 19, 1843, page 154.34*

The church saith, It will not be thus likened, and that no cry will be given previous to the Lord’s coming.*HST July 19, 1843, page 154.35*

Thus saith the Lord, *Matthew 24:14*, “And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.”*HST July 19, 1843, page 154.36*

The church saith, That the gospel of this kingdom must not only be preached in all the world as a *witness* to all nations, but all nations must be converted; and the end will not then come for more than one thousand years certain, and probably not for three hundred and sixty-five thousand.*HST July 19, 1843, page 154.37*

Thus saith the Lord, *Luke 21:34*, “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.”*HST July 19, 1843, page 155.1*

The church saith, That day will come upon us unawares if we do take heed.*HST July 19, 1843, page 155.2*

Thus saith the Lord, *Acts 3:20, 21*, “And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.”*HST July 19, 1843, page 155.3*

The church saith, That Christ will come in the destruction of all things, but that the earth will never be restored to its Eden state as Isaiah and the other prophets have spoken of.*HST July 19, 1843, page 155.4*

Thus saith the Lord, *1 Thessalonians 4:16, 18*, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Wherefore, comfort one another with these words.”*HST July 19, 1843, page 155.5*

The church saith, There is no comfort in such contemplations, but rather “*terror*.”*HST July 19, 1843, page 155.6*

Thus saith the Lord, *1 Thessalonians 5:4, 6*, “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober.”*HST July 19, 1843, page 155.7*

The church saith, That the brethren will be in darkness, so that they also will be overtaken as a thief.*HST July 19, 1843, page 155.8*

Thus sailh the Lord, *2 Thessalonians 2:3, 7, 8*, “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”*HST July 19, 1843, page 155.9*

The church saith, That the Man of Sin will be destroyed one thousand years before the coming of Christ.*HST July 19, 1843, page 155.10*

Thus saith the Lord, *Hebrews 11:8, 12, 39, 40*, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”*HST July 19, 1843, page 155.11*

The church saith, That when these worthies died they received the promise immediately.*HST July 19, 1843, page 155.12*

Thus saith the Lord, *James 5:8*, “Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.”*HST July 19, 1843, page 155.13*

The church saith, The coming of the Lord draweth not nigh; and there is no lack of patience—she can wait.*HST July 19, 1843, page 155.14*

Thus saith the Lord, *1 Peter 5:4*, “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”*HST July 19, 1843, page 155.15*

The church saith, We shall receive this crown when we die.*HST July 19, 1843, page 155.16*

Thus sailh the Lord, *2 Timothy 4:1, 8*, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”*HST July 19, 1843, page 155.17*

The church saith, That to receive this, we need take no thought, respecting his appearing.*HST July 19, 1843, page 155.18*

Thus saith the Lord, *Revelation 11:15-19*, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”*HST July 19, 1843, page 155.19*

The church saith, When the seventh angel sounds, the dead will not be raised, nor those destroyed who have destroyed the earth, but all will then be converted and saved.*HST July 19, 1843, page 155.20*

Thus saith the Lord, *Revelation 20:4-6*, “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the

thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years,“*HST July 19, 1843, page 155.21*

The church saith, That there is no resurrection here described, and nothing that appertains to one.*HST July 19, 1843, page 155.22*

Thus saith the Lord, *Revelation 22:18, 19*, “For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*HST July 19, 1843, page 155.23*

The church saith, That it will lead us into error if we follow the words of the book of this prophecy, and that the only safety is in taking her interpretation of these words.*HST July 19, 1843, page 155.24*

Thus saith the Lord, *Revelation 22:20*, “He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.”*HST July 19, 1843, page 155.25*

The church saith, That there is no danger of the Lord’s coming quickly, and that his coming, is yet a long distance in the future.*HST July 19, 1843, page 155.26*

The above are a few of the many instances in which the belief of the church and the assertions of the word of God are in opposition to each other. The question then arises, whom shall we believe? Both cannot be true, and one must be wrong. It is therefore important that we know which to believe. If we take the opinions of men, and at last are found arrayed against the truth, we shall have no covert to flee to: but if we trust in the plain letter of the word of God and are then found in the wrong, we know that God will not discard us because we staggered not at his promises, but were strong in the faith; and fully persuaded that what he had promised he was also able to perform; but on the contrary, if we believe God, it will be accounted unto us for righteousness.*HST July 19, 1843,*

page 155.27

Mr. Miller at Home.—The writer of the following, having formerly been a resident in Washington county, while there on a visit last week, took occasion to call on Br. Miller.*HST July 19, 1843, page 155.28*

“I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the ‘fullness of times,’ though he thinks it can be but a few months distant. He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church.*HST July 19, 1843, page 155.29*

“His house is the Pilgrim’s home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord.*HST July 19, 1843, page 155.30*

“I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden, who was present, would go with me to look for it. So we took a walk round the farm. There is some common stone wall, like that on all the farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear marks of neglect, I saw no recent improvements, except one common gate. The buildings are in good condition, and everything in order. It is worked by his sons—plain industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two-story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoe-maker’s bench, used by one of his sons, who is a cripple.*HST July 19, 1843, page 155.31*

“Brother Miller occupies one of the lower front rooms, where he has

his bed, a few common chairs, his old book-case and clock. In the other room is a portrait, painted some twenty years ago; a large diagram of the visions of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow-men, (traveling, in most cases, at his own expense) and they have in return said all manner of evil against him falsely.*HST July 19, 1843, page 155.32*

"I have written the above, not to sound a trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the Midnight Cry, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived. A. Spaulding."*HST July 19, 1843, page 155.33*

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, JULY 19, 1343.

The Tent Meeting at Rochester

JVHe

The design of this meeting was, to awake an interest in that section of the country on the speedy advent of our Lord. Thus far, the object has been accomplished. We pitched our tent in the city of Rochester, on the 23rd of June, and continued our meeting in it, with some interruptions, till the 7th of July. Twenty one lectures were given on the encampment, besides our meetings of prayer, and Bible classes.*HST July 19, 1843, page 156.1*

The attendance from the city and country was large, and a very

deep interest on the subject of the advent was manifested by all classes. Though we found many of the same difficulties to contend with, as we had elsewhere from prejudice, and false rumors, yet the honest hearted, and candid people of that vicinity gave us a fair hearing, which resulted in a deep conviction of the truth of our views on many minds. Very favorable reports have been made to us from Ministers and Laymen, some of whom have already embraced the doctrine, and design to proclaim it to the extent of their means. Some few have been converted, others have been quickened. One noted unbeliever in God and his word, has been converted to God and the truth.*HST July 19, 1843, page 156.2*

We have established a depository of the Advent publications at No. 17 Arcade, in Buffalo street, which is visited by many strangers who are enquiring on the subject. Some sales have been made, but by far the greater amount has been given away. it is not expected that the receipts will meet the expenditures. But it is necessary to the work, and should be sustained, for the present. “The Glad Tidings,” is published weekly, and scattered gratuitously in the city, and vicinity—also on board the canal boats going East and West. They have also been sent to Canada West. The paper contains mostly important articles before pulished in the “Signs of the Times,” and “Midnight Cry.” With such new matter as is called for. by the wants of the enterprise. Thirteen Numbers will be published, and if needed, more; otherwise a transfer will be made to the Midnight Cry.*HST July 19, 1843, page 156.3*

Having closed our tent meeting, brother Fitch and Barry, are now lecturing in Tolman’s Hall, in Buffalo street, and will continue the meetings for ten days, or more. The *Lake winds*, in that vicinity are quite unfavorable to the tent enterprise. We shall not pitch it again in that part of the country. Conference and camp meetings, however, will be held, as a substitute for the tent meetings.*HST July 19, 1843, page 156.4*

The heavy squall which struck the tent, parted fifteen of the guy chains, and several inch ropes. It was done in an instant. The windward side of the tent was pressed in toward the audience, and by the pressure of the wind, the leward side was raised up so that the audience passed out without an exception unharmed. The tent

itself was but little injured, and is now in good repair as ever, and ready to be pitched again, when a place is decided upon. We intend, if time continue, to pitch it once more in N E. some time in September, in the vicinity of Portsmouth, N. H. when we shall expect to see a cloud of witnesses for the truth, from among the *tried* and the *faithful*.*HST July 19, 1843, page 156.5*

One word in relation to the western enterprise. It is regarded by all, as a most important field of labor. Thus far I have sustained it with my only remaining available means. I have not only done *what*, but *all* I could. Our other missions have been aided, this needs it. Shall I have help. I leave it with God to direct; and the stewards of his goods to do their duty.*HST July 19, 1843, page 156.6*

We shall visit Rochester again soon. We doubt not all will be done in that vicinity which can be; but some help must be afforded from abroad, to carry out the benevolent design.*HST July 19, 1843, page 156.7*

Boston, July 10th, 1843.
Joshua V. Himes.

Error must be so proved

JVHe

A writer in the last Puritan, has an article on the question, “Can Millerism do any good?” In the first place the doctrine is *assumed* to be an error; then the writer goes into a labored argument to prove that error can do no good. That is begging the whole question. No one presumes that error can do good; and the doctrine of the Advent can only be useful as it is true. Let it be shown that the world is to be converted before Christ can come, and the pre-millennial Advent is proved to be erroneous; but this writer has not attempted to show a single point in which Mr. Miller has departed from the word of God, and unless such can be shown, he cannot be shown to be in error. Therefore the writer has entirely failed to show that his remarks are applicable to the subject.*HST July 19, 1843, page 156.8*

If some one would only prove that our views are unscriptural, and that the Scriptures on which we rely are not to be taken as they read, but mean the reverse; then the first step will be gained to prove the evil of promulgating the doctrine of the Advent but until this is done, all such labor will be in vain.*HST July 19, 1843, page 156.9*

As an evil of preaching the doctrine of the immediate coming of Christ, he says:—*HST July 19, 1843, page 156.10*

"The farmer, would he secure a luxuriant crop, must often break up his fallow-ground, weeks before he sows his seed, and then wait for the revolution of months before he reaps the expected harvest. Civil government, also, must be carried on; and, that it may be well administered, many and wide-reaching plans, requiring years for their execution, must be entered into. *The world, too, is to be converted* to Christ by the co-operation of human efforts; and, consequently, enlarged schemes of benevolence must be devised and accomplished.*HST July 19, 1843, page 156.11*

Now, if we believe the end of the world is immediately to occur, shall we be disposed to enter into all those wise calculations and precautionary measures, in relation to the future, which are necessary to the right discharge of our various duties to our families, to the Stale, and to the Church of God? Will a Millerite, if consistent with his principles, contribute of his property to promote missionary operations, in China? Will he exert himself to send tracts, Bibles, or messengers of salvation to Africa, South America, or the Islands of the sea? Will he enter with ardor into far-reaching schemes of national improvement? or even into the less extended plans of judicious domestic economy?"*HST July 19, 1843, page 156.12*

As we said before, *if* the world is to be converted, we ought to preach it. But *if* the coming of the Lord is at the door, we ought to make all our arrangements in view of that. It is therefore of the greatest moment that we know what God has predicted that we may act in unison with the will of God, and be instrumental in carrying out his plans. We believe that God has clearly told us in his word that, instead of the world's being converted, the tares and

wheat will grow together till the end of the world. Let that be disproved before we are censured for acting in view of that end.*HST July 19, 1843, page 156.13*

It is triumphantly asked if an Adventist will contribute of his property to promote missions, and send tracts, etc. to South America or the Isles of the sea? Why, the Adventists have done more to advance missionary operations the last year in *proportion to their means*, a thousand times over, than all other Christians in the country, and have probably been instrumental in the conversion of more souls. They have not used the American Board as their agents, but they have converted the heathen at home. Wherever this truth has been proclaimed, Sectarians, Universalists, Infidels, etc. have turned to the living Gcd. As for sending tracts to the Islands of the sea; advent publications have been sent by the hundred thousand broadcast all over the world, to the islands of the sea, and to every missionary station on the globe. They have been scattered over land and ocean, and the sailors who come into port testify that the coming of Christ is a subject of conversation all over the world.*HST July 19, 1843, page 156.14*

Again he says:—*HST July 19, 1843, page 156.15*

“Have revivals been promoted by the preaching of Millerism?” That *revivals* have been occasioned by it, is not disputed; but whether souls have been *converted* through its influence, is a question that may be decided far more correctly ten years hence than now; and, (with solemnity I would say it,) at the judgment far more correctly still. That many, in the time of revival, indulge hopes, which, in the end prove unfounded, is an unquestioned tact; that there may be spurious revivals, as well as spurious conversions, is now generally acknowledged by all judicous men; and that revivals, occasioned by the preaching of *terror*, and other means by which the sympathies and animal feelings, are powerfully wrought upon, are most likely to possess this spurious character, is as universally allowed. Revivals occasioned by such influences, considering the nature of our moral susceptibilities, and their influence in bewildering the operations of the intellect, may reasonably be regarded with suspicion, especially when decided error has been instrumental in promoting the excitement. There is awful reason to far that the purely Millerite

revivals will not endure the scrutinizing decisions of the great Day. Men may be terrified into hopes, but they are not wont to be terrified into holiness.'*HST July 19, 1843, page 156.16*

Would not this argument be equally good, if brought against all or any of the movements of the church, because forsooth, although men may have renounced their sins and turned to the Lord, yet the day of judgment *may show* that no good has been done? The same argument could have been brought with equal force agninst the primitive church, and doubtless was. No man can tell the full amount of good or evil resulting from any measure, till the great day shall reveal it.*HST July 19, 1843, page 156.17*

He speaks of preaching "*terror*" This appears to be the great secret of the opposition of our opponents; the coining of Christ is to them a source of "*terror*." The only "*terror*" we preach, is the "*terror*" found in the word of God. We endeavor to give it in a plain and unvarnished manner as God has given it to us, without adding to, or taking from the letter of that word. If it is wrong to preach a part of the word of God because it produces *terror*, why not withhold the whole of it? Those who are afraid of such "*terror*" are like those of old who loved "deceits," and called upon their prophets to "prophesy *smooth things*."*HST July 19, 1843, page 156.18*

The most absurd idea we found in the whole article is one which attempts to account for the good that has been done, by claiming that the doctrine of Christ's coming is a doctrine of the devil, and as the devil took this means to ruin souls, therefore it was a good opportunity for God to disappoint the devil, by converting thousands of souls with the very means that the devil was using to destroy them. He therefore thinks no thanks are due the wicked Mr. Miller and his deluded followers, but who will have the same reward they would have received had the devil been successful in carrying out his designs. The idea is too absurd to be replied to. Here it is. "That God may bring good out of evil, is readily granted; and it would be strange if he had not exerted his sovereign prerogative, and educed seme good from those *erroneous interpretations of prophecy*, now so loudly proclaimed. *They are unquestionably the suggestions of the grand adversary of souls, as* a device to carry on his destructive work; and therefore *furnish a fitting field* for God to *exert his*

sovereignty in foiling his insidious designs. No thanks, however, to Mr. Miller, nor to his deluded coadjutors. They will stand condemned before the God of truth. They have played their part in the bewildering drama, and they shall receive their reward. But let us be wise. To advocate fanaticism, because God may *overrule* it for good, is a sin of great enormity. It is sinning, that good may come. It is acting on the Popish doctrine, that "the end sanctifies the means."*HST July 19, 1843, page 157.1*

We envy not the *heart* of him who can ascribe such an amount of good to the agency of the devil. Such a sentiment shows the state of mind better than words can express. One who could thus write respecting the great cause of the revivals which have spread throughout the land the past year, would not have hesitated to have accused our Savior of casting out devils by the aid of Belzebub the prince of devils.*HST July 19, 1843, page 157.2*

Editorial Correspondence

JVHe

Dear Brother Bliss,—I suppose I shall hardly be counted worthy of an Editorship unless I, at least, once in three months, appear in your columns. I confess I have been rather negligent since I left Boston, much more so than I had intended; as I expected then to have been at the West before now, from whence I designed to have kept our readers informed of the progress of the cause in that section. But Providence has ordered it otherwise than that those anticipations should be realized. I am yet in Philadelphia and vicinity, and am not likely for the present to get to the West.*HST July 19, 1843, page 157.3*

But we have most encouraging accounts from there of the progress of the second advent cause, especially in Kentucky. Our beloved brother Mellish from this city, writes us from Kentucky, that himself, in company with brother W. Scott, have commenced a mission in that state, and that the door is wide open before them in every direction, and the people anxious to hear. Brethren Cook, Porter, Roger, Stevens, etc. are in Ohio, and the cry is going abroad there.*HST July 19, 1843, page 157.4*

Brethren Allen and Oster, from this city, have gone into the lower part of Delaware, and are meeting with wonderful success. The Lord opens their way and revivals follow.*HST July 19, 1843, page 157.5*

Brother Brown has returned from the South, after having visited Washington, Richmond, and Norfolk, Va. He succeded in giving a course of lectures in the last named place, and considerable interest exists there. The way is open for some one to go on and go through that section. We are expecting Bro. Caldwell to return and go there.*HST July 19, 1843, page 157.6*

The way is opening in the vicinity of this city for lectures more than ever before, and the people in the country are exceedingly anxious to hear. The believers in the Second Advent in this city wax stronger and stronger. There has never been a time when they have manifested a more settled faith in the coming of the Lord in 1843. We do not fear to trust God's Holy word, and risk all our interests on it.*HST July 19, 1843, page 157.7*

The enemies of the cause, I perceive, are now and then endeavoring to make out that the whole Second Advent cause is dead. But let them rest assured that it is not dead yet. Nay, more, that it *never will die*. It lives now, it will live until the Lord comes, and then it will lire forever. For in that day it shall be said, "Lo, this is is our God; We have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." My own faith was never more firm than now, and the longing desire of my heart is, "Come, Lord Jesus, come quickly." Yours in the hope of the gospel.*HST July 19, 1843, page 157.8*

Phila. July 10, 1843. J. LITCH.*HST July 19, 1843, page 157.9*

The Nations of the eastern world, according to the latest news, are still in the same unsettled state, ready, the moment the Lord shall take from them the restraining influences which now prevents an out-break, to imbue their hands in each others blood. From present appearances the affars of Ireland are fast coming to a crisis. The excitement on the subject of repeal has now become so intense, and general, that some efficient action must soon be taken, or the interest must die away unless the repealers are forced to

extremities. The first blow that is struck must kindle such a flame, that the blood of thousands can hardly quench. It will not be merely a contest between a few thousands of disciplined troops on either side: but the whole power of mighty England will have to combat the millions of Ireland's hardy and determined sons, who not again will submit to England's iron yoke, till blood has freely flown, and thousands of them bite the dust in death.*HST July 19, 1843, page 157.10*

How soon this contest may begin, and which, if begun, must embroil all Europe in war, He alone can tell in whose hands are the nations of the earth, and who can turn them as the rivers of water are turned; and who, when the appointed hour shall come, will gather together the nations for the battle of the great day.*HST July 19, 1843, page 157.11*

Campmeeting at Boylston.—Brother R. W. Reed writes us that that meeting has been blessed to the conversion of some souls, and others have revived in them the work of the Spirit, and dedicated themselves anew to the service of God. On Thursday they had a precious season, in celebrating the death of the Lord as commanded to till he come. Brothers Flag, Mires and Eldridge were set apart for the ministry, by prayer and the laying on of hands.*HST July 19, 1843, page 157.12*

The devil, as is usual, when the sons of God present themselves before the Lord, came also among them, with a horde of scoffing professors and non professors, to whom it was sport to riot in the day time, and who made some trouble. The Lord forgive them, they know not what they do.*HST July 19, 1843, page 157.13*

Brother Reed went from B. to the Ashby campmeeting, where he says they had good congregations. He will go from there to East Fairlee, Vt. where those who wish his services will direct to him.*HST July 19, 1843, page 157.14*

Canada Missions.—We have overpaid on the Canada Mission, $13,21. We have translated the Synopsis of Miller's Views, and some other important articles on the Advent, into the French language, which we are now desirous of publishing and sending them broad cast among the French population throughout Canada.

Brother Hutchinson, located at Montreal, will aid us in their circulation as an agent, but the means must be raised by our friends in the States.*HST July 19, 1843, page 157.15*

Brother Barry, writes us from Rochester with date of July 10th, that God is still being glorified in that city. Brother Fitch was to tarry and preach there through the week. The prospect there for the accomplishment of good is very favorable. May our friends remember in their prayers these important fields of labor, and the dear brethren who are laboring with all their energies to awake Christians and sinners to the importance of being prepared for the coming of the Lord.*HST July 19, 1843, page 157.16*

A Campmeeting will be held at the head of the Bay, Stanstead E. C. Tents will be put up on the 17th July Amos Fox.*HST July 19, 1843, page 157.17*

An Illustrative Anecdote. It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed will be destroyed, and they be obliged to give up their vicious indulgences.*HST July 19, 1843, page 157.18*

Look at This!—It is said if Christ does not come this year, the preaching of the Second Advent in 1843 will do a great deal of harm. But we wish to ask, which will be the most safe side to err? to look for it too soon, and prepare for it, or put it too far off, and have it overtake us unexpectedly, and in an unprepared condition. If there is any uncertainty, will not the expecting attidude be the safe one? If all men were prepared, it would be no matter when He comes; but this is not so. We ought to be always ready; but we fear all are not thus.*HST July 19, 1843, page 157.19*

Of being in Christ. There is no condemnation to them that are in Christ Jesus. Nothing but condemnation to them that are out of him. Faith makes Christ ours. This consists in self-denial, and self-

resignation. We must see our sins so far as to abhor ourselves; abhor ourselves so far as to deny ourselves; deny ourselves so far as to resign ourselves up into the saving arms of an only Saviour. They that do this are pardoned, sanctified, saved forever.*HST July 19, 1843, page 157.20*

The End of the 1260 Days

JVHe

According to *Daniel 7:25*, the saints of the Most High were to be given into the hands of the Pope for 1260 years, when they were to take away his dominion, to consume and destroy it unto the end. This dominion we claim was taken away when the French government extended its power over the power of Rome, and the Pope became dependant on France.*HST July 19, 1843, page 158.1*

A sermon has been placed in our hands entitled “A Sermon delivered on the Annual Thanksgiving in Connecticut, Nov. 24; 1803. By Wm. F. Miller, A. M. pastor of a Presbyterian church in Windsor Conn.” In confirmation of the above opinion, we make the following extracts p. 38—41. “The French revolution, by the confiscation of Peter’s patrimony, has not only destroyed, in a great measure, the enormous wealth of Mystical Babylon; but has opened a door of toleration to Protestant dissenters, unknown under the Monarchy; reestablished the observance of the Sabbath, by law; and produced a ruler in the Roman world, superior in power to the Pope, making him a subordinate, fallen king, by vesting in the First Consul of France the power of nominating to office all the Bishops in France and her dependencies.—By this extraordinary change of power, the Pope is no longer the Viceregent of God upon earth, the Vicar of the Son of God, “*superior* to all human Judicature.” For, now, the First Consul v of the French Republic sits on his throne and judges him, dictating to him who shall be a priest, and who not; and breaking down, as far as the power of the French Republic extends, his horrid, persecuting laws, in religion, and kindly establishing a system of laws, respecting religion, which has placed it on the gospel plan, and wisely provides for its protection and support. It was the. French Monarchy, which confirmed the Pope in his pompous, Antichristian title, the Vicar of the Son of God; and

made him superior to all human judicature; and the French Monarchy being destroyed, it is the Consular Goverment, which has cast the Pope down from his throne; and, by his own consent made him, in all the dominions of France, subject to the judicature of the First Consul. This is a fact, which admits of no denial. Thus, in this application of the Latin destruction of Antichrist, everything applies with great propriety.*HST July 19, 1843, page 158.2*

I shall, in this number, as a farther confirmation of this doctrine, only add the opinion of several learned writers of the first centuries, concerning the time of Antichrist's first appearing in the world, according to the prophecy of Daniel and of St. Paul. *2 Thessalonians 2:1-12*. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by your gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of Sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: *only he who now letteth will let until he be taken out of the way*. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the coming of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that, perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. *That they all might be damned* who believed not the truth, but had pleasure in unrighteousness." Does not this prophecy plainly doom the Papal nations to damnation? Let the reader compare and judge for himself. I shall only show how the ancients have explained the words, "Only he who now letteth, will let until he be taken out of the way." Newt. Proph. vol. ii p. 111, 112. "Tertullian, who became famous at the latter end of the second century, expounding these words, Only he who now letteth, will let

until he be taken out of the way, says, who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed? And in this apology (alluding to what he had before said,) he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it."—"Origen, the ablest writer of the third century," confirms this application. "Lactantious, who flourished in the beginning" of the fourth century, describes Antichrist in the same manner, and almost in the same terms as St. Paul; and concludes, "This is he, who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth." A shorter and fuller character of the Vicar of Christ could not be drawn, even by a protestant."—Cyril, of Jerusalem, in the same century, alledges, "This the predicted Antichrist will come, when the times of the Roman Empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power."—What an application before the event!—"Jerome, Austin, and Chrysostome flourished in the latter end of the fourth, or the beginning of the fifth century. Jerome says, Antichrist shall sit in the Temple of God, either at Jerusalem (as some imagine) or in the church (as we more truly judge) showing himself that he is Christ and the Son of God: and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come. And now ye know what withholdeth that he might be revealed in his time, that is, ye know very well, what is the reason why Antichrist doth not come at present. He (the apostle) is not wiling to say openly, that the Roman Empire should be destroyed, which they who command think to be eternal. For, if he had said openly and boldly, that Antichrist shall not some, unless the Roman Empire be first destroyed. it might probably have proved the occasion of a persecution against the Church."—"Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth."—"Austin, having cited this passage affirms, No one questions that the Apostle spoke these things concerning

Antichrist: and the day of judgment (for this he calleth the day of the Lord) should not come, unless Antichrist come first. And now ye know what withholdeth. Some think this was spoken of the Roman Empire; and therefore the apostle was not willing to write it openly, lest he should incur a premunire, and be falsely accused of wishing ill to the Roman Empire, which was hoped to be eternal."—Chrysostome, speaking of what hindered the revelation of Antichrist, says," when the Roman Empire shall be taken out of the way, then *he shall come*; and it is very likely: for as long as the dread of this Empire shall remain no one shall quickly be substituted; but when this shall be dissolved, he shall seize on the vacant Empire, and shall endeavor to assume the power both of God and man.*HST July 19, 1843, page 158.3*

"In this manner the most learned divines of the first centuries explained the prophecies, concerning the time of the coming, and the real character of St. Paul's man of sin or the Roman Antichrist, before there were any real signs of his appearance; and while the Roman Empire, by its rulers, was thought to bid eternal defiance to the united powers of the whole world. Could they, in these particulars, have reasoned more justly, if they had lived after the coming of Antichrist? Are not these descriptions, some of them, written several hundred years before the coming of Antichrist, as accurate descriptions of his endeavoring to assume the power both of God and men, as could be given of the Bishop of Rome, at this day, when all these things have happened, by a learned Protestant? Can his real character, or the time of his first appearing, in the power of the Beast, be better described? For, when the Roman Empire, existing on the several hills of Rome, as its capital, ruling city, was taken out of the way, by the fall of the Gothic kingdom and the conquest of that city, by Justinian, the Emperor of Constantinople, then a door was opened for the appearance of antichristian corruption in the Western Church; and the love of power opened the passions of the old Romans and the ambitious kings of France, to cherish all the intrigues and infernal artifices of the Popes, till, in the end, for the sake of gratifying their ruling passion, they made the Popes real kings, in the character of the Little Horn, in Daniel's prophecy. Dr. Doddridge, in his family Expositor translates the words, "Only he who now letteth, will let, until he be taken out of the way," in this manner, "Only there is one

that hindereth, till he be taken out of the way."—He then explains the meaning, "Secular powers at present are a restraint, but when that is taken out of the way, and different scenes in Providence open, these iniquitous principles, that are secretly fermenting, will break out in all their force."—"And then the ungodly one shall be revealed, and appear as it were unveiled in all his native deformity; even he who shall bring the greatest infamy and the greatest misery on the Christian world."—In a note, on the words, There is one that hindereth, he says, "Dr. Geddes very properly explains this of the Roman Emperor, who would not suffer ecclesiastical power to grow to an exorbitant height, while he held his seat at Rome. See Geddes' Tracts, vol. ii. p. 10; and as many good modern commentators give in the same turn, so it is observable that Tertullian, Agustine and Chrysostome, all agree in saying, that Antichrist was not to appear till after the fall of the 'Roman Empire."*HST July 19, 1843, page 158.4*

As an evidence of the power of the Popes in the days of their prosperity, we give the following Bull of Pope Martin, p. 99.*HST July 19, 1843, page 159.1*

"We will and command, that, by this our authority Apostolical, ye exhort and admonish all the professors of the Catholic faith, as Emperors, Kings, Dukes, Princes, etc. That they expel out of their Kingdoms, Provinces, Cities, Towns, etc. all manner of heretics, according to the effect and tenor of the Council of Lateran. That they suffer none such within their Shires or Circuits, to preach, or to keep either house or family, either yet to use any handy craft or occupation, or other trades of merchandize, or else to solace themselves any ways, or frequent the company of Christian men. And furthermore, if such public and known heretics shall chance to die, (although not so denounced by the Church) yet in this so great a crime, let him and them want Christian burial. The residue let the aforesaid temporal Lords, etc. take amongst them, with condign deaths, without any delay to punish."*HST July 19, 1843, page 159.2*

A letter from the London Missionary Society, to the Missionary Society of Conn. dated London July 12th 1805, contains the following paragraph respecting this change in the power of Rome.*HST July 19, 1843, page 159.3*

“When, therefore, those impediments are removed by the Providence of God, which for ages have obstructed the progress of the gospel; when facilities are afforded for the circulation of the holy scriptures, and the pure administration of its institutions, in countries where they have long been interdicted by the severest penalties, this state of things contains a providential voice, which instructs us in our duty,” and invites us to improve it. On these grounds the directors have proceeded in their measures relating to the introduction of the unadulterated religion of Christ into those nations on the continent which for ages were under the control of the Papacy, and more *recently* so overwhelmed with the principles of infidelity, as to be inaccessible to the exertions of Christians for that great purpose. For two preceding years, the Society has manifested the commendable desire of endeavoring to be instrumental in building on the *ruins* of the Papacy the divine edifice of pure Christianity; and as the most powerful means for that purpose, within their reach, was the circulation of the holy scriptures, they determined to consecrate a part of their funds to this object.”—See Conn. Evangelical Magazine, vol. iv. Nov. 1803 p. 193—4.*HST July 19, 1843, page 159.4*

Of the force of prophetic language he says, p. 82*HST July 19, 1843, page 159.5*

“And the Wine-press was trodden without the City, and blood came out of the Wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs”—If this is all a papal war; if it is all the effect of the force of truth, without any ambitious, devouring King, and his blood-thirsty armies, to prepare the way for its spread, by the sword, in breaking down the idolatrous and oppressive governments of the Antichristian world, and proclaiming a free toleration in religion to mankind; if it does not necessarily imply the slaughter of millions, then words have lost their signification. The modern notion of explaining all meaning in words away, by figures, is like the doctrine of the old school of “Hymenus and Philetus; who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.”*HST July 19, 1843, page 159.6*

Speaking of the tenacity with which men adhere to their old

opinions, he says, p. 74, 100.*HST July 19, 1843, page 159.7*

“I am sensible, the prejudices of the present times will be inclined to deride all this; but the love of souls will be my consolation, if men will not be candid enough to compare what is written with God’s word. Ridicule is not, nor never was the sure test of truth. Had it been, Columbus, after all the contempt which he experienced from stupid kings and snarling courtiers, would never have found his way to America; nor Sir Isaac Newton have discovered the annual revolution of the Earth round the Sun, to the rejection of the foolish, vulgar, popular, absurd notion of the Diurnal revolution of the Sun round the Earth.—Well has Lavater said, “Thinkers are scarce as gold.”*HST July 19, 1843, page 159.8*

“The prophets of God, who have faithfully reproved the corruption of their times, have often been called the disturbers of the public peace. They have been an uneasiness to persons, who however corrupt they were, could not bear reproof. Thus, when Ahab met Elijah, he said unto him, “Art thou he that troubleth Israel?” In this way, the prophets who preach against the errors of the world, are treated as public enemies, seditious persons, and even as the cause of those calamities, which they foretel as the punishment of a perverse generation. Hence the hardened wicked rejoice in their destruction.”*HST July 19, 1843, page 159.9*

A call from Virginia

JVHe

Dear Bro. Himes,—I am a subscriber to the “Midnight Cry,” and am fully persuaded that the views promulgated through its columns, concerning the “Second Advent” of our Savior in 1843 are correct. We have no preachers of that doctrine in this section, but I am fully persuaded that if an acceptable lecturer would come to Virginia, much might be accomplished through his instrumentality. Can you not prevail on some one to come. He would find a hearty welcome from many Christians. I myself would be willing to pay his expenses, and I have no doubt he would be sustained by many friends. I am constrained by the love of Christ thus to write you, and while I rejoice to hear of so many sleeping virgins being waked up

through the annunciation in different sections of the country, "Behold the Bridegroom cometh," I am anxious, to hear the "Midnight Cry" sounded among my brethren, neighbors and friends here. Do send a lecturer if possible. The Lord prosper your labors—and may we all look with desire for "the blessed hope, the glorious appearing of the great God and Savior Jesus Christ*HST July 19, 1843, page 159.10*

I remain yours, in hope of eternal life.
Lucy Carver.
Roanokes, Co. Va. June 8, 1843.

Extract of a Letter from I. C. Parks

JVHe

Sinner, why will you longer let Satan delude you? His only object is to destroy your soul. He would fain have you believe that the doctrine of the Advent is false—that the world is yet to stand thousands of years—that we are to have a long millennium of peace and safety, and that then you and all will be converted to the Lord. He is whispering peace in your ears when there is no peace; and he would have you believe that if you live as you have done, you will be safe. But consider what you are doing and whither you are bound. If you serve Satan here, you must dwell with him forever. Be wise while you may. Let your remaining days be spent to the glory of God. His Spirit is now striving with you. Go to God as you are and he will cleanse you; though your sins be as scarlet, he will make them white as snow, and though they be red as crimson they shall be as wool. You will never have a more favorable time to prepare for eternity than the present.*HST July 19, 1843, page 159.11*

I believe we shall see but few more days in this world, and that what you do, must be done quickly. Now is the time to choose whether you will enjoy an eternity of happiness or an eternity of misery. You prefer to be happy, but that will not make you so, you must seek for it. I daily grow stronger in the faith of soon seeing the Lord.*HST July 19, 1843, page 159.12*

Yours in the daily expectation of beholding our beloved Lord and Master.
Fitzwilliam June 24, 1843.

Extract of a Letter from J. D. Poor

JVHe

Dear Brethren, I take this opportunity to give you an account of my labors the past winter. I have never enjoyed myself so well in my life as I have during the past winter, in obeying the Spirit of God, and devoting myself and substance to give the Midnight Cry. I was convinced of the truth of the Advent near, by hearing Bro. Litch at Roxbury, last Spring, and had no desire to avoid my convictions of its truth. I have therefore devoted myself to this work. During the past winter I have traveled nearly seven thousand miles from place to place, lecturing and distributing publications in connection with bro. Brown of Rochester, N. Y. I have spent $500 in the cause—all that I had, and regret that I had no more to use for the Lord.*HST July 19, 1843, page 159.13*

I have called on the ministers in most places where 1 have been, some of whom heard the word gladly. At Ft. Defiance, Ind. Elder Tucker, a Presbyterian minister, embraced the truth, and a Baptist preacher of the same place when we left was in search of light, as was also a student from Oberlin. We did not stop long in any place, but obeyed the injunction "that he may *run* that readeth it." At Marshall, Mich. we found a brother Bronson giving the "cry" with good success. At Jacksonburgh, we found a brother standing with the church all opposed to him; but the Lord was with him. A Methodist brother there was also converted to the faith. We lectured in the Baptist house at Chicago, Ill. and in the Court house. The Mormons and Catholics endeavored to raise a mob, but He that keepeth us neither slumbers nor sleeps. At Jacksonville, God blessed our labors. At Alton, Ill. saw bro. Clark, who was lecturing in that region and the people heard him gladly. At St. Louis, a Mr. Kinton, a Baptist minister, was lecturing on the prophecies, but not of our faith. He offered us his church, but we chose to lecture in the Concert Hall. The people were eager to hear, but had had their minds disaffected by false reports. They crowded into the hall which

was filled to overflowing; then they commenced a noise, till it became a perfect Babel, which broke up the meeting. After that we gave several lectures under a large shed, but there was no more disturbance, but several conversions. We went down the river to New Orleans, stopping at different points on the route. In N. O. we scattered one thousand papers of different kinds. On our return to Cincinnati, we saw Brn. Pratt and Caldwell, and had a glorious meeting. Wherever I have been I have scattered papers and books, which I trust will hot be in vain. We went at our own expense, and gave away our publications, but yet they said it was a speculation.*HST July 19, 1843, page 159.14*

I soon expect to enter that world where our labors will be over, when they will all know the Lord from the least of them even to the greatest of them.*HST July 19, 1843, page 160.1*

Yours in the hope of soon seeing the Lord.*HST July 19, 1843, page 160.2*

one week's record of murders

JVHe

As a sample of what is constantly passing under our eye, we give below the catalogue of murders and suicides, collected and condensed from our exchange papers, from the 1st to the 7th of June last. It would seem that the land was full of violence, and that man had become man's most deadly enemy.*HST July 19, 1843, page 160.3*

A. C. Hawsey, of Clinton, Ala., shot Rufus Brooks*HST July 19, 1843, page 160.4*

Andrew Cambell of Van Buren, Ark., was murdered; by whom unknown.*HST July 19, 1843, page 160.5*

E. W. Trimble of Wheeling, was thrown overboard from a steamboat, by a deck hand, of whose sauciness Mr. T. had complained to the captain He was drowned.*HST July 19, 1843, page 160.6*

At Havana, in the market place, a mulatto disputed with a stall tender about a trifling sum of money. The mulatto siezed a knife and stabbed his opponent, causing his death.*HST July 19, 1843, page 160.7*

Fances M. Staples at Woodlawn, Ala., placed the breech of a gun in the ground, the muzzle against his head and blowed his brains out. He had gambled and lost $100, and a gold watch worth $80.*HST July 19, 1843, page 160.8*

Amelia Ent, of Raritan, N. J., committed suicide by hanging*HST July 19, 1843, page 160.9*

At Batesville, Md., a negro murdered a John Smith. Supposed cause, the negro wished the situation of Smith, a miller, in the employ of the negro's owner.*HST July 19, 1843, page 160.10*

Thomas N. McKants, of Columbia, S. C., murdered a Mr. Ladd 19th March.*HST July 19, 1843, page 160.11*

A negro and an Indian murdered a family consisting of three persons in Van Buren, Arkansas. Their object was plunder; about $1000 were obtained. They were arrested in the Indian country, and committed to jail; the population became so enraged *against the negro*, that he was taken out of the jail by force, tied to a tree and burned alive.*HST July 19, 1843, page 160.12*

A Mr. Vilar of New Orleans attacked a Mr. Rasseure. The latter drew a pistol and shot the first mentioned dead.*HST July 19, 1843, page 160.13*

In Rushville, Indiana, Philip Barger was murdered by his own daughter. Barger was an intemperate man, and frequently abused his wife in the most shocking manner. On the evening of his death, he had commenced violence as usual, and the daughter split his head open with an axe.*HST July 19, 1843, page 160.14*

The body of a French lady floated ashore near West port, Conn., supposed to have been murdered and thrown overboard from a steamboat in Long Island Sound.*HST July 19, 1843, page 160.15*

The above taken from an exchange paper is a sample of the *morals* of the *most* moral and Christian nation in the world.*HST July 19, 1843, page 160.16*

An Inch of Time. “Millions of money for an inch of time,” cried Elizabeth,—the gifted, but ambitious queen of England, upon her dying bed. Unhappy woman! reclining upon a royal couch, with ten thousand dresses in her wardrobe, a kingdom on which the “sun never sets,” at her feet,—all now are valueless, and she shrieks in anguish, and she shrieks in vain, for a single “inch of time.” She had enjoyed three-score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would barter millions for an “inch of time.”—*American Tract*.*HST July 19, 1843, page 160.17*

SIGNS OF THE TIMES

No Authorcode

BOSTON, JULY 19, 1843.

Agents and Subscribers

JVHe

We have been very indulgent to agents and subscribers in time past, being unwilling to drop a subscriber or dismiss an agent, however delinquent, while we had the means to sustain the paper. *But the time has now come* when all agents and subscribers must be punctual in the payment of what is actually our due, or we shall fail to pay the printer, *which we shall not do*; or stop our paper, which we *shall do*, when the means are not forthcoming to sustain it. When we have no means to sustain the paper, or other publications, we shall consider our work done, in this respect. But we do not regard our work done as yet. Let all delinquent agents and subscribers NOW pay up arrears, and we shall go on while we have need to publish the glad tidings of the kingdom at hand.*HST July 19, 1843, page 160.18*

Some delinquents have been stricken from our list, who *owe for several volumes*. If any of those persons wish their papers continued, they will inform us. If any mistakes have been made in stopping those who have paid, they will inform us without delay.*HST July 19, 1843, page 160.19*

Letter from William Miller

JVHe

Dear Brother Himes,—This is the first time I have written for 6 weeks or more; the lime past, for sixteen weeks seems to me like a dream, and a painful one too. I do not complain, God is good, and although he afflicts us by pain, disease, and prostration of both physical and mental powers, yet he has the power to cause all these things to operate as means to help us on to glory. Blessed be his name, I find my present affliction has been not entirely lost. I hope it has and will prove a blessing.*HST July 19, 1843, page 160.20*

Before I was taken sick last winter, at times I was very much unreconciled to my lot, as I would call it, often thinking God had laid on me more than I was able to bear. I often murmured and complained, and often prayed that I might be permitted to retire from the turmoil and bustle of the world, at least for a few weeks. God granted my request, and I have been confined to my room four months, but how different from what I expected. I anticipated rest, but experienced pain; I expected to enjoy the society of my family and friends, but have been much of my time a burden to myself and them. Yet during the whole time of my sickness, my faith in the glorious appearing of Jesus Christ this year has been stronger than I ever experienced for such a length of time before. It seemed to me so plain, so clear, that to doubt would be as wicked as to doubt the existence of a Supreme Being. And although my pain in body was very severe, yet it was made quite tolerable by the strength I obtained through my faith in the blessed book of God's word, and the promises therein of the glorious inheritance of the saints.*HST July 19, 1843, page 160.21*

It appeared to me at times, that the whole plan of salvation lay

before me like a landscape, and I was enraptured with the sight. I have a number of times during my sickness felt as did Paul “to depart and be with Christ, etc.” But God has seen fit to continue me here as yet. My health is on the gain, and I think in a few days I shall be able to labor again in the vineyard, if a door should open. Perhaps none may want me now; no matter, I will leave that with my heavenly Father and the people. The opposition in this quarter is gaining in confidence and violence since the 23rd of April is past. But they begin to rejoice too quick. We have not yet passed 1843. I want to hear from you, not one word since brother Flemming wrote —do write. God will try our faith more than ever, depend on it; and although trials deep and sore may assail us, let us not waver, for the Lord will come and will not tarry. Yours, as ever,*HST July 19, 1843, page 160.22*

Low Hampton, July 5th, 1843.*HST July 19, 1843, page 160.23*

The 2300 Days. The Rev. F. A. Cox, D. D. LL. D. of England, in his lectures on the book of Daniel, page 187, remarks as follows.*HST July 19, 1843, page 160.24*

“These days are prophetic, that is they symbolize years; curiosity, therefore, is naturally eager to ascertain the chronology of this prediction. It is some clue to the commencement of the period, to remark that Daniel does not refer to the *origin* of the monarchy, but to some period afterwards, when it is become a settled government, because the Medo Persian Ram does not rise from the sea, but stands, already grown, upon the margin of the river. Cyrus and Darius were conquerors, but it was not till the *seventh year of Artaxerxes*, that the empire had attained its strength. The Medo Persian ram rose in the year B. C. 536, and continued to stand till B. C. 330: The date of the vision is therefore between these years.”*HST July 19, 1843, page 160.25*

The Israelite, a paper published at Jeffersonville, Ia. of May 20, gives the following notice respecting our beloved brother Chittenden.*HST July 19, 1843, page 160.26*

“Brother H. A. Chittenden, of Connecticut, of the Congregational Church, has just closed a course of lectures here, on the Second Advent. Our chapel was crowded to overflowing, and the profound

and breathless silence with which the audience hung upon the words of the youthful lecturer showed that they were words of 'truth and soberness."*HST July 19, 1843, page 160.27*

Letters from post-masters, to july 14

JVHe

Williamantic Ct; Weybridge Vt $1; BentonNY; Melain Village NH; Charlotte S C; Taftsville Vt; Guilford, Ct; E Livermore Me; Woodstock, Vt $2; N Bedford Ms $1; Derby Vt $1; Canton Ms; Charles-town NH $1; Dover NH $1; Falmouth, Ms; Braintree, Vt; Berlin Ct $3; N Castle Me $1; Plymouth Ms $1; Portsmouth, N H; Mechanicsville, N Y; Whately Vt $1; Derby Line Vt $1; Portsmouth N H: Sullivan NH; Long Plain Ms $1; Danvers Ms $1; Yorkville, SC $1; Belvidere Ill; Essex Vt $1; Norwalk Ohio $1; W Bridgwater, Ms; Corina Centre Me $1; Westfield Ms; Glastenbury Ct; San-bornton Bridge, NH $2; Glenville NY; Wareham Ms; Manchester NH; So Straflord Vt; Falmouth Me; Honesdale Pa; W Enosburg Vt; Chickopee, Ms; Washington NH; Corington N Y $2; Snow's Store $1; Derby Line Vt$1; Acton Ms $1; Rouses Point $1; Sandy Hill NY; Milan NY $1; Richmond Vt $2; Rochester Vt $1; Bunker Hill, Ill; Glasgow Me; Kees Falls Pa; Vienna Me $1; Hart-ford Ct $2; Eastport Me $1; Brookline, Vt; Albany NY; Ware Ms; Orange Vt $1; St George Vt 1 doll. E Washington NH 3 dolls; Essex NY; Jamestown, O; Colebrook NH; Walpole Ms; Hartford Ct 1 doll.*HST July 19, 1843, page 160.28*

Individuals

JVHe

Dr Lee 2, T L Tullock, J P Jewett 2, A Prison-ler; D Wright 2; C S French 1; C Wines. 10,balance 27,02; L Kimball, J L Paine 1, letter dated Feb. 8 just rec'd; Friend, by hand of Eld P. 32,50; L C Collins, J Shepherd, L W Hoit, 2 dolls, due; Richard Garland, 1; E Galusha, R E Ladd 5; R Meriam, Springfield Vt, 1; J Woods 3, N B Start, L Bolles, 1; J H Thompson 1; Wm Miller, T Wrightson, T M Preble 8; T H Barry, T Baker, J Litch 2; T L Tullock.*HST July 19, 1843, page 160.29*

Bundles Sent

JVHe

Rochester N Y Depository; J V Himes 9 Spruce St N Y; Eld J E Jones, Pittsfield N H; R Meriam, Camden, Me; J Weston N Ipswich, NH; JVHimes 9 Spruce St N Y; W Meriam Camden Me; Rochester Depository: T M Preble Nashua N H.*HST July 19, 1843, page 160.30*

July 26, 1843

Vol. V.—No. 21. Boston, Whole No. 117

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST July 26, 1843, page 161.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST July 26, 1843, page 161.2

II The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST July 26, 1843, page 161.3

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST July 26, 1843, page 161.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies, have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. AndHST July 26, 1843, page 161.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST July 26, 1843, page 161.6*

*The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST July 26, 1843, page 161.7

The Celestial Railroad

JVHe

By Nathaniel Hawthorne

The following interesting article first appeared in the Democratic Review. We publish it on account of the rich stores of instruction it contains, and the *moral* it teaches. It admirably illustrates the progress made in *popular* religion since the days of John Bunyan, and shows the improvements made by the Transcendentalists and Neologists, to be found in our modern popular churches. We commend it to those among the sects who are the most bitter against the coming of Christ, as a looking glass in which themselves are strikingly reflected. It is just such an article as John Bunyan would write were he now alive.HST July 26, 1843, page 161.8

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentleman —one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the City of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.HST July 26,

1843, page 161.9

Our coach rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.*HST July 26, 1843, page 161.10*

“This” remarked Mr. Smoot-it-away, “is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground.”*HST July 26, 1843, page 161.11*

“I have understood,” said I, “that efforts have been made for that purpose from time immemorial.”*HST July 26, 1843, page 161.12*

“Very probably—and what effect could be anticipated from such unsubstantial stuff?” cried Mr. Smooth-it-away. “You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific: process, have been converted into a mass like granite. The whole bog might be filled up with similar matter.”*HST July 26, 1843, page 161.13*

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away’s testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were incumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station house. This very neat and spacious edifice is erected on the site of the little Wicket gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive

stomach.*HST July 26, 1843, page 161.14*

A large number of passengers were already at the Station house, awaiting the departure of; the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth toward the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.*HST July 26, 1843, page 161.15*

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door.—This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the

engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.*HST July 26, 1843, page 161.16*

“Where is Mr. Great-heart?” inquired I.—“Beyond a doubt the directors have engaged that famous old champion to be chief conductor on the rail-road?”*HST July 26, 1843, page 161.17*

“Why, no;” said Mr Smooth-it-away, with a dry cough. He was offered the situation of brakeman; but to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows, or ill language with some of the Prince’s subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once.”*HST July 26, 1843, page 161.18*

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—(not to startle the reader)—appeared to gush from his own mouth and stomach as well as from the engine’s brazen abdomen.*HST July 26, 1843, page 162.1*

“Do my eyes deceive me?” cried I. “What on earth is this? A living creature? If so, he is own brother to the engine he rides upon,“*HST July 26, 1843, page 162.2*

“Poh, poh, you are obtuse,” said Mr. Smooth-it-away, with a hearty laugh. “Don’t you know Apollyon, Christian’s old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the

very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."*HST July 26, 1843, page 162.3*

"Bravo—bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if any thing can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."*HST July 26, 1843, page 162.4*

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers in the old pilgrim guise, with cockle shell and staff, and their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinancy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.*HST July 26, 1843, page 162.5*

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which he observed was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.*HST July 26, 1843, page 162.6*

"I have long had a curiosity to visit that old mansion," remarked I.*HST July 26, 1843, page 162.7*

"It is not one of our stations, as you perceive," said my companion,

“The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old fashioned as himself.”*HST July 26, 1843, page 162.8*

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian’s burthen fell from his shoulders, at the sight of the cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr, Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder’s skill and enterprise. It is a great though incidental advantage that the materials from the heart of Hill Difficulty have been employed in filliing up the Valley of Humilation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.*HST July 26, 1843, page 162.9*

“This is a wonderful improvement, indeed,” said I. “Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have had the kindness to entertain pilgrims there.”*HST July 26, 1843, page 162.10*

“Young Ladies,” cried Mr. Smooth-it-away, as soon as he could speak for laughing. “And charming young ladies! Why my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian’s pilgrimage.”*HST July 26, 1843, page 162.11*

“Ah, well,” said I, much comforted, “then I can very well dispense with their acquaintance.”*HST July 26, 1843, page 162.12*

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan’s road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.*HST July 26, 1843, page 162.13*

Even while we were speaking, the train shot into the entrance of this dreaded valley.—Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I

discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe, it is whispered, by no means unprecedented,) the bottomless pit, if there be any such place, would undonbtedly have received us. Just as some dismal fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.*HST July 26, 1843, page 162.14*

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assued us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon, darted huge tongues of dusky flame, and had seen the strange, half shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmers, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern,, moreover, were unlovely personages, dark, smoke-be-grimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me

as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.*HST July 26, 1843, page 162.15*

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what was his business there.*HST July 26, 1843, page 163.1*

"Did you not start," said I, "for the Celestial City?"*HST July 26, 1843, page 163.2*

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes.—"But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free,"*HST July 26, 1843, page 163.3*

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"*HST July 26, 1843, page 163.4*

"Oh," said the loafer with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you."*HST July 26, 1843, page 163.5*

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark,

of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more,—mere delusions, which I ought to be heartily ashamed of; but all through the dark Valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of the natural day however began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.*HST July 26, 1843, page 163.6*

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old trogolytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, loooking somewhat like an ill-proprotioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.*HST July 26, 1843, page 163.7*

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony

between the townspeople and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the captalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that the people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps, exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.*HST July 26, 1843, page 163.8*

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev Mr. That-to-morrow; together with the Rev. Mr. Bewilderment, the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrme. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human nature or celestial science, that any man may acquire an omnigenious erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge depositing all its heavier

particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the everopen ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes: with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.*HST July 26, 1843, page 163.9*

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exhorbitant for such commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the Bazaars, and observe the various sorts of traffic that were going forward.*HST July 26, 1843, page 163.10*

Some of the purchasers, I thought, make very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags.—There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run.—Thousands sold their happiness for a whim.*HST July 26, 1843, page 163.11*

Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium, or a brandy-bottle.*HST July 26, 1843, page 163.12*

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years lease of small, dismal, inconvenient tenements in Vanity Fair.*HST July 26, 1843, page 163.13*

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants.- The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibeing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple,—but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.*HST July 26, 1843, page 163.14*

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.*HST July 26, 1843, page 164.1*

“Sir,” inquired he, with a sad, yet mild and kindly voice, “do you call yourself a pilgrim?”*HST July 26, 1843, page 164.2*

“Yes,” I replied, “my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad.”*HST July 26, 1843, page 164.3*

“Alas, friend,” rejoined Mr. Stick-to-the-right, “I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life time were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion.”*HST July 26, 1843, page 164.4*

“The Lord of the Celestial City,” began the other pilgrim, whose name was Mr. Go-the-old-way, “has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his own soul.”*HST July 26, 1843, page 164.5*

“Poh, nonsense!” said Mr. Smooth-it-away, taking my arm and leading me off, “these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window.”*HST July 26, 1843, page 164.6*

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, 1 grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficing for wealth and honors, or whatever he might be doing, and however unscasonable the interruption—suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.*HST July 26, 1843, page 164.7*

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.*HST July 26, 1843, page 164.8*

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.*HST July 26, 1843, page 164.9*

"This was formerly the castle of the redoupted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."*HST July 26, 1843, page 164.10*

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."*HST July 26, 1843, page 164.11*

"We shall escape, at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."*HST July 26, 1843, page 164.12*

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its

crevices.*HST July 26, 1843, page 164.13*

“Is that,” inquired I “the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?”*HST July 26, 1843, page 164.14*

“That was a joke on the part of the shepherds,” said Mr. Smooth-it-away, with a smile. “It is neither more nor less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams.”*HST July 26, 1843, page 164.15*

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey’s end. The sweet breezes of this happy clime came; refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and wo, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.*HST July 26, 1843, page 164.16*

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height and depth, and sweetness, in their tones, at once tender and

triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.*HST July 26, 1843, page 164.17*

“How amazingly well those men have got on!” cried I to Mr. Smooth-it-away. “I wish we were secure of so good a reception.”*HST July 26, 1843, page 164.18*

“Never fear—never fear!” answered my friend. “Come—make haste; the ferry-boat will be off directly; and in three minntes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates.”*HST July 26, 1843, page 164.19*

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!*HST July 26, 1843, page 164.20*

“Don’t you go over to the Celestial City?” exclaimed I*HST July 26, 1843, page 164.21*

“Oh, no!” answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. “Oh, no! I have come thus far only for

the sake of your pleasant company. Good bye! We shall meet again."*HST July 26, 1843, page 164.22*

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachination, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably, that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore: But the wheels, as they began their revolutions, threw a dash of spray over me, so cold —so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a heartquake, I awoke. Thank Heaven, it was a Dream!*HST July 26, 1843, page 164.23*

SIGNS OF THE TIMES

JVHe

"The Lord is at Hand."
BOSTON, JULY 26, 1843.

The following is the view of brother Litch respecting the end of Rome. As yet we have been unable to see the evidence so as to subscribe to this view of the question.*HST July 26, 1843, page 165.1*

With regard to the minute detail of unfulfilled prophecy, while each have their own view, we feel that it becomes us to be modest; and liberal towards the views of others.*HST July 26, 1843, page 165.2*

We have not had time to examine our brother's view as much as we would wish. Our view of the sanctuary is, as yet, different from his. And when the 2300 days end, we expect probation will end.*HST July 26, 1843, page 165.3*

Babylon's Fall—the Sanctuary Cleansed

JVHe

My Dear Brother Bliss,—The crisis we have reached calls upon us to double our diligence in endeavoring to strengthen the hands and faith of the people of God, and in endeavoring to pluck sinners out of the fire. The Judge standeth before the door, and will speedily come in all his glory, to take vengeance on his foes, and to be glorified all them that believe. That we have reached the year of the termination of the prophetic periods, is clear; and it becomes us all to walk carefully before the Lord, to watch and be sober.*HST July 26, 1843, page 165.4*

It is a question which we as observers and recorders of the "signs of the times," and as "expositors of prophecy," ought to be able to answer. "Where are we?" In what period of the prophetic visions of Scripture? It appears to me we may answer this question, at least with a *degree* of satisfaction.*HST July 26, 1843, page 165.5*

What then was to mark the termination of the 2300 years of *Daniel 8:14*? Ans. The sanctuary shall be justified; for so I prefer to read it, with the margin, unless we adopt Professor Bush's definition, then shall the sanctuary be vindicated. You know I have long dissented from the idea that the cleansing of the sanctuary is the purification of the earth by fire. I have no faith in that view. But I have believed it was the pardon of Jerusalem's crimes, preparatory to her restoring to glory and triumph over her foes.*HST July 26, 1843, page 165.6*

However, I like the term "*vindicated*," still better. I think the true import is, that Jerusalem will be vindicated, or proved innocent, or justified, by the punishment of her destroyer. Gabriel, when sent to make Daniel understand the vision, in *chapter 8*, said, I will make thee know what shall be in the last end of the indignation." What did he tell him would cone? *Verse 25*. "*He shall be broken without hand*." Who? The little horn which waxed exceedingly great. That was the power which destroyed the Jews. Rome. God will *vindicate* Jesusalem. by the destruction of *Rome*.*HST July 26, 1843, page 165.7*

Take the type of the long desolation of the sanctuary, I mean the seventy years captivity in Babylon. God threatened, *Jeremiah 25:11*, that those nations should serve the king of Babylon seventy years. In *verse 12*, he said, "And it shall come to pass when

seventy years are accomplished I will punish the king of Babylon, and that nation and the land of the Chaldeans."*HST July 26, 1843, page 165.8*

This threatening was executed that night in which Belshazzar was slain. See Dan. *chap. 5th*. So when the 2300 years run out, that persecuting power which destroyed the people of God, and Jerusalem will be broken without hand. Hear *Isaiah 10:12*. "It shall come to pass, when the Lord shall have accomplished his whole work upon Mount Zion and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."*HST July 26, 1843, page 165.9*

Likewise Gabriel, when in the 9th of Daniel he came to give the prophet skill and understanding. He told him that after Messiah is "cut off," "the people of the Prince that shall come shall destroy the city and sanctuary," then "for the overspreading of abominations he shall make it desolate until the consummation, and that determined shall be poured upon the dessolator."*HST July 26, 1843, page 165.10*

The question now comes up, 1. Who is the desolator of Jerusalem? Rome. 2. What has God determined to pour on her? Daniel answers, *chap. 7th, verse 11th*, "I saw until the beast was slain and his body destroyed and given to the burning flame." John answers, *Revelation 18:8*, "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." But who is it that shall be thus judged. *Revelation 17:4, 5, 6, 18*, answers. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."*HST July 26, 1843, page 165.11*

What city reigned over the kings of the earth in John's day? or what city has done it since but Rome? Then "her plagues shall come in one day." But what are her plagues? "*Death, and mourning, and famine*." These begin the train of evils. Finally "she shall be utterly burned with fire."*HST July 26, 1843, page 165.12*

Babylon's fall precedes Christ's coming

JVHe

Daniel, in the 7th chapter as already quoted, teaches us that the beast, (not the horn, Popery) but the beast, Rome, the body of the beast, the city which existed before the horn with eyes came up, will be slain and destroyed and given to the burning flame. Then he saw in the night visions, "and behold one like the Son of man came with the clouds of heaven."*HST July 26, 1843, page 165.13*

Thus also the Revelator, *14:6, 7*, he saw the missionary angel of our age, fly, and the conclusion of his message was, "the hour of his judgment is come." He was followed, *verse 8th*, by another angel, saying, "Babylon is fallen, is fallen." And a third angel followed them, saying, "if any man worship the beast, etc." so that probation continues after Babylon falls.*HST July 26, 1843, page 165.14*

John then hears it announced that the dead who have died in the Lord are thenceforward blessed. And he looked to see why they were so; and it was found to be for the same reason that those are blessed who wait and come to the 1335 days. For it is the harvest of the earth, and he saw the Son of man on a white cloud, and he reaped the harvest. The harvest is followed by the vintage. So also when in *Revelation 18th* it is announced that Babylon is fallen, it is also added, come out of her my people, clearly showing that probation continues. Then in *chapter 19th* it is said, "The marriage of the Lamb is come." Thus Christ's coming speedily follows Babylon's fall.*HST July 26, 1843, page 165.15*

Babylon's fall will be at a time of great pride and anticipated triumph

JVHe

Daniel heard, *chapter 7*. “because of the voice of the great words which the horn spake,” he beheld “until the beast was slain, his body destroyed and given to the burning flame.”*HST July 26, 1843, page 165.16*

The Revelator says, *chapter 18:7*, “How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” “Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire.”*HST July 26, 1843, page 165.17*

Does Rome at present bear these characteristics?

JVHe

Let the speeches of the repeal associations answer. Let the reports of the propaganda, and its boasts of the speedy and universal triumph, answer. Do you ever get hold of a catholic paper? Every page will teem with boasts of anticipated triumph over the world.*HST July 26, 1843, page 165.18*

Look at the following language, taken from an article in the Catholic Herald of June 29th; headed, Rome and Russia. After speaking of the difficulties between Rome and Russia, and the prospect of an attempt at reconciliation, the writer says,—*HST July 26, 1843, page 165.19*

“And lastly, to re-establish these pacific relations, with an eye of course to this propagandism, the minister who has outwitted Metternich and Wellington, is to be despatched from Rome to try his infernal craft and subtlety upon the ministers of His Holiness, who alone have in effect, if not in words, boldly held up M. Boutenieffs master to the eyes of Europe and the world as a perjured and dishonored ruffian. The rest of Europe quails before Nicholas. They utter lies for him. They dishonestly avow their confidence in his moderation. They wilfully cover their own despicable timidity with a veil of falsehood, to hide their own shame from the world. Wellington does so. Metternich does so. France and Prussia does so. The Pope alone, urged on by considerations which are not of

this world, does *not* do so; but publishes a state document, which not only charges the Emperor with, but proves him guilty of,—individually and personally—the most unblushing impudence and the most profligate deceit. The Pope alone speaks the truth. The Pope alone proves that the cabinet of Nicholas, including Nicholas as his own prime minister, are a gang of perfidious wretches, as destitute of even the external semblance of common honesty as the murderer who pleads "not guilty" to save his forfeited neck from the gallows; and placed out of the pale of civilized society, and common public law by their murderous atrocities, and no less by their revolting perjuries. All this the Pope has done. And now Servia and the North of Turkey, with their Catholic missions being brought by M. Boutenieff under Russian domination, it is found that the blood-stained Nicholas must be on better terms with the Pope, and must turn his attention once again to a more effectual, crafty, and unremitting prosecution of his infernal designs for "propagating the Greek schismatic religion." Accordingly M. Boutenieff, with the soil of his successes yet fresh upon him, is to be sent off from Constantinople to contaminate Rome. We trust in God he will not be received, and that there may be no intercourse between Rome and the Russian Cabinet until the lying Nicholas has exhibited some sorrow for endeavoring to uphold his throne by the low artifices of the forger and the swindler, and has given proofs of his repentance by allowing an interchange of ambassadors; that is, by permitting a Papal Nuncio to reside and transact business at St. Petersburg. Indeed we believe this last condition is held so indespensable, that the absence of any mention of a Nuncio confirms our doubts as to the truth of M. Boutenieff's supposed mission.*HST July 26, 1843, page 165.20*

But, however this may be, it is not less true and certain that these Eastern questions in which Rome appears to have least interest, are precisely the questions in which the highest permanent interests of the Church are most clearly involved. In one third of Europe, at the present moment—and, in prospect, in other large districts of this continent, together with nearly a third of Asia, a struggle is being and is to be maintained between the powers of light and the powers of darkness—very significant and very fearful."*HST July 26, 1843, page 166.1*

I ask, If Daniel heard those words, would he not be very likely to call them the voice of the great words which the horn spake? If John heard him talk thus of the tameness of the mightiest powers of Europe, in contrast with the pope's valor in copeing with that giant power, Russia, would he not be very likely to say, "she saith in her heart, I sit a queen and am no widow, and shall see no sorrow?" And yet this is but a small part of her boasts:—it is an item only.*HST July 26, 1843, page 166.2*

Have the foretold Judgments begun to come on Rome

JVHe

Those judgments are, "Death, mourning and famine."*HST July 26, 1843, page 166.3*

Take the following extract from an English paper of June 19.*HST July 26, 1843, page 166.4*

The *Augsburg Gazette* quotes a letter from Rome, stating that swarms of grasshoppers had *suddenly* made their appearance in the country adjoining Palo, and on the western coast, and laid the fields completely waste. Thence they extended their ravages to the plains of Campania. The means adopted for their destruction having proved unavailable, the pope ordered processions and prayers in all the churches to implore Divine protection against the scourge."*HST July 26, 1843, page 166.5*

How much like what Joel prophecied as the effect of the locusts. *Joel 1st chapter*, "sanctify a fast, call a solemn assembly, gather the elders," etc. Prayers and processions in all the churches, ordered by the pope! And for what? Why "an army is come up upon his land strong and without number." The locusts cannot be destroyed, and prayers and processions are the last resort.*HST July 26, 1843, page 166.6*

The following from the Catholic Herald of June 29th, shows a state of great distress in the pope's dominions.*HST July 26, 1843, page 166.7*

Rome

JVHe

“Intelligence from Rome, dated the 28th ult, (May) states that his Holiness intended shortly to visit in person several portions of his dominions, in order to ascertain their most pressing wants. He will be accompanied by some Cardinals and his Treasurer.”*HST July 26, 1843, page 166.8*

Must not that be great distress which would render it necessary for the pope, his Cardinals and Treasurer, to go through his dominions, to ascertain their *most pressing wants*?*HST July 26, 1843, page 166.9*

This came suddenly upon them

JVHe

All was prosperity, “the land, like the garden of Eden,” all bidding fair to reward the toil of the husbandman, when suddenly, in one province, on the western side of Italy, a swarm of locusts appear, spreading desolation in all their train. “Behind them is a desolste wilderness.” They spread through the land, and all efforts to destroy them are vain. Death, mourning and famine, are the result.*HST July 26, 1843, page 166.10*

How could these effects be produced more suddenly than by these very means? Were such a scourge sent on this land of plenty, the same effects must immediately follow: but how much more in Italy, where they depend entirely on vegitation for a subsistence, as soon as it comes forward. That cut off, an immediate famine ensues. And it is there already.*HST July 26, 1843, page 166.11*

One judgment more is to come. “She shall be utterly burned with fire.” How soon that will be time will tell. I believe it will be this year, however, and that Daniel will stand in his lot at the send of the 1335 days. But I do not believe that will be in the new earth; but in the resurrection of the just.*HST July 26, 1843, page 166.12*

That there will be a time of trouble when Babylon falls, such as

never was, is clear; persecution may rage; but it is added “at that time thy people shall be delivered, every one which shall be found written in the Book.” Allelujah, fob the Lord God Ommipotent reigneth.” Have the 2300 days expired? Have we a new message, “the hour of his judgment is come?” “Or Babylon is fallen?”*HST July 26, 1843, page 166.13*

The cause progresses here; sinners are seeking mercy, and God’s children looking for that blessed hope. Yours affectionately. J, Litch.*HST July 26, 1843, page 166.14*

Philadelphia July 17*th*, 1843.*HST July 26, 1843, page 166.15*

Dr. Jarvis—A Goliath in the Field

JVHe

No. I

It has often been remarked by the believers in the advent, that if we are in error, with all the assistance of our opponents, we cannot discover where it is. Our strong points have been assailed by men of every variety of talent; and though they may at first have seemed beclouded like our own monument in a fog, yet the light of truth has in every instance again shone upon these truths, so that they have presented themselves clearer and more enduring, ever erect, like the same monument, when the morning sun disipates the mists of night. They may for a time seem obscured, but eternal truth must stand forever. The torch of truth has thus far enabled us to unravel all the sophistries of our opponents.*HST July 26, 1843, page 166.16*

We have now a new champion with which to cope.—Dr. Jarvis of Middletown, Ct. He has attempted to demolish this blessed hope, in a work of 182 pages, entitled “Two Discourses on Prophecy, with an Appendix, in which Mr. Miller’s scheme, concerning our Lord’s Second Advent, is considered and refuted by Samuel Farmer Jarvis, D. D. LL. D.”*HST July 26, 1843, page 166.17*

These discourses appear from his preface to have been written to

"contradict the calumny," that he "agreed with Mr. Miller, that the visions of Daniel ran out in 1843," as he says he learned by letters, with much surprise, that "Mr. Miller's preachers had asserted." We would reply to this that we have never published any such assertion, and if there was any such gossip in Ct. it was unheard of in this section. These discourses were first preached at Middletown and Portland, Ct. and afterwards in New York. He has now published them after taking time "to prepare an Appendix on the Chronological difficulties to which reference is made."*HST July 26, 1843, page 166.18*

We are glad to see this work, and glad to be assailed by such a champion. He is truly a Goliath in the field. We wish to speak of him only with respect, for we have long been an admirer of the man, and wished that he would examine the subject. For if any man exists who can overturn the pillars on which this doctrine rests, Dr. Jarvis is that man. If he cannot do it, it cannot be done. It may not be improper here to state, that the Rev-Samuel Farmer Jarvis, D. D., LL.D. is a man of the most extensive research, and intellectual ability and industry. He possesses the most extensive and best selected private library in the country,—containing the best original, ancient and modern writers; and he has travelled extensively in the eastern world, to obtain those stores of knowledge which can only be thus acquired. He is also the Historiographer of the Episcopal church, and an able ready writer. With the fairness that Episcopal writers are noted for in controversial writings, such a man, with such means, will do all that can be done in overturning the cause we advocate. If it stands now, it will stand forever.*HST July 26, 1843, page 166.19*

We therefore propose in future numbers to show how easily, with "five smooth stones from the brook," the truth of God may be vindicated, and this reasoning entirely demolished. We also intend to show how, trusting in his great and acknowledged attainments, he has rushed on to the victory, apparently despising the ignorant old farmer "whose short-lived theory" he "regretted" to be obliged to notice, as David was despised by the giant of the Philistines; how he has censured Mr. Miller for ignorance in assuming some of his positions, and yet upon farther examination, after his sermons had been preached; is obliged in his preface to acknowledge that on

some of those very points, Mr. Miller is right, and he himself is wrong; leaving us to infer that if he would examine his whole work, he would find also on other points, that he is in error and Mr. Miller right. May God be praised for raising up Mr. Miller and Dr. Jarvis, to show us how much more easy it is to be made wise in Biblical truths from the simple word of God, than by human wisdom.*HST July 26, 1843, page 166.20*

The Sons of the Prophets at Bangor. A brother has sent us a letter written by William B. Sewall, one of the lads at the Bangor school, and wishes us to publish it as a specimen of what is continually being sent from that school to neutralize the effects of the advent doctrine. We are, however, only able to give a few extracts.*HST July 26, 1843, page 166.21*

He first attempts to show that this is no *new* doctrine; and then he condemns it because it is *new*. As a reason why any embrace it, he says,*HST July 26, 1843, page 166.22*

"So far as I am acquainted, those who most easily fall in with the present doctrine of the second advent, are those who have been the least instructed and indoctrinated in evangelical truths. I know there are honorable exceptions, and I trust you are one, for you have been trained up, under good, stable preaching. But I speak of the body of the Millerites (technically so called.) One instance on Deer Isle, the opposite side of the bay from you, where they have always enjoyed stable Orthodox preaching, very few embrace that theory. But on the smaller Islands about, where almost no such preaching is enjoyed, they are ready to drink in any thing that is new and exciting; whether it be the doctrine of the Second Advent or Mormonism, or any such thing. This is not a solitary instance. The reason is this; where they have enjoyed good gospel preaching, the mind is rendered stable by it; and it is thereby satisfied; but where the mind is left to float about without any substantial food, it is prepared for any thing that is airy, flighty, or exciting. So it is not only in different places, but also in different portions of the same community, as they have enjoyed a greater or less degree of stable preaching. Of this volatile cast, is the character of the people who embrace your doctrine. They have not been accustomed to think for themselves, but receive a new

doctrine because it is strange and exciting. I would give more for one sober, candid man, in matters of religion, than a host of such persons.*HST July 26, 1843, page 166.23*

Then he turns and speaks of the doctrine.*HST July 26, 1843, page 167.1*

“Of what use will it be for a man to pray, when the storm is ready to engulf his frail bark among the raging waves; of what use, I ask, is it for him to pray then, if he has never prayed before? He fears, he trembles, he shrinks from a watery grave; but the next day when the danger is past, he curses the hand that rescued him. Now this is just the condition in which the second advent advocates are placed. They are looking at a present overwhelming catastrophe; and by that they are affected. Would they be so affected if they thought it one thousand years hence? not one. Would you or would Mr. Start be so carried away with that doctine, if you supposed the end a hundred years hence? Would you think of preaching as you now do, if it was to come ten years hence? Then you are not, (I speak candidly and with consideration) then you are not consistent. You do not act upon the principle that one day is with the Lord as a thousand years, and a thousand years as one day. If you did you would act with the same candor and forethought, whether it was one day, or one year, or one hundred years, or one thousand years.*HST July 26, 1843, page 167.2*

After making an allusion to the example of his mother, which all Adventists would highly approve, he proceeds to say.*HST July 26, 1843, page 167.3*

I once began to think the Millerites very consistent; but by careful examination, I see they are not. You may call me a scoffer, speaking against the truth. But I scoff not, but speak with the scenes of the judgment, and the blessedness of the righteous in view; not as a present reality, but beheld with an eye of faith. I believe they will come, not because I see them, or have had any assurance of them granted to me personally, but because God has said so. And I as really believe they will come, tho’ many years hence, as I should if it was promised to-morrow. Then I scoff not, but speak soberly. For that time will come, it will not tarry, though

thousands of years intervene. Come, then, brother, and let us reason together, for I can say but little more.*HST July 26, 1843, page 167.4*

And that is to speak of the tendency of your doctrine. The advocates of the second advent doctrine, so far as I am acquainted, make it their principal object to prove and persuade people to believe that doctrine. And what is more, they make that the principal test of conversions under them. Then you have another gospel than that which Paul preached, for he preached repentance and faith in Jesus Christ as the one thing needful. You preach a belief in 1843, and so give up the idea of a temporal millennium. Now these two cannot agree together, for either a belief in 1843 is not essential, or faith in Christ is not. They cannot both be the one essential thing.*HST July 26, 1843, page 167.5*

We would say to our young friend, that he is under a slight mistake in supposing that any new test is made of religious character. Those only who love the appearing of our Lord Jesus Christ are promised by St. Paul a crown of righteousness. We hope that some of his intelligent companions will show what St. Paul says respecting the crown he is looking for in that day; also what James and Peter say of the second coming of Christ; and the glorious view John gives of his coming quickly—not a great while hence; even so, come Lord Jesus.*HST July 26, 1843, page 167.6*

"Such fellows as Himes," etc

JVHe

The following article is from the pen of the Reverend Thomas F. Norris, editor and proprietor of the Olive Branch; publisher of novels and popular tales for the corruption of American youth.*HST July 26, 1843, page 167.7*

Millerism.—This humbug has well nigh burst in this city and the country. People have found that Father Miller and Parson Himes are either fools or deceivers, therefore the Siroco has spent its utmost fury, and has become comparatively innoxious. True it has brought poverty and disease in its train; it has strengthened the

hands of the infidel and mocker, but God has undoubtedly shielded his elect from being largely contaminated by it.—The Miller Tabernacle, the money to build which was extorted from honest credulity, by such fellows as Himes, is now being desecrated by any idle show that will pay something to Himes. That prince of the mesmeric delusion, Dr. Collyer, has been permitted to occupy it for one of his silly lectures in which to reveal some queer things. He would have done better honestly to lecture oh the science of human *gullibility*; particularly to have explained how himself and Parson Himes could come the paddy over men's pockets, and transfer their contents to their coffers. This would really have been a good deed. However, some people love to he gulled, and such fellows as Himes and Collyer, each at his own trade, like to do it for them. So the world will wag on for centuries, until true Christianity being universally diffused will leave no field of action for such mawworms as Himes, or nuisances as Collyer.*HST July 26, 1843, page 167.8*

Note. One word only to our friends abroad, in relation to the Tabernacle. It has been paid for by the committee, except about $300 which was given by various individuals. The committee are responsible for the ground rent of $1000, and have made arrangements to let it for public purposes to aid in paying the rent when it is not needed for Lectures on the Advent. In this they are justified by all who are interested in the matter.*HST July 26, 1843, page 167.9*

The "fellow Himes," therefore, has no personal interest in the matter.HST July 26, 1843, page 167.10

Brother J. W. Atkins writes us that his health is improved; and he is still strong in the faith off the Lord's coming in 1843. He says the reports that have been current for a few months past, respecting a change in his views, are utterly false. We are rejoiced to find our dear brother so strong in the faith. The devil, through his agents, is very busy in endeavoring to persuade those who do not love the Lord's appearing, that some are giving up their hopes. As far as we have been able to learn in every instance, such reports are false. We know of none who were full and understandingly Adventists, and had the confidence of the brethren, who are not still strong in the faith.*HST July 26, 1843, page 167.11*

The Cause:—In visiting New York, Brooklyn, Williamsburg and Philidelphia, last week, we found the cause in a state of prosperity and advancement In these places the brethren have had a time of trial, as elsewhere, but it has tended to the increase of faith, and confidence in the truth of our expositions of the *nature*, and *time* of the coming of the kingdom of God. So far as we have been advised from different parts of the country, the same results have followed the recent season of trial. In this city, we are enjoying a refreshing. The Tabernacle is well filled, the meetings of prayer are also well attended, and deeply interesting.*HST July 26, 1843, page 167.12*

Troy, N. Y.—We are to meet brother Storrs, *deo volente*, in this place for an Advent meeting on the 26th inst. It will continue several days. We shall also visit Rochester, N. Y., and commence lectures on the 6th of August; and at Buffalo, N. Y. on the 12th of August.*HST July 26, 1843, page 167.13*

We are anxious to visit Cleaveland, O. Detroit, Mich. and Cincinnati, O; but cannot now make further appointments, till after the meeting at Rochester. We shall be glad to hear from the friends in either of the above places. Direct to J. V. Himes, Rochester, N. Y.*HST July 26, 1843, page 167.14*

The Millennium.—Some of our contemporaries see Signs of the millennium approaching. To such we would reccommend the article in another column, headed “The Fellow Himes.” Such a millennium as will be ushered in, when the Christianity of the world will harmonize with the spirit of the article from the Olive Branch, must be most desirable to the novel reading portion of the community.*HST July 26, 1843, page 167.15*

Another sign. The Tremont Theatre was purchased for 55,000 dollars, for the purpose of rescuing it from theatrical uses. Since then we learn that a petition has been presented, asking permission to build another theatre by the side of the old one, on a more economical plan. Another theatre is also about being erected in another part of the city.*HST July 26, 1843, page 167.16*

Bro. Miller, by the last accounts, (July 19.) was not so well. We hope, however, that he will not be seriously affected, and that he will soon be out to aid us in the work.*HST July 26, 1843, page*

167.17

Tabernacle.—The meetings in this place are full, and interesting. The Adventists are *united*, well engaged in the work of God, and looking for the speedy coming of the bridegroom. The reports abroad about divisions, etc. among us, has no foundation in fact. We have had our trials, but they have wrought purification—consolidation.*HST July 26, 1843, page 167.18*

Brother Jacobs, from New York, has been with us two weeks past; his labors were acceptable and profitable. Saints were comforted, and sinners were converted.*HST July 26, 1843, page 167.19*

Camp Meetings.—We are glad the committee on Camp Meetings are making arrangements for *two* efficient and full meetings of the Adventists of this vicinity. Let all things be done in *unity* and *order*.*HST July 26, 1843, page 167.20*

Committee Meeting,—To make arrangements for the Camp Meeting in the vicinity of *Groton*, will be held at the house of B. Hall, Groton, Ms July 26,at 10 o'clock. The object will be to select the ground, and appoint the time. Friends interested will I please attend.*HST July 26, 1843, page 167.21*

Honesty is a Jewel

JVHe

Lemuel Austin, who had been attending the Miller meetings in this city, was found in the woods in Genessee county, a few days since, a maniac. *Rochester Daily Democrat*.*HST July 26, 1843, page 167.22*

Why did not the Democrat give its readers to understand that said Austin might have been "found" "a *maniac*" long before the "*Miller meetings*"!! were commenced in Rochester? Although the Democrat did not say that the man was *made a maniac* by attending the Advent Lectures, yet such would be the inference, and such an impression was *designed* to be made. When will the press deserve the confidence of the people? Perhaps the Democrat would be profited by reading *Revelation 21:8*, and *22:15*.—*Rochester Glad*

Tidings.*HST July 26, 1843, page 167.23*

"Ought Christians to attend meetings on lectures, where they have reason to suspect false theories will be advanced?"*HST July 26, 1843, page 167.24*

The "Morning Star" has a long article to prove that Christians have no right to visit such places. If such a position is correct, it follows that Christians have no right to attend church where they know the coming of Christ will be ridiculed and denied.*HST July 26, 1843, page 167.25*

SIGNS OF THE TIMES

JVHe

BOSTON, JULY 26, 1843.

Our Meetings in Rochester. Last Lord's day was a glorious day with us in Rochester. Brother Barry lectured twice, and baptized in the Genesee river. Brother Mansfield lectured once. The congregations were large and attentive. Brother C. Berrisford lectured twice at Monroe Hall. The interest has been steadily increasing from the commencement of our meetings, and multitudes are saying "*good is the word of the Lord*."*HST July 26, 1843, page 168.1*

Our brethren have engaged Talman Hall for three months, where meetings will be regularly held every Lord's day, and every afternoon and evening for the present. Various lecturers will be expected to address the people from time to time.*HST July 26, 1843, page 168.2*

Calls are coming in from all parts of the country, for lecturers to come and give the word of warning to the people.—*Clad Tidings July* 20.*HST July 26, 1843, page 168.3*

New York Office and Midnight Cry

JVHe

The original design of this enterprise was, to scatter for a time our

publications *broadcast over the land*; not thinking of its continuance for any length of time. But the interest has been so great, and the demand so imperative for its continuance, that we have thought it best to sustain it so long as our means would permit.*HST July 26, 1843, page 168.4*

The business department has been conducted in my absence, by brother T. L. Tullock. He has acquitted himself in the most faithful manner in this entire work. He is a firm believer in the speedy advent, and has demonstrated his sincerity by his unremitting toils the last year with me in the advent cause, in the tent and the office. Thus far he has *refused* to receive *any compensation* for his valuable services. The amount of his wages has all gone to scatter the light. He is still in the office, and our friends may rely upon his faithfulness in all that pertains to the cause in my absence.*HST July 26, 1843, page 168.5*

It should be remembered that to prevent confusion, that all letters and communications for papers or publications, should be addressed to J. V. Himes, 9 Spruce St. New York.*HST July 26, 1843, page 168.6*

Of the editorial department, I need not speak. It is in the hands of our much esteemed and indefaticable brother Southard. We shall sustain him so long as we have the means to do it.*HST July 26, 1843, page 168.7*

The following statement was published in the “Midnight Cry” of last week, in relation to our future course.*HST July 26, 1843, page 168.8*

STATEMENT, to all the friends of the. second advent cause

JVHe

Dear Brethren, Those of you who have read the “Midnight Cry,” will remember that we proposed to unite it with the “Signs of the Times,” at Boston, in case there was not sufficient encouragement to support both papers without embarrassment. On seeing this statement, brother Fitch voluntarily published an appeal for its

support. From the interest shown in various quarters, we feel assured that we shall get through with the present volume without much difficulty.*HST July 26, 1843, page 168.9*

The question will then arise (if time continues) whether we can publish another volume without embarrassment. This I wish to settle; for I do not think it right to assume responsibilities which I cannot meet. The brethren, so far as I know, are anxious to have both papers sustained. If this is done, it will require an increase of paying subscribers—or liberal donations.*HST July 26, 1843, page 168.10*

We propose, then, under all the circumstances, to commence the next volume the "Cry" in this city, and go on as in time past, so long as we have the means. When we come short, or find we are not sustained, let all understand that the "Midnight Cry" will be removed to Boston, and united with the "Signs of the Times," and published under this head:*HST July 26, 1843, page 168.11*

THE MIDNIGHT CRY, and signs of the times

JVHe

Brother Southard will be continued in the editorial department.*HST July 26, 1843, page 168.12*

Let all remember that the "Signs of the Times," at Boston, was the first paper we published, and that it holds a very important place in the work it hardly sustains itself now; as we have established several other papers, in different parts of the country, it was to be expected that the patronage of the "Signs," would be diminished. But it cannot be given up while we have need of such publications.*HST July 26, 1843, page 168.13*

We ask, then, that the friends will consider the whole matter, and do what they think will best subserve the cause. Joshua V. Himes.*HST July 26, 1843, page 168.14*

New York, July 18, 1843.*HST July 26, 1843, page 168.15*

Thanks to our Agents and Subscribers, for the prompt manner in

which they have responded to our call. Next week we shall send *bills* to our delinquent subscribers. If any mistake should be made in sending to those who have paid, *we shall be happy to correct it*.*HST July 26, 1843, page 168.16*

Foreign

JVHe

The Caledonia arrived at this port the 17th inst. with news from Liverpool to July 4th.*HST July 26, 1843, page 168.17*

Ireland.—Mr. O'Connell continues his triumphant course of agitation in the sister kingdom, in which he is powerfully assisted by the priests. The rent comes pouring in by thousands weekly, and he is almost daily engaged in addressing hundreds of thousands of his countrymen in various parts of the kingdom.*HST July 26, 1843, page 168.18*

The Repeal rent for the week, announced at the Monday meeting of the Association at the Dublin Corn Exchange, was L1,258.*HST July 26, 1843, page 168.19*

France.—The Republican party in France hold the same language on the subject of Ireland to which expression has been given in the United States.*HST July 26, 1843, page 168.20*

The French police have been actively engaged in endeavoring to discover who are the Frenchmen said to have passed over to Ireland to foment discontent, and to stir up the people to resistance.*HST July 26, 1843, page 168.21*

Wales,—The riots in Thebes bid fair to be a source of great embarrassment to the government.*HST July 26, 1843, page 168.22*

Spain.—The insurrection in Spain has some what spread, yet without materially altering its character.*HST July 26, 1843, page 168.23*

Greece.—Letters from Athens of the 10th ult. announce that the affairs of Greece had arrived at a crisis, and that nothing but a

complete change of system could prevent the kingdom from falling a prey to anarchy.*HST July 26, 1843, page 168.24*

We gather nothing definite or decisive as to prospects in future from this arrival; every indication, however, is that the nations of the eastern world are fast approaching a crisis, the result of which man cannot predict. Events thicken, and we are evidently gradually approaching nearer and nearer great and momentous occurrences.*HST July 26, 1843, page 168.25*

CAMPMEETINGS

JVHe

Camp Meeting.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th. and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.*HST July 26, 1843, page 168.26*

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.*HST July 26, 1843, page 168.27*

Wm. Rogers,
Dr. D. Crary,
T. B. House,
S. Hall,
Asahel Mix. Com.
The Midnight Cry will please copy.

A SECOND ADVENT CAMP MEETING

JVHe

Is to be holden at Liberty, Me. commencing on Monday the 14th of August, to continue until the Sabbath, and over the Sabbath if thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation. Second Advent lecturers from abroad are requested to attend. Board may be obtained on the ground at a reasonable rate.*HST July 26, 1843, page 168.28*

Thomas J. Ayer,
Benjamin Copp,
Joseph Woodman,
Wm. R. Hunt,
Wilder B. Start.

Camp Meeting, in the vicinity of Tuftonborough. The committee will meet the friends in that place the first Wednesday in August, at the Christian chapel, to fix upon the time and place for the meeting.*HST July 26, 1843, page 168.29*

SECOND ADVENT CAMP-MEETING

JVHe

A Second Advent Camp-Meeting will be holden (by leave of Providence) in the Oake Grove, north of the Potter meeting-house, in Meredith, N. H. on the land of brother Simon Pease, commencing on Tuesday, the 8th day of August next, at 4 o'clock P. M. to continue over the Sabbath. Brethren are requested to attend with their tents, a general invitation given; those who do not bring tents can be furnished at a reasonable price on the ground. For lecturers, brothers H. Plumer or T. Cole, Jones, Churchill and Burnham, are expected, and others invited.*HST July 26, 1843, page 168.30*

Committee of Arrangements.—N. Cawis, J. Smith, Jr., J. M. Smith, A. Batchelder, L. G. Morgan, D. Wiggin, S. Bowman, J. Clark.*HST July 26, 1843, page 168.31*

Letters from post masters to july 22

JVHe

N. Troy, Vt; Three Rivers, Ms; N. Market, N H, $1; Grafton, Vt. $1; W. Bristol, Ct. $1; Landaff, N H $1, paid to end of vol. 5; W. Randolph, Vt. $1—do $5; Montpeher, Vt. $1; Shaker Village, $1; Ware, Ms. $2; Albany, N Y; Centre Lebanon, Me; Essex, Ct. $1; Sardinia, N. Y. $1; Rochester, N Y; Contoocookville, 50; Cornish Flat, N H; Plymouth, Ct. $3; Brattleboro, Vt. $1; Three Rivers, L C; N. Springfield, Vt; Hartford, Ct. $2; N. Bedford, Ms; Newton Upper Falls, Ms; Bigelows Mills, Ia. $3; Chimney Pt. Vt. $1; Tunbridge, Vt. 1$; W. Granville, Sherburne, N Y; Bennington. Vt. $1; Corinth, Vt; Mc. Granville, N Y; Hartford, Ct, $2; Burrillville. R I $1; Braintree, Vt. $1; So. Strafford, Vt. $1; Warehouse Point, Ct. $1; Derby Line, Vt. $2; Georgia, Vt. $1; N. Bedford, Ms. $1; Bristol, Ct. $1; Dover, Vt. $1; So Glastenbury, $2; Kingston, N.Y. S. New Durham, $1; S. N. Durham; Haverhill, N. H. $2; Burlington, Vt; Princeton; Ms. $1; Canton, Ct. $1; Meriden, Ct; Palmyra, Me. 1; So. Sandwich, $1; Low Hampton, $3; No. Troy, Vt. $1; Middletown, Ct; Mason N. H. $1; Gardner, Ms; Lempster, N. H. 1$; Gardner, Ms. $2; St. Albans, Vt. $1; Lannsburg, Vt; Bloomingvalley; Proctorsville, Vt $1.*HST July 26, 1843, page 168.32*

Individuals

JVHe

President Nott; W. D. Tuller, $5; Charles Fitch: P. White, $1, paid to vol. 5; J. V. Himes; D. Burgess; Acdanus Taylor, $1; L. F. Billings; Jo Bates; J. H. Lonsdale, $31; H. Plummer; Wm. H. Peyton; J. Marsh; J. W. Atkins; L. W. Burlingame, $2; David Tenney, $3; C. French; L. C. Collins; Wm. Rogers, $1; Phineas White; W. Dickson; Susan Byrne; F. A. Johnson; T. Cole; J. Marsh; E. D. Barry.*HST July 26, 1843, page 168.33*

Bundles Sent

JVHe

N. Y. Chaut. Co. for elder J. Wilson, in care of Elijah Fay, for distribution; J. V. Himes, 9 Spruce St. N. Y; Elder Plumer, Haverhill, Mass.*HST July 26, 1843, page 168.34*

August 2, 1843

Vol. V.—No. 22. Boston, Whole No. 118

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 devonshire Street, Boston.*HST August 2, 1843, page 169.1*

THE SIGNS OF THE TIMES

J. V. Himes, J. Litch, and S. Bliss, Editors

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST August 2, 1843, page 169.2

II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.HST August 2, 1843, page 169.3

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST August 2, 1843, page 169.4

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this word, and the restitution of all things. AndHST August 2, 1843, page 169.5

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*HST August 2, 1843, page 169.6*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST August 2, 1843, page 169.7*

REVIEW OF Dr. Jarvis' Sermons.—No. 2

JVHe

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removedtheir hearts far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—*Isaiah 29:13, 14*.*HST August 2, 1843, page 169.8*

The first sermon, to which we referred in our last, has for its text *2 Peter 1:19-21*, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they yere moved by the Holy Ghost."*HST August 2, 1843, page 169.9*

On this text the learned Doctor has some most excellent thoughts. He shows. us that the ultimate scope of Peter's prophecy, was "the visible and personal appearing of our Lord in glory;" and that the transfiguration on the mount "was designed to prepare the minds of his disciples; not only for his death, but for his resurrection, and return to his ante-mundane glory, "as they had seen him go into heaven."*HST August 2, 1843, page 169.10*

He says that the phrase "no prophecy of the Scriptures is of any private interpretation," is literally "*not of its own untying*." It will then

follow that to understand the word of God, we must compare Scripture with Scripture. As “holy men spake as they were moved by the Holy Ghost,” it would require the testimony of all who thus spake, to make plain the testimony of each. A part of the truth being given by one, and a portion by another, when all had spoken, the whole will of the Spirit respecting us would be given, so that the intricate parts of each separate prophecy, not of its own untying, are made clear by parallel passages.*HST August 2, 1843, page 169.11*

The Doctor has considered the “certainty” of prophecy, “its use,” “its intent,” and “its importance.” He says “the prophetic word is most sure, and will as certainly come to pass as it is certain that God is true,” and that “all arguments against the certainty of prophecy, proceed from an evil heart of unbelief.” We are however surprised, that because our Savior said “of that day and hour” of his coming *knoweth* no man, (which the Doctor correctly translates *maketh known*,) he should conclude no man ever will know the time; when we are may know when it is nigh, even at the doors. We should have supposed that with the Doctor’s research, he would have discovered that qualification.*HST August 2, 1843, page 169.12*

His second sermon has for its text *2 Thessalonians 2:1, 2*, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.”*HST August 2, 1843, page 169.13*

He admits, what we have often asserted, that ecclesiastical history shows but three periods—and this the third—when there was a general expectation of the coming of Christ. He says,*HST August 2, 1843, page 169.14*

“I need not tell you that a similar panic is now spreading through our own country, founded, as those were which I have mentioned, upon fanciful interpretations of the prophecies. I call them fanciful, because they are unsupported by historic truth, and violate (from ignorance, I trust, and not from design) the meaning and intent of Holy Scripture.” p. 34.*HST August 2, 1843, page 169.15*

This grave charge he says it will be expected that he prove, but that

happily “events will soon show where the mistake lies.” *Time* alone can show it, for our opponents have never been able to do it. He admits “that the prophetic periods are to be understood, a day for a year, and then proceeds to examine these points only, connected with the time of the Advent, viz.*HST August 2, 1843, page 169.16*

“The three great points to which I shall confine your attention are,*HST August 2, 1843, page 169.17*

I. That the punishment of God’s chosen people was to continue seven prophetic times, or 2520 years:*HST August 2, 1843, page 169.18*

II. That the 2300 prophetic days of Daniel are to be computed as beginning with the 70 weeks, and ending in this present year: and*HST August 2, 1843, page 169.19*

III. That the present year completes the six thousandth year of the world, and therefore that the seven thousandth period or great Millennial Sabbath, is now about to begin.” p.35.*HST August 2, 1843, page 169.20*

He claims that the seven times of *Levit. 26* if they are prophetic times, as they are repeated *four times*, make 28 prophetic times, or 10,080 years, p. 36. The fallacy of such an argument is seen by refering to *Genesis 41*, where Pharaoh dreamed *twice* of the 7 years of plenty, and 7 years of famine. Were the Doctor’s principle correct, it would follow, that after the first seven years of plenty and famine, they must have been succeeded by another period of the same length of plenty end famine. But Joseph explains why the dream was repeated. 32nd verse; “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.” For the same reason we may suppose the seven times were repeated, because they were established of God. And this is shown by the fulfilment, for the events predicted in its fourth repetition were fulfilled at the destruction of Jerusalem, which they could not have been if they were to be deferred till 3 periods of 2520 years each should pass.*HST August 2, 1843, page 169.21*

“But,” says the Doctor, “let us allow what he assumes, that in these

successive threatenings only one period of seven prophetic times is meant; the next question arises, when did this period begin, and when will it end? Mr. Miller answers that it ends in 1843, and consequently began B C. 677. In that year, he says, Manasseh king of Judah was carried captive to Babylon, and the ten tribes were also carried away by Esarhaddon. All this is easily said; and to persons who take his assertions without examination, they appear very plausible. But I scruple not to assert that he cannot prove one word of what he has so confidently uttered." p. 36.*HST August 2, 1843, page 169.22*

He then shows that the first breaking of the power of Israel was as early as the death of Solomon, and that Judah was not carried to Babylon till many years after B. C. 677, and then adds,*HST August 2, 1843, page 169.23*

"How, then, it will be asked, did Mr. Miller arrive at his dates? He took 1843 from 2520, which gave him 677 years before Christ as the commencement of his seven prophetic times.... As for the captivity of Manasseh, it is very uncertain in what year it took place, or how long it continued. Both the Scriptures and Josephus are equally silent on the subject. Manasseh began to reign B. C. 698, and continued to reign 55 years, until B. C. 643. The nation was not carried into captivity, nor could the king have long continued a prisoner. The threatenings occasioned by the wickedness of Manasseh, were not brought upon Judah till 54 or 55 years after his death. What then becomes of Mr. Miller's date for the commencement of his 2520 years? It has nothing to support it but conjecture, and it would never have been assumed, if he had not first formed his theory and then looked about for arguments to sustain it." pp. 38, 39.*HST August 2, 1843, page 169.24*

From the above one would suppose that Mr. Miller would never have surmised that the seven times began B. C. 677, had he not found that 2520 years must begin then, in order to end in 1843. We shall say nothing of the want of courtesy which the Doctor here manifests. We had expected the utmost fairness and candor on his part; and we trust that no disrespect on his part may draw us into a like want of courtesy. We will however say, for the benefit of Dr. Jarvis, that he little knows William Miller; and does not appreciate

the powers of his mind, the extent of his researches, or the chronological and historical authorities with which he is familiar; but of which his vanity never leads him to boast.*HST August 2, 1843, page 170.1*

To find the commencement of the seven times, he sought to find the period when Judah ceased to be an independent nation. That period he found when Manasseh was taken captive. Before this, whenever they were oppressed, they always recovered their independence; but from this period they were never again independent. Although Manasseh was permitted to return to his kingdom, yet he was dependant on the Babylonians; and the nation was finally carried captive to Babylon, because they *rebelled* against that nation; The captivity of Manasseh is therefore the time their independance departed. That the era of B. C. iar to Mr. Miller, we have only to refer to the margin of *all* polyglot Bibles, where the same date is given. We make the following quotations from Hale's "Manual."*HST August 2, 1843, page 170.2*

"*Why commence the seven limes at the captivity of Manasseh, B. C*. 677?*HST August 2, 1843, page 170.3*

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is,—"*And I will break the pride of your power*." If their kingly form of civil government is here referred to, it was never "*broken*" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had *lost their king*, (*2 Kings 17:1-18*,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their power as an independent people, was gone. Manasseh was the *pride* and the ruin of the Jews.*HST August 2, 1843, page 170.4*

Again; the prediction specifies the particular sins on account of which this evil should befall them.*HST August 2, 1843, page 170.5*

Some of these sins are as specifically charged upon Manasseh and the Jews as the direct cause of their calamity. Compare *Leviticus*

26:14, 18, 27, with *2 Kings 21:9-13*; and *Leviticus 26:1, 2*, with *2 Kings 21:2-8*; *2 Chronicles 33:2-11*.*HST August 2, 1843, page 170.6*

2. Those texts which speak of the instruments of Providence in effecting this judgment, all point to his captivity as the time for the commencement of the period. Compare *Isaiah 10:5, 6*, with "*2 Kings 21:10-14*. *2 Chronicles 33:10, 11*. *Nehemiah 9:32*.*HST August 2, 1843, page 170.7*

3. The sacred historians refer to Manasseh's sins as the cause of their captivity and sufferings long after his captivity. *2 Kings 23:26, 27*; *4:1-4*; *Jeremiah 15:1-7*.*HST August 2, 1843, page 170.8*

4. Although Manasseh was restored to his throne, and there were a few other kings of the Jewish nation after him, they had never been an independent people "from the day of the kings of Assyria unto this day." *Nehemiah 9:32*. Nebuchadnezzar brought the kingdom, in its subjected form, to an end; when Babylon was conquered by Cyrus, the Jews passed under the power of the Medes and Persians; then under that of the Greeks; in the division of Greece, they were connected with Egypt; as a part of Egypt, were conquered by Syria; they prospered awhile under the Maccabees, and the protection of the Romans, who eventually "*took away their place and nation*." Since the destruction of their city, they have been "wanderers among the nations,"—a, hissing and a byword,—pitying none, pitied by, none.*HST August 2, 1843, page 170.9*

5. The prophets, who lived long before the captivity of Manasseb, point to that event as the time of the passing away of the Jewish, independence, by connecting it with other, events. One of them *gives the date*. Hosea, more than a hundred years before, had said, —"And the pride of Israel (the ten tribes) doth testify to his face: *therefore shall Israel and Ephraim* (the principle tribe of the ten) *fall* in their iniquity; Judah (the other, division) shall also fall with them." *Hosea 5:5*. Isaiah, in the year 742 B. C., acording to date in the margin, had said,—"*And within threescore and five years* shall ephraim be broken *that it be not a people*.*HST August 2, 1843, page 170.10*

From 742 deduct 65 leaves B. C. 677,—the only date ever given, I

believe, for the captivity of Manasseh.*HST August 2, 1843, page 170.11*

For an explanation of the quotations from Hosea and Isaiah, and for the most authentic history of the period before us, we add the following.*HST August 2, 1843, page 170.12*

History

JVHe

Prideaux's Con., vol. i., pp. 149—151. "In the eleventh year of Manasseh, B. C. 688, died Tirhakah,[22] king of Egypt, after he had reigned there eighteen years, who was the last of the Ethiopian kings that reigned in. that country.*HST August 2, 1843, page 170.13*

[22] Africans and Cyncellum, p. 74.

"The same year that this happened in Epypt, by the death of Tirhakah, the like happened in Babylon, by the death of Mesessimordacus. For, he leaving no son behind him to inherit the kingdom, an interregnum of anarchy and confusion followed there for eight years together,[23] of which Esarhaddon, king of Assyria, taking the advantage, seized Babylon, and, adding it to his former, empire thenceforth reigned over both for thirteen years;[24] he is, in the canon of Ptolemy, called Assar-Adinus. And in the scriptures he is spoken of as king of Babylon and Assyria jointly together.[25] He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, *2 Kings 17:24*. *Ezra 4:9, 10*, which he could not have done if he had not been king of Babylon, as well as of Assyria, at that time. And in *2 Chronicles 33:11*, he is said, as king of Assyria, to have taken Manasseh prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.*HST August 2, 1843, page 170.14*

[23] Canon Ptolemaei

[24] Canon Ptolemaei.

[25] He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, *2 Kings 17:24*. *Ezra 4:9, 10*, which he could not have done if he had not been king of Babylon, as well as of Assyria, at that time. And in *2 Chronicles 33:11*, he is said, as king of Assyria, to have taken Manasseh prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.

In the 22nd year of Manasseh, B.C. 677, Esarhaddon, after he had now entered on the 4th year of his reign in Babylon, and fully settled his authority there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine, on the destruction of his father's army in Judea, and on

that doleful retreat which thereon he was forced to make from thence; and being encouraged to this undertaking by the great augmentation of strength which he had acquired by adding Babylon and Chaldea to his former kingdom of Assyria, he prepared a great army, and marched into those parts, and again added them to the Assyrian empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria, [26]*Isaiah 7:8.* that within three score and five years Ephraim should be absolutely broken, so as to be from thenceforth no more a people. For this year, being exactly sixty-five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity, (excepting only some few, who escaped his hands and continued Still in the land,) carried them away into Babylon and Assyria; and; to prevent the land from becoming desolate, he bro't others from [27]*2 Kings 17:24. Ezra 4:2, 10.* Babylon, and Cutha, and from Ayah, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never afterward recovered themselves again.*HST August 2, 1843, page 170.15*

Esarhaddon after he had thus possessed himself of the land of Israel, sent some of his princes, with parts of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle [28]*2 Chronicles 33:2.* Joseph. Antiq. lib. 10, [4.] and taken him, hid in a thicket of thorns, bro't him a prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.*HST August 2, 1843, page 170.16*

Archbishop Usher, after referring to the above facts in the history of Egypt and Babylon, stated by Prideaux, in reference to the points in question, says:—*HST August 2, 1843, page 170.17*

'Year of the world 3327. Julian period, 4037. Before Christ 677. This year also was fulfilled the prophecy of the prophet *Isaiah 7:8*, in the beginning of the reign of Ahaz, 'within sixty and five years, Ephraim shall be broken in pieces, so that it shall be no more a people.' For although the greatest part of them were carried away by Salmaneser 44 years before, and the kingdom utterly abolished, yet

among them which were left there was some show of government. But now they left off to *be any more a people* by reason of the great multitude of foreigners which came to dwell there. New colonies or companies were sent out of Babel, Cuth, Hava, and Sepharvaim; and this was done by Esarhaddon, king of Assyria, as is easy to be understood, by the confession of the Cuthites, mentioned *Ezra 4:2, 10*.*HST August 2, 1843, page 170.18*

At which time, also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel, some of the chief commanders of the Assyrian army made an inroad into Judea, and then took Manasseh the king, as he lay hid in a thicket; after binding him with chains of brass, carried him away to Babylon. *Jacobus Capellus* hath noted in his Chron. that the Jews in Sedar, Olam, Rabba, and the Talmudists, cited by Rabbi Kimchi upon Ezra, *ch. iv.*, do deliver, that Manasseh, 22 of his reign, was carried away captive into Babylon, and that he repented him of his sin thirty-three years before his death.' [Usher's Annals of the World, p. 75. Lohd. 1658. See also Newton on Prophecy, pp. 98,99. Rollin, B. iii. ch. 2.]*HST August 2, 1843, page 170.19*

From all the light we have upon the event to which this prophecy refers, and from which the seven times should commence, no other date could be named for the event—no other point for the starting-point, any more than we could fix upon any other date than 1776 for the date of American Independence."*HST August 2, 1843, page 171.1*

Dr. Jarvis' next point is to show that the word "*times*" is not contained in the original text. We shall not attempt to cope with him in a criticism on the Hebrew. That the word "*times*" is understood in the original, we have the authority of King James' translators. And that it is to be understood in a chronological sense, we have the authority of many European writers, besides Messrs.Mil1er,Bush,Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years—as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. I refer to him because he could

have no knowledge of Mr. M. (See “Morning Watch”—a rare work in this country.)*HST August 2, 1843, page 171.2*

Extract of a Letter from Illinois

JVHe

Very Dear Sir.—If any cause demands a remuneration for services, it is the one in which you are engaged. The cause I verily believe to be a good one; one on which God has placed his seal of approbation. There is great need of a well qualified lecturer in this vicinity. We are truly suffering a spiritual drought here for the pure word of life; I mean that portion that has been so much neglected, or else perverted from its true meaning, which is still more painful to endure. But we have the precious volume, and means of knowing that the cause prospers. What can we render to the Lord for the bestowment of such an inspired volume. I apprehend much too low an estimate is placed upon the bible, even among Christians; and for the very reason that it is too much neglected. It has been a book of much interest to me for nearly forty years, and still more so for three years past. O if at this late day I am reproached for an increased estimate of what I call bible truth, I only say, the Lord forgive them for they know not what they do. Of all the Christian graces I need that of patience and long suffering, that I may rightly endure all things for the truth’s sake, that the Master may be honored. The indifference to this precious doctrine can in a measure be accounted for; Zion’s watchmen pass it over in silence; and if perchance they find it in their hearts to allude to it, it will most likely be done in a way to give an unfavorable impression of the doctrine, or pervert some important truth that leads to it. I would speak here with all proper respect for the clergy, but would to God there were no reason to speak thus—*it is far to true, they will soon see eye to eye*! Can some dear friends find their way as far West as this? We are not so far off as that the Advent doctrine should lose its importance, even to us. Brs. Litch, Fitch, and Chittenden, I believe all of them have either relation, or special acquaintances here, or about here. We are poor and moneyless, but a far richer harvest than we can give, shall doubtless be their reward.*HST August 2, 1843, page 171.3*

I spoke of the clergy; but perhaps I ought to say, I believe there are a few honorable exceptions, and that few need more strength and decision to speak the *whole* truth fearlessly. Perhaps more good could be done here, than our friends there are aware of. I think very many would be ready to hear the truth, notwithstanding letters of advice and caution are sent out here so freely, and so many evil reports brought out. Such things from opposers may check for a time, but will eventually forward the cause. No good cause ever prospered in this depraved world without opposition, or ever will. The Lord prosper you in the good work, and preserve us all blameless to the Coming Kingdom.*HST August 2, 1843, page 171.4*

Yours in the bonds of the primitive faith.
L. W. Hoyt.
Griggsville, June 21st, 1843.

God will not ask men what He shall do

JVHe

The opposition to the Advent have been so emboldened by the encouragement the church has given them, that they are beginning to present themselves in their true colors—see the following as a specimen.*HST August 2, 1843, page 171.5*

I do not think it would be right for any being to come upon mankind, in terror from the flaming sky and set the world afire, or in any manner destroy or disturb it. It would not be right to *have it done*—no matter by whom.—Wrong is wrong, and God will not do it. We are capable of apprehending right and wrong. We all know it would not be treating us as we would like to be treated. It would be unkind, unloving, and unjust. It would suit human *impatience*—but God is not impatient. Impatience is an infirmity, if not a sin. We are always wrong to get out of patience, and always act wrong in consequence. We imagine God is getting out of patience with mankind, when it is only ourselves. God is infinite good will, perpetual, unfailing, unabating. And when the expectations of the Miller friends, and the more crafty, and the wicked calculations of the pulpit Priesthood, about a some-time-or-other conflagration overhead, shall have been disappointed, again and again—as often as they shall be

entertained,—God will be loving on still—preserving on—and giving humanity the best possible chance for happiness and righteousness, forever and ever.*HST August 2, 1843, page 171.6*

* * * * * *HST August 2, 1843, page 171.7*

I know the current notions of coming to destroy. I know the written predictions. I have nothing to say of them one way or the other.—Independently of them all—it seems to me God comes rightly and gloriously, in things as they are, and therefore will not come otherwise—will not supersede Himself. This seems clear to me. If different things are predicted—and divinely predicted—the predictions are for understandings differently made from mine. I do not comprehend them—and will not puzzle about, them. My own convictions are for me. If I am honest to observe them and practice them, I shall have guidance enough in them And it seems to me I can get no aid from predictions. I have no occasion to know the future. It does not yet exist. If it exist now it is not *future*, but present. If it doesn't exist it cannot be known—or predicted. It seems so to me.—Knowledge is of the *past*—of what has happened. Of what has not happened is not *true*, and cannot be known or truly told of.—*Herald of Freedom*.*HST August 2, 1843, page 171.8*

The Saints delivered out of the hands of the Little Horn in 1798

JVHe

The following quotation on that point is from the "Hierophant," No. 7, p. 157—written by George Bush, Prof, of Hebrew, in the New York City University.*HST August 2, 1843, page 171.9*

Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions which, commencing in France in 1789, has in its progress so completely-transformed the face of Europe. Nearly all the governments of the countries constituting the ten kindoms of the Roman earth have been subverted, and the Papal power, as a secular sovereignty, in fact degraded and extinguished. "During the twenty-five years of its progress," says Mr. Alison, "the

world has gone though more than five hundred years of its ordinary existence." "The pillage of the Papal states by the French in 1797," says Mr. Bickersteth, "was such as to drain them of its specie, and to take away all the jewels and precious stones they could find. The French ambassador wrote to Napoleon, stating, 'discontent is at its highest in the Papal states. The payment of 30,000,000, stipulated by the treaty of Tolentino, at the close of so many previous losses, has totally exhausted the old *carcass*. We are making it *consume by a slow fire*.'" No one can fail to perceive how strikingly this language is conformed to that of the prophet, *Revelation 17:16*; "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That is, in the dire and desolating effects of war, they shall spoil her of her riches, her revenues, and her ornaments, and leave her, as a conflagration leaves a splendid palace or cathedral, in which a mere mass of blackened walls, pillars and turrets, is all that survives the flames.*HST August 2, 1843, page 171.10*

Interesting Coincidence. It seems almost incredible that the following could have been written and published in 1820, by Archibald Mason, minister of the Gospel in Wishawton Scotland. Is it not a wonderful coincidence, that so many writers, without a knowledge of each other, came to the same conclusion about the same time? But to the extract:*HST August 2, 1843, page 171.11*

"Having endeavored to fix the date of the 70. weeks, or 490 years, and having shown that the 2,300 days, or years, must commence with them, the calculation of the latter number may be easily, and I hope satisfactorily, made. The 2,300 years began 490 before the death of our Lord Jesus Christ, and 457 years before his birth, at which the Christian Era commenced. If we subtract 457 from 2,300, the remainder will give that year in the Christian Era when the 2,300 years will expire. By this simple operation, we find this number will end in 1843. In that year the Lord's sanctuary shall be cleansed, the church and the nations will be delivered from the abominations of the mother of harlots, and popery will perish from the earth."*HST August 2, 1843, page 171.12*

SIGNS OF THE TIMES

No Authorcode

“The Lord is at Hand.”
BOSTON, AUGUST 2, 1843.

Large numbers giving up the Advent

JVHe

The net spread to take them

Gratuitous Advice. Bro. Shaw, of the Christian Herald, (see Herald of July 20) appears to be very watchful over the fortunes of the poor “Millerites.” He has been looking for a great *re-action* among them ever since he gave the important information, some time last year, that even then we were last coming to naught. The rise and progress of the cause from that time to the present has been a source of continual perplexity to him. But standing as he does, at the head of a respectable class of Christians, as an editor and teacher, he knows the importance of speaking on the subject with much caution; as many of the elders and brethren in fellowship with him, were among the “deluded ones.”*HST August 2, 1843, page 172.1*

But of late, while there seems to be some reaction, and a season of trial among us, he again predicts a general apostacy, and is making great preparations for their reception into *his fold*. Special directions are given to the faithful, how to treat the poor unfortunate creatures on their return to their senses and reason. An example is given for the ministers, in the case of an ardent youth who embraced and renounced the doctrine twice over, in the space of as many moons. Church members are directed to make confessions to their churches, etc., etc. But while the Advent believers tender to him their sincere thanks for his *professed interest* in their welfare, they very respectfully decline a union with those who interpret the word of God by the principles of German Neology, and unite with the Catholic Protestants in applying the most glorious predictions of the Lord of glory, to Judas Macabees, and what belongs to Paganish Papal Rome, to Antiochus and Nero, as the end of all important prophecy.*HST August 2, 1843, page 172.2*

We are not prepared as yet to give up our common sense and reason on the blessed hope, for the honor or good will of a partizan sect. Our friend may save himself all trouble in future, as we look for a better kingdom than he can offer us, and society as we travel through the wilderness, as industrious—as pious—as self-denying —as devoted—as consistent, and as inteligent, (though we be accounted as clowns.)*HST August 2, 1843, page 172.3*

In conclusion, we repeat, that the gratuitious advice, and implications of Eld. Shaw, are anything but respecful, and many of his hints and slants of late, relating to Advent believers, are unjust, not to say false.*HST August 2, 1843, page 172.4*

In justification of the above strictures on his interpretation of prophecy, we have only to quote a few extracts from a recent work by him, on '*Christ's Second Coming*.'*HST August 2, 1843, page 172.5*

1. We give his (or rather Messrs.Dowling's, Stuart's, Colver's, and others) view of the fulfilment of the 2300 days in Antiochus Epiphanes. After a brief description of the vision of the eighth chapter of Daniel, and a *mere denial* of the connexion of the 8th with the 9th chapter, he proceeds to say:*HST August 2, 1843, page 172.6*

Exposition of the 2300 days

JVHe

"We are now prepared to look for the fulfilment of the prediction respecting the little horn, and to show that all there predicted took place with the Jews during the reign of Antiochus Epiphanes,king of Syria; and that the whole look place during 2300 literal days; or that the whole of these transactions are covered by that period of time.*HST August 2, 1843, page 172.7*

The histories above referred to show us that the sufferings of the Jews under the reign and aggressions of Antiochus Epiphanes began in the year 171 B. C. and from several circumstances it is clear that they commenced when Menelaus, an apostate Jew, with

an armed band, under the authority of Antiochus, seized the high priesthood, put to death the high priest, polluted the sanctuary with blood, and brought on a general apostacy, and brought in all the evils and calamities which followed, till the sanctuary was cleansed in the last part of 165 B.C. *Hence as Judas Maccabeus cleansed the sanctuary and restored the daily sacrifice near the close of* 165 *B. C. the* 2300 *days would run back to about midsummer* 171 *B. C. This covers the whole period, although history does not state the very day when these things commenced*. The daily sacrifice was not taken away till 168 B. C. and this of course continued a shorter period; but the 2300 days are evidently designed to reach from the time these calamities commenced till they ended; which calamities include the casting down and treading down of the host, and the place of the sanctuary, and the taking away, or suspension of the daily offerings in the temple."*HST August 2, 1843, page 172.8*

Now we ask what our reverend adviser has proved. Why!! that the 2300 days would run back *somewhere* to *midsummer* 171 *B. C*. and this covers the whole period, *although History does not state the* VERY DAY WHEN*these things commenced*!!!*HST August 2, 1843, page 172.9*

What has he proved, we ask again? In reply, we say, if language is to be understood, by his *own confession* he has PROVED NOTHING, and given us the*whole ground* by confessing that there is no historical proof which gives the time of the commencement of the 2300 days as applied to Antiochus! With him therefore, as with other Neologists, it is all *guess work*! Our opponents would feel themselves insulted if we gave them no better proofs of our faith.*HST August 2, 1843, page 172.10*

Exposition of the Time, Times, and a half

JVHe

Again, we quote from his remarks on the "*Time, Times, and a half*." *Daniel 12:7*.*HST August 2, 1843, page 172.11*

"Time, times, and a half." This is a period of about (!!) three and a half years. From the time that Antiochus sent Apollonius, who took

away the daily sacrifice, in June 168 B. C. to the time that Judas Maccabeus cleansed the temple in December 165 B. C. is this period to be reckoned. It is not three and a half years to a day, and the language is *not designed to convey a definite period, but* SOME THING NEAR IT. (!!!!)*HST August 2, 1843, page 172.12*

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." *Daniel 12:11*.*HST August 2, 1843, page 172.13*

Here we have the same period that is mentioned in *ver. 7*, only *this gives the definite number of days*; while that is indefinite (!!!) from the time Apollonius took away the daily sacrifice in June 168 B. C. to the cleansing of the sanctuary by Judas Maccabeus in December 165. The abomination that maketh desolate was not set up till after the daily sacrifice had been taken away *some months*. (!!!)*HST August 2, 1843, page 172.14*

"Blessed is he that waiteth, and cometh to the 1335 days." *Daniel 12:12*.*HST August 2, 1843, page 172.15*

This period also commences with the "time, times, and a half," and with the 1290 days. But what took place at the period when the 1335 days would end? It is clear, from history that Antiochus died *about that time*. (!!!) He went to the east, was there defeated, set out to return and make Jerusalem the burying place of all the Jews; but died on his way. Was not the death of so great a persecutor, who threatened their entire ruin, a cause of blessedness and joy? Surely it was. (!!!).*HST August 2, 1843, page 172.16*

Here, as in the case of the 2300 days, we have the geuss work of Pagans, Jews, and German Neologists (the scorners of our hope) adopted and reiterated for the fiftieth time by the professed Christian ministers of the age. What proof do they give of their "*some months*," and "*about three years and a half*?" absolutely none!!!*HST August 2, 1843, page 172.17*

And yet these are the men that are making arrangements to take us under guardianship.*HST August 2, 1843, page 172.18*

We confess that we are utterly astonished at their expositions of

God's word. We tremble for the man who dare take such liberties with it. How does he know that the Almighty God "expresses the same thing," by time, times and a half, or 1260 days, as he does by 1290 days? How does he know that "time, times and a half" mean *about* 3 years? Can he tell us? Has *he* had a new revelation? Who gave him license thus to alter, and amend the word of God to suit his own notion?*HST August 2, 1843, page 172.19*

We most solemnly and seriously caution our brethren how they receive such expositions and perversions of the word of God. In the language of *the author*, (page 54) "it seems astonisning that men can be found who will fall in with the *greatest absurdities*; but so it is."*HST August 2, 1843, page 172.20*

Is it possible that our opponents can be right, who take it for granted that we are in the wrong, and give us such *absurd expositions* as the above for the truth in the case? With the two opposing views before us, we have no difficulty in deciding which is the most rational and scriptural. And if there should be any ground of doubt (which we do not admit) on our own theory, we are fully settled in the conviction, that the opposing view in this case, which is presented as a substitute, is neither supported by history, or the Bible.*HST August 2, 1843, page 172.21*

The Doctrine of the Advent not a cause of Insanity. The Annual Report of the Board of Visitors of the New Hampshire Insane Asylum says:*HST August 2, 1843, page 172.22*

"To religion has been attributed the origin of a very large share of the cases of insanity in the community. But of the many hundred persons made insane, as was thought, by religious creeds and theories, none whom I have ever heard of, were made crazy "by visiting the fatherless and widows in their affliction and keeping themselves unspotted from the world."*HST August 2, 1843, page 172.23*

Religion is a sure guide for man in this life and necessary to prepare him for the next. It is like the polar star to the mariner in his course on the trackless deep. Guided by pure religion and undefiled by creeds of man's invention, the soul rides out all the storms of life in peace and safety to its final haven of rest.*HST August 2, 1843,*

page 172.24

Ill health predisposes and brings on a large proportion of the cases of derangement of mind. Probably but few instances would occur of insanity from moral causes, however severe, unless the brain and nervous system had previously been brought into a very susceptible condition by physical disease.—When the system is in this state, any of the strong moral or mental excitements may become the immediate cause,—be it the soul's present and future well being, political ambition and popular favor, or the hope of sudden wealth and grandeur.*HST August 2, 1843, page 172.25*

If ill health continues and the mind is not absorbed or swallowed up in the vortex of any of the prevailing excitements of the day, the chances are that despondency will supervene and the individual will become insane about his own health—the victim of hypochondriasis."*HST August 2, 1843, page 172.26*

Speaking of religious excitements, it says:*HST August 2, 1843, page 173.1*

"The community at large has, during the past year, been unusually agitated upon this subject. And the recent views of the government and dealings of the mysterious and all-wise God with man, promulgated by their zealous advocates, have taken strong hold of the feelings and distracted the settled religious principles of a large share of society. The honest believer, in his joy at the near approach of his translation to a happier and more glorious state, has too often neglected, until he has lost sight of, the common duties of life. *No one, as far as I have seen, of those who truly believed in the speedy coming of Christ, has been made sad or melancholy*. Some patients who have been disturbed and perplexed by these startling theories, and yet have doubts and fears of their reality, come to us sad and desponding.*HST August 2, 1843, page 173.2*

The believers are joyful and confident, but those who doubt are sorrowful and timid. Those who believe and who continue in their belief after coming here, manifest all the hope and confidence such inspiring anticipations are calculated to produce."*HST August 2, 1843, page 173.3*

It is confidently believed that not an instance can be produced of a Christian who truly believed the doctrine of the Advent, who has become insane on account of it.*HST August 2, 1843, page 173.4*

It should be remembered that to be found within an Asylum of the Insane, is no proof of insanity. Friends have only to report a friend insane, and get the opinion of a physician to that effect, and they have power *vi et armis* to incarcerate them according to their own pleasure in any insane hospital and for any length of time they please.*HST August 2, 1843, page 173.5*

Only a difference of opinion is often called insanity; and when ones opinions are so obnoxious, as is a belief in the immediate coming of Christ, to those who do not love his appearing and will not have him to reign over them, it is not strange that they should be regarded as beside themselves, and that their friends should take this method to get rid of the annoyance which the fear of the truth will necessarily produce on an unwilling conscience. When we consider how the doctrine is hated by the friends of many, it is surprising that so few have been denounced by them as insane.*HST August 2, 1843, page 173.6*

An anecdote was told us of a brother in a neighboring state who embraced the advent a short time since, and was immediately denounced as insane. He then wished to lecture, when it was deemed advisable by his friends to prevent him by securing him in some hospital. To effect this it was necessary to resort to stratagem. Accordingly a deacon in that neighborhood pretended also to embrace the doctrine, and proposed to go and lecture in company. The deacon took his own carriage and with the brother started and drove directly for the nearest insane hospital, and put the brother under lock and key. Could the tales of misery that individuals have suffered under a *suspicion* of insanity, be told, it would reveal many a scene of wrong and suffering that would cause humanity to shudder.*HST August 2, 1843, page 173.7*

Insulting the memory of the dead. When the name of the illustrious dead are subscribed to communications on any question, it is to be presumed that the sentiments advanced over such a signature, are in accordance with the views entertained by the person whose

name is thus used. And to subscribe the name of any departed worthy to sentiments abhorent to his principles, is not only insulting to his memory, but the writer is guilty of attempting to deceive the public as to the belief of the person whose name is thus used.*HST August 2, 1843, page 173.8*

We were led to the above remarks, by an article in favor of a temporal millennium, in the "Northern Advocate," and signed "Wesley." Now it is well known that John Wesley had not the *least confidence* in this *modern fable*. On the contrary, he has left on record, that he was looking for the personal coming of his Lord to set up his everlasting kingdom of the risen dead in the regenerated earth, at about this period of time: indeed he would begin to look for him as early as 1836; and were he now alive, he with Fletcher, whose views were similar, would be among the most able advocates of the doctrine of the Advent.*HST August 2, 1843, page 173.9*

How unworthy it is then of the man and of the Christian, to use the influence of his name in favor of a theory that his soul had no sympathy with! He closed his eyes believing at *about this time*, with Daniel he should stand in his lot in the new earth. May his expectations be speedily realized.*HST August 2, 1843, page 173.10*

The Great Question *at issue between us and the church is viz. Is the curse to be removed; and this earth restored to its Eden state, to be the eternal abode of the righteous in the resurrection state*?*HST August 2, 1843, page 173.11*

If this earth is not to be created anew and become the residence of the saints, it will follow that those predictions of the righteous inheriting the earth forever, of the inhabitants being all righteous from the least of them even unto the greatest of them, and the will of God being done on earth as it is in heaven, when their sun shall no more go down nor moon withdraw itself, for the Lord shall be their everlasting light and the days of their mourning ended, where there shall be no more sorrow, sickness, pain or death, and all tears removed from every eye, and the voice of sorrow and weeping heard no more, when the wilderness shall be like Eden and the

desert like the garden of the Lord—must be fulfilled in a millennial day before the coming of Christ.*HST August 2, 1843, page 173.12*

If the earth is to be regenerated in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, and the meek inhabit it and dwell therein forever, it will follow that the glorious day predicted by all the prophets, when this earth will be full of the glory of God, can only be fulfilled in the "New Earth, wherein dwelleth righteousness;" when "the Son shall have sent forth his angels and gathered out of his kingdom all things that offend and them which do iniquity, and cast them into a furnace of fire, and the righteous shall shine forth as the sun in the kingdom of their Father;" when "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. It will also follow that as this glorious day is all that delays the coming of Christ in the minds of the church, if it is the new earth, then we are to look for it as the next event, and expect it at the end of all the prophetic periods, when in "the fulness of times" God "will gather together in one, all things in Christ;" "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you."*HST August 2, 1843, page 173.13*

Is not this question worthy the examination of all who fear the Lord? If the righteous are to inherit the earth, we are in the right. If the righteous are not to inherit the earth, we are in the wrong. That they are not, is only sustained by forced and figurative interpretations, the spiritualizing away of the word of God, and the opinion of a portion of the church since the days of Daniel Whitby, in the last century.*HST August 2, 1843, page 173.14*

That they will inherit the earth is the plain and positive declaration of unnumbered passages in the word of God, and is in accordance with the belief of the church in all ages till within these last days; and we have also the testimony of those who were taught by our Lord's disciples, who heard of him respecting those days.*HST August 2, 1843, page 173.15*

Is there a man in the universe who can disprove the positive testimony of the Bible on this subject? We pause for a reply.*HST*

August 2, 1843, page 173.16

Puseyism in the Episcopal Church in the United States. This heresy takes its name from Dr. Pusey, a Professor of Hebrew at one of the Oxford Colleges, Eng. It was first developed in the publication of the celebrated "Oxford Tracts," which were written by Dr. Pusey, and other Professors at Oxford, under the pretence of bringing the church of England back to a higher state of church doctrine; and as a defence of her liturgy against Romanism. It was soon found, however, that while written with this pretence, they were gradually bringing the peculiar tenets of the Roman church into favor; and this was so apparent, that when the tracts had reached No. 90, they were ordered to be discontinued, by the Bishop of Oxford.*HST August 2, 1843, page 173.17*

Notwithstanding this check, yet the wily and insidious writers had succeeded in spreading their poison throughout the whole of Great Britain; so that it is estimated that more than half of the Episcopal clergy of that country are more or less tinctured with it.*HST August 2, 1843, page 173.18*

Dr. Pusey has lately preached a sermon before the University of Oxford, the Romanism of which is so glaring, that he has been suspended from preaching for two years. This sermon has been published; and shows that its author is in every thing but *name*, a Roman Catholic.*HST August 2, 1843, page 173.19*

Of baptism he says, "Baptism containeth not only *remission of sin*, actual or original, but *maketh* members of Christ, children of God, heirs of heaven, hath the seal and earnest of the Spirit, the germ of spiritual life." p. 7. Of the Lord's supper, he says, "The Holy Eucharist *imparteth* not life only, spiritual strength, and oneness in Christ, and *Indwelling*, and participation of Him, but, in its degree, *remission of sins also*."*HST August 2, 1843, page 173.20*

It will thus be seen that in order to be saved, a person has only to be baptized and partake of the Lord's supper, to be entitled to all the joys of heaven. It is but just, however, to say, that he would doubtless avoid this conclusion by claiming that the mere ceremonies without the inward grace, are not sacraments; and that the subject is neither baptized, nor partaker of the Eucharist. Yet in

the sermon, there is no allusion to the state of the heart, and the reader would therefore receive Romish teachings.*HST August 2, 1843, page 173.21*

Of transubstantiation, he quotes from S. Hilary as follows, “Of the truth of the Flesh and Blood, *there is no room left for doubt*. For now, according both to the declaration of the Lord and our faith, it is truly Flesh, and truly Blood. And these, received into us, because that we are in Christ and Christ in us. Is not this truth? Is it not truth to those that deny that Christ Jesus is the true God. He then is in us through the flesh, and we are in him, since this, which we are, is with him in God.” “Such,“ says Dr. Pusey, “is undoubted Catholic teaching, and the most literal import of Holy Scripture, and the mystery of the sacrament, that the external Word, who is God, having taken to him our flesh and joined it indissolubly with himself, and so where his flesh is, there he is, and we receiving it, receive him, and receiving him, are joined on to him through his Flesh to the Father, and the dwelling in us, dwell in him, and with him in God.” “He by the *truth of the sacrament*, dwelleth in us, in whom by nature all the fulness of the Godhead dwelleth; and lowest is joined on with highest, earth with heaven, corruption with incorruption, man with God.” p. 14.*HST August 2, 1843, page 173.22*

Again he saith, p. 16,*HST August 2, 1843, page 174.1*

“Were it *only* a thankful commemoration of his redeeming love, or *only* a showing forth of his death, or a strengthening *only* and refreshing of the soul, it were indeed a. reasonable service, but it would have no direct, healing for the sinner. To him its special joy is, that it is his Redeemer’s very broken body. It is his blood, which was shed for the remission of his sins. In the words of the ancient church, he “drinks his ransom,” he eat-eth that, “the very body and blood of the Lord, the only sacrifice for sin,” “God poureth out” for him yet “the most precious blood of his only begotten.” they “are fed from the cross of the Lord, because they eat his body and blood;” and as of the Jews of old, even those who had been the betrayers and murderers of their Lord, it was said, “the blood which in their frenzy they shed, believing they drank,” so of the true penitent it may be said, whatever may have been his sins, so he could repent, awful as it is to say, the blood he indeed despised, and profaned,

and trampled under foot, may he, when himself humbled in the dust, drink, and therein drink his salvation. “He who refused not to shed his blood for us, and again gave us of his flesh and his very blood, what will he refuse for our salvation?” “He,” says S. Ambrose, “is the bread of life. Whoso then eateth life cannot die. How should he die, whose food is life? How perish, who hath a living substance? Approach to him and be filled, because he is bread; approach to him and drink, because he is a Fountain; approach to him and be enlightened, because he is a Light; approach to him and be freed, because, where the Spirit of the Lord is, there is liberty; approach to him and be absolved, because he is remission of sins.”*HST August 2, 1843, page 174.2*

In his preface he says.*HST August 2, 1843, page 174.3*

“I believe the consecrated elements to become by virtue of his consecrating words, truly, and really, yet spiritually and in an ineffible way, His Body and Blood, I learnt also to withhold my thoughts as to the *mode* of this great Mystery, but as a Mystery to *adore* it.”*HST August 2, 1843, page 174.4*

Thus we find that on the three great points specified above, which divide the Roman and Protestant churches, Dr. Pusey is decidedly with the Roman Catholic church. Also the sympathies of those in the church of England, who sympathize with him, must be with the church of Rome; and will tend to unite them with that church.*HST August 2, 1843, page 174.5*

We also find that these same principles have made an alarming progress in the United States, and many of the clergy of the Episcopal church are professed disciples of Dr. Pusey. This has been strikingly developed in the city of New York, in the ordination of a Mr. Arthur Carey, to the office of a deacon in that church. At the ordination, Drs. Anthon and Smith protested against his being ordained on account of his avowed preference for Romanism. Bishop Onderdonk however proceeded to ordain him, whereupon Drs. Anthon and Smith left the house. subsequently they have come out with a statement of facts in justification of their course. From this it appears that on his examination he would not deny the decrees of the council of Trent—nor would he positively affirm

them; he considered the withholding the cup from the laity *only* as a severe act of discipline; he would not fault the church of Rome for reading the *Apocrapha* for proof of doctrine; he thought there could be a *doubt* which were the most pure in doctrine—the church of Rome, or that of England, inasmuch as the church of England *retained* doctrinal errors, viz. the doctrine of *Puritanism*, and in some points the Roman missal was preferrable to their liturgy; he did not fault the church of Rome for the *invocation of saints*, provided it was confined to the *ara pro nobis*, or intercessary form; he did not know how to answer the question whether the church of Rome is *now* in error in matters of faith; he also stated that he received the articles of the creed of Pius IV. so far as they are repititious of the decrees of the Council of Trent. This creed among others; contains the following, p. 44, and 45;*HST August 2, 1843, page 174.6*

"I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same church."*HST August 2, 1843, page 174.7*

"I profess, likewise, that in the mass there is offered to God, a true, proper, and propiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church call Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.*HST August 2, 1843, page 174.8*

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.*HST August 2, 1843, page 174.9*

Likewise, that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.*HST August 2, 1843, page 174.10*

I most firmly assert that the images of Christ, of the mother of God,

ever virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given them.*HST August 2, 1843, page 174.11*

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people."*HST August 2, 1843, page 174.12*

It was also shown that he did not regard the differences between the churches of Rome and England, as embracing *any points of faith*, believed the soul after death could be benefitted by the prayers of saints, and that the reformation from Rome was an unjustifiable act.*HST August 2, 1843, page 174.13*

Notwithstanding these developments of his views Dr. McVickan and Dr. Berrian, expressed themselves favorably. Messrs Haight, Higbee and Price, expressed themselves satisfied, and Dr. Seabury said he should esteem it a privilege to present the candidate for orders, as he had sustained himself so *nobly*. Drs. Smith and Anthon alone were found to protest against the errors of the church of Rome. The Bishop then ordained him.*HST August 2, 1843, page 174.14*

It is thus seen that Puseyism has made such progress in the United States that the most rank preferences for the church of Rome are no barrier to ordination in the Episcopal church; and that that church is far on the road to Romanism.*HST August 2, 1843, page 174.15*

We farther learn that Bishop Doane of the New Jersey diocese, has issued a manifesto declaring his "unwavering confidence in Dr. Pusey's faithfulness to the standards of his church, and his integrity as a Catholic churchman."*HST August 2, 1843, page 174.16*

"Rev. J. E.Morris, of Christ Church, Oxford, has been admonished by the vice chancellor for a sermon preached on Ascension day, in which the doctrine of the intercession of saints was implied."—*Bishop McLean. Pusseyism*.*HST August 2, 1843, page 174.17*

The Little Horn prevailing.—It will be reccollected by our readers, that about one year since, the Romanists in New York city obtained

the passage of a bill, giving them the control of a part of the public school money, and the exclusion from the schools of such books as are of a sectarian nature. As the result of this measure, the Bible has already been excluded from one ward. The trustees of the fourth ward have made an examination of books, and made their report from which we extract the following, which shows that the Jews, Romanists and Universalists, by whom complaints have been made, are determined we shall travel back towards the darkness of heathenism.*HST August 2, 1843, page 174.18*

"The first book to which we wish to call your attention is entitled "American Popular Lessons." The portion objected to by the Jews may be found on page 138, lesson, "Reward of Goodness;" page 143, lesson. "The Son of God;" page 144, lesson, "Heaven;" pages 145 and 146, lesson; "Scripture Lessons and Jesus Christ;" pages 148, 149, 150, and 151, lesson, "Thou shalt love thy neighbor as thyself;" pages 151,152,153,154, and 155, lessons, "The Bible," "The Ten Virgins." There are also some other passages.*HST August 2, 1843, page 174.19*

They (the Jews) also object to the last conversation in the book, entitled, "Conversations on Common Things;" "The Lessons for Schools, taken from Holy Scriptures;" the use of the "New Testament Scriptures," and many of the lessons in "Murray's Reader."*HST August 2, 1843, page 174.20*

We found the Protestant version of the Bible used in said schools, of which the Catholics complain, and by them deemed injurious to their peculiar faith, and calculated to advance the views of opposing sects. They also object to the use of the "Lessons taken from the Holy Scriptures."*HST August 2, 1843, page 174.21*

The portion of the different books used in said schools, objected to by the denomination of Universalists, and by them deemed calculated to teach sectarian views different from their own, may be found in the aforesaid "American Popular Lessons;" page 133, last verse of the lesson "God always sees me," page 136, lesson "On Duties" eighth verse; page 141, lesson, "Punishment of Sin," last two verses; page 146, lesson "Scripture Lesson," last clause; page 154, lesson "Ten Virgins," last section. The selections from the Holy

Scriptures are objected to on account of the heading of many of the lessons, particularly those on page 136 and 164, the “Punishment of the Wicked,” and the “Last Judgment.” They also called cur attention to the section headed “Altamont,” pages 139, 140, and 141. Murray’s English Reader, as well as some other books which we have not here enumerated.”*HST August 2, 1843, page 174.22*

This is making a great excitement in that city; and well it may; for if one has a right to object to a book, another may; and the atheist has as good right to the censonship of the press as any one else, and thus all reference to God, eternal life, and a coming judgment, must be kept away from the forming minds of our children the chief part of six days in the week, while positively evil influences are actively at work upon many of them, the remainder of the time. A tide of moral pollution is rolling over the land, as fatal to the soul as carbonic acid gas to the body.*HST August 2, 1843, page 174.23*

If “A Berean,” in a late “Hartford” “Secretary” will read his “Bible” he will find that the tares and wheat will grow together till the end of the world, and that the horn of papacy—the Man of Sin, is to prevail against the Saints till the Lord comes, to destroy him by the brightness of his coming. If he will also read ecclesiastical history, he will find that the “heresy” as he is pleased to term it, which denies that a temporal millennium is taught in the Bible, has not arisen in the church as he supposes in the last days; but that it has always been the belief of the church until these last days, when the theory of a temporal millennium was first preached. Will “A Berean” examine the question a little, and not take the opinions of others upon trust?*HST August 2, 1843, page 174.24*

Revivals.—We perceive in the reports of the meetings of the associations of the Congregational churches in the states of Connecticut, Massachusetts, and Vermont, that they all acknowledge great and unprecedented revivals have been enjoyed during the past year within their respective limits. They however give all the credit to “the regular ministrations of the gospel,” while the preaching of the Advent, which has been the principal agent of these refreshing seasons, is not acknowledged to have been the means of the least good. The report of the Vermont association thus alludes to the doctrine of Christ’s coming.*HST August 2, 1843,*

page 175.1

“The blind and burning fanaticism of William Miller has made a deadly and fearful onset upon many of our churches; but in most instances they have gone on, unmolested by any departures from the doctrines and standards of our churches. Millerism had made ‘such havoc with some other churches in other quarters, but not with our own.”*HST August 2, 1843, page 175.2*

The Watchmen shall see Eye to Eye. A clergyman was in our office a few days since and took up the “Investigator.” After reading it awhile, we asked him if he read infidel papers? He replied that he “did not know that it was an infidel paper; he thought by the reading that It was an orthodox paper.” So it seems the orthodox papers are so filled with opposition to the advent of Christ, that when they take up a professed infidel paper, they feel quite at home.*HST August 2, 1843, page 175.3*

We however can but in justice acknowledge that if the orthodox papers had treated this question with half the candor and fairness that the Investigator, has, Christ would not have been wounded in the house of his friends, as he has been,witn the sneers, sarcasms, and ridiculous reports that they have been so eager to give currency to.*HST August 2, 1843, page 175.4*

The Glad Tidings

JVHe

A paper by the above name was commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.*HST August 2, 1843, page 175.5*

It will be sent by mail to any part of the country desired.*HST August 2, 1843, page 175.6*

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher.*HST August 2, 1843, page 175.7*

Boston, June 3, 1843.*HST August 2, 1843, page 175.8*

We learn that at the Maine Conference, Bishop Hedding commanded our brother G. F. Cox not to teach or speak any more in the name of the coming Jesus.*HST August 2, 1843, page 175.9*

But whether he will consider he ought to obey God rather than Bishop Hedding, we shall learn when he visits Boston, as he is expected to do in a few weeks, to preach in the Tabernacle.*HST August 2, 1843, page 175.10*

A correspondent wishes to know our opinion of *Luke 17:22*, "And he said unto the disciples, The day will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." We suppose the days of the Son of man are what Abraham saw in faith afar off, and which will be seen when he comes in his kingdom. This many have desired to see, while struggling here amid trials, persecutions, and temptations, but were not permitted to see that which their soul longed for. Like Daniel, they were required to rest, but will stand in their lot at the end of the days.*HST August 2, 1843, page 175.11*

Brother Hutchinson writes us that he is doing all he can to spread the cry in Canada and other places. He is publishing the "Voice of Elijah" at Montreal, and scattering it far and wide. Any assistance that can be rendered him will be gladly received.*HST August 2, 1843, page 175.12*

Power of Conscience.—During the tent meeting at Rochester, a woman was convicted of the nearness of the judgment, and confessed that some years since she was guilty of murder in England, and wished to be sent back to atone for the offence according the laws of that country.*HST August 2, 1843, page 175.13*

Second Advent Library.—We have bound a few setts of the Second Advent Library in 7 Vols. each—containing all the Nos. of the Library, and also Bliss' Review of Daggeti's sermon, Hale's Review of Pond, Bernard's Letter, Letter to Dimmick, by J. S. W. and Exposition of *Zechariah 14th*, being all the works of the library size which we have on hand. All the several works of each author are arranged in connection, with reference on the back to the Vol. containing them. Those who wish for so convenient a form of the

Advent writings, can therefore be furnished; price of the 7 Vols. $6.*HST August 2, 1843, page 175.14*

A writer in the Irish “Chronicle” state that French officers in the disguise of priests, are engaged in Ireland in drilling the repealers, and preparing them for any issue.*HST August 2, 1843, page 175.15*

J. H. S. writes us that the cause is prospering in Bristol, Ct. and that believers in the Advent are strong in the faith, waiting for the coming of the kingdom.*HST August 2, 1843, page 175.16*

Letter from C. Green

JVHe

Brother Bliss.—Within a few weeks past, I have visited several places in this State, and the State of New York, for the purpose of comforting the brethren, and sounding the note of alarm in the ears of such as are still thoughtless. I have seen many who are continually looking for the glorious appearing of their Lord, who daily rejoice in the hope of soon entering the country for which Abraham sought, where the wicked will cease from troubling and the weary will be forever at rest—*HST August 2, 1843, page 175.17*

I have seen others who are rejoicing because the Lord has not come, like Belshezzar just before his death, they fancy themselves secure, and walking after their own lusts say “where is the promise of his coming.” My hope in the coming of the Lord is the same as in months past. It is founded on the word of God, and is not to be shaken by the smiles or the scoffs of an ungodly world. The times of the Gentiles will soon expire. The Jubilee Trumpet will soon sound, and those whose names are written in the book will be delivered. “Even so, Amen, come Lord Jesus.” Yours in the glorious hope of the appearing of Christ this year.*HST August 2, 1843, page 175.18*

C. Greene.
Colchester, *July* 18*th*,

Letter from rother C. Fitch

JVHe

Dear Beother Himes.—I leave here to-morrow for Cleveland.—Being spent when I came here, I find after preaching about a dozen sermons here, that I am suffering greatly from exhaustion. The hall is an exceeding hard place to speak in. I shall preach my twelfth sermon to night, and leave tomorrow. I must take a few days to rest, and shall then be able to start again. I shall not confine myself, and shall probably return to this state again. Brother Galusha is desirous I should give lectures at Lockport, and if the way opens I shall probably do so. There are many to rise up here and call you blessed, for your efforts in bringing them the truth, and are praising God on your account. Great efforts have been made to get an influence against you and brother Barry, by asserting that you are Unitarians. This of course I deny, and tell the people that my Bible says, "by their fruits, ye shall know them," not by their *creed* ye shall know them. May the Lord bless you, my dear brother, and continue to prosper you as He has done, until we see Him whom our souls love, which may he grant us soon, and we will praise Him for ever. Your brother in the glorious hope. *HST August 2, 1843, page 175.19*

Charles Fitch.
Rochester, July 11th 1843.

Letter. from J. D. Marsh

JVHe

Brother Bliss.—Perhaps the readers of the Signs of the Times would be glad to hear what we are doing in this region of country. The Lord is with us, and hundreds are looking for the coming of Christ this year. I have not written for the Signs of the Times in consequence of the constant and ardent labors of preaching the doctrine of Christ's speedy coming. As it is known that I had some faith that my Lord would come last February, I take this opportunity to inform them that I am still looking for him in 1843. I have been lecturing for about eight months. Opposers and scoffers have tried to oppose me in my course, by publishing falshhoods about me, and calling me crazy. But the Lord has been with me; therefore I will not fear what man can say or do unto me; neither shall I come down

from the work to answer the lies that have been circulated about me. I have baptised about one hundred and fifty converts since last December. The Advent doctrine has been preached in this region in almost every town; and it has had a glorious effect. It has been the cause of most all the revivals in this section as far as I can hear. With this evidence before me, I am constrained to believe that the angel spoken of in Revelation, is now flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And the next event that I shall look for, is the coming of the Son of Man in the clouds of heaven, with power and great glory. Yours in Christ*HST August 2, 1843, page 175.20*

West Randolph, June 27, 1843.*HST August 2, 1843, page 175.21*

THE BIBLE

JVHe

"I will not scruple to assert," says Bishop Horsley, "that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner" (the Bishop had been recommending a diligent comparison of parallel passages,) "will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in every thing relating to his religion, in such a degree, that he will not be liable to be misled either by the refined arguments, or by the false assertions, of those who endeavor to engraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books, which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and Christian Church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. *The Bible* thus studied *will*, indeed, *prove to be, what we Protestants esteem it, a certain and*

sufficient rule of faith and practice; a helmet of salvation, which alone may quench the fiery darts of the wicked.*HST August 2, 1843, page 175.22*

Lecturers.—Brother Caldwell has just returned from Cincinnati. He says, Bro. Goodwin—the pastor of the Baptist Church which was founded by Dr. Brisbane—has come out decidedly; and preaches the doctrine of Christ's coming at the doors., Bro. J. B. Cook and A. A.,. Stevens, are now lecturing in Cincinnati. Brother Litch is still in Philadelphia, having been prevented by ill health from going west when he intended. Brother Hervey is in Western New York. He had an appointment to attend a conference of Baptist ministers in North East Village, Pa., June 30th. Brother Jacobs is spending with the people among whom he was formerly stationed, at Cherry Valley.*HST August 2, 1843, page 176.1*

SIGNS OF THE TIMES

No Authorcode

BOSTON, AUG. 2, 1843.

We send Bills

JVHe

This week to delinquent subscribers. They are desired to make as prompt returns as practicable.*HST August 2, 1843, page 176.2*

Mark 1. Some bills may be sent by mistake to those who have paid. Such will explain and all will be right. 2. Some may have had the paper sent to them by direction of a friend. Such will pay, or discontinue as they may think best. Some may have paid Agents, they will please say to whom, and how much. Some may be poor; we only ask of them to state the facts, and as far as our ability will allow, we will send free.*HST August 2, 1843, page 176.3*

We send only to a part of our subscribers this week. With the next paper we hope to send to the remainder.*HST August 2, 1843, page 176.4*

CAMPMEETINGS

JVHe

CAMP MEETING AT GROTON

There will be a Camp Meeting about two miles from Groton village, on the main road from Groton to Keene, commencing on Tuesday, August 15th, 1843.*HST August 2, 1843, page 176.5*

It is expected that there will be a mighty gathering of the Lord's elect at this convocation. Let all the brethren in the region of Groton and vicinity, spare no pains to be present. Able advocates of the doctrine will be present. Come one, come all and avail yourselves of the benefit of the meeting.*HST August 2, 1843, page 176.6*

Provisions will be made for the board of strangers at $1,75 per week, or by the day 37 1-2 cents.*HST August 2, 1843, page 176.7*

Stables will be erected on the ground for horses, charge 25 cents per day. Let the brethren not forget to bring with them their tents.*HST August 2, 1843, page 176.8*

Committee. Apollos Hale, Ezekiel Hale, Jr. Timothy Cole, Henry Plummer, Walter Dickson, Aaron Mason, Walter Keyes, Luther Boutelle, Daniel Needham, Samuel Heath*HST August 2, 1843, page 176.9*

TENT MEETING,

JVHe

At Buffalo, N. Y. to commence the 12th of August. I find by a letter from brother Fleming, that they have fixed upon the 5th of August. Perhaps it will begin then, and hold over the 12th. We regret the mistake, friends must look to the "Glad Tidings" and other papers in that vicinity for *correct information*. J. V. Himes.*HST August 2, 1843, page 176.10*

July 25*th*, 1843.*HST August 2, 1843, page 176.11*

Brother J. V. Himes.—The preparatory meeting for the purpose of making arrangements for the camp meeting in Tuftonborough or vicinity, will be held at the Christian meeting house in Tuftonborough. Wm. S. Herset.*HST August 2, 1843, page 176.12*

Melvin Village, *July* 26*th*, 1843.*HST August 2, 1843, page 176.13*

Camp Meeting.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, •will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.*HST August 2, 1843, page 176.14*

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.*HST August 2, 1843, page 176.15*

Wm. Rogers,*HST August 2, 1843, page 176.16*

Dr. D. Crart,*HST August 2, 1843, page 176.17*

T. B. House,*HST August 2, 1843, page 176.18*

S. Hall,*HST August 2, 1843, page 176.19*

Asahel Mix. Com.*HST August 2, 1843, page 176.20*

The Midnight Cry will please copy.*HST August 2, 1843, page 176.21*

A SECOND ADVENT CAMP MEETING

JVHe

Is to be holden at Liberty, Me. commencing on Monday the 14th of August, to continue until the Sabbath, and over the Sabbath if

thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation. Second Advent lecturers from abroad are requested to attend. Board may be obtained on the ground at a reasonable rate.*HST August 2, 1843, page 176.22*

Thomas J. Ayer,
Benjamin Copp,
Joseph Woodman,
Wm. R. Hunt,
Wilder B. Start.

Camp Meeting, in the vicinity of. Tuftonborough. The committee will meet the friends in that place the first Wednesday in August, at the Christian chapel, to fix upon the time and place for the meeting.*HST August 2, 1843, page 176.23*

A SECOND ADVENT CAMPMEETING,

JVHe

At North Springfield, Vt. will commence Tuesday, Sept.5 in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I.H.Shipman.*HST August 2, 1843, page 176.24*

Meredith, N. H. July 27, 1843.—The Campmeet-to be holden in Meredith. Aug. 8, will be dispensed with by reason of sickness in the vicinity; in consequence we cannot have the ground, and the committee cannot procure a place in the vicinity.*HST August 2, 1843, page 176.25*

For Committee, L. G. Morgan.*HST August 2, 1843, page 176.26*

Letters from post-masters to july 28

JVHe

Plymouth, Ct; E. Corinth, Me. $2; Milford, Ms; E. St. Albans, Me. $1; Orrington, Me. $2; Derby Line, Vt; Westfield, Ms. 1$; Brandon, Vt. $1; Wilmington, Vt; Strafford, Vt. $1; Westminister, Ms. $2; Wilmington, Vt; Holderness, N. H; Ewing, N. Y. $1; Canaan, Me. $1; Exeter, Ms. $1; W. Boylston, Ms; Norwich, Vt. $2; No. Sandwich, Ms. $1; Bath, N. Y. $2; Yates, N. Y. $2; E. Montpelier, Vt. $1; Meredith Centre, N. H. $1; Bristol, Ct. $1; Berlin, Ct $1; N. Bedford, Ms. $1; So. Strafford (Pd. to 19.) Ware House Pt. Ct. 3. Vernon Vt. 2 Dover, Vt. Westernville, N. Y; Marlboro' Ms. 50 ct. Mellville Village, N. H; Stow, Ms; Huntigton, Ct. $1; Waterboro, Ms. 50 ct. West Boscawen, N. H. $1; Colchester, Vt. Braintree, Vt. $1; Boothbay, Me. $1; Cornville, Me. Hadleys Falls $2*HST August 2, 1843, page 176.27*

Individuals

JVHe

D. M. Trickey, $4; (Richard Walker is our agent there,) J. Munroe; A. Clapp: E. L. H. Chamberlain; Isaac Stearns; N. T. Moulton; H. Patten; D. P. Baker; J. H. Sutliff, $2; G. W. Miller; S. W. Hoyte; Luther Caldwell; L; D. Fleming; G. P. King, $2; Lydia F. Worcester, $1; C. Green, $10; (if any prospect of sale, keep a while longer) Jno. Thompson.*HST August 2, 1843, page 176.28*

Bundles Sent

JVHe

J. V. Himes, 9 Spruce street N. Y; Rev. J. Litch, 40 Arcade, Philadelphia; J. V. Himes, Rochester, N. Y.*HST August 2, 1843, page 176.29*

CHEAP LIBRARY

JVHe

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.*HST August 2, 1843, page 176.30*

The following Nos. comprise the Library.*HST August 2, 1843, page 176.31*

1. Miller's Life find Views.—37 1-2 cts.*HST August 2, 1843, page 176.32*

2. Lectures on the SecondComing of Christ.—37 1-2cts*HST August 2, 1843, page 176.33*

3. Exposition of 24th of Matt. and *Hosea 6:1-3*. 18 3-4 cts.*HST August 2, 1843, page 176.34*

4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.*HST August 2, 1843, page 176.35*

5. Litch's Address to the clergy on the Second Adrent.—18 1-4 cts.*HST August 2, 1843, page 176.36*

6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.*HST August 2, 1843, page 176.37*

7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.*HST August 2, 1843, page 176.38*

8. The present Crisis, by Rev. John Hooper, of England—10 cts.*HST August 2, 1843, page 176.39*

9. Miller on the cleansing of the sanctuary.—6 cts.*HST August 2, 1843, page 176.40*

10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.*HST August 2, 1843, page 176.41*

11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.*HST August 2, 1843, page 176.42*

12. The "Midnight Cry." By L.D. Fleming. 12 1-2*HST August 2, 1843, page 176.43*

13. Miller's review of Dimmick's discourse, "*The End noi Yet*."—10 cts.*HST August 2, 1843, page 176.44*

14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.*HST August 2, 1843, page 176.45*

15. The glory of God in the Earth. By C. Fitch.—10 cts*HST August 2, 1843, page 176.46*

16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.*HST August 2, 1843, page 176.47*

17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts*HST August 2, 1843, page 176.48*

18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.*HST August 2, 1843, page 176.49*

19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.—20, " " " " Vol. II. 37 1-2 cts.*HST August 2, 1843, page 176.50*

21. The Kingdom of God. By Wm. Miller. 6 1-4*HST August 2, 1843, page 176.51*

22. Miller's Reply to Stuart. 12 1-2 cts*HST August 2, 1843, page 176.52*

23. Millennial Harp, or Second Advent Hymns. Price 121 cts*HST August 2, 1843, page 176.53*

24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.*HST August 2, 1843, page 176.54*

25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.*HST August 2, 1843, page 176.55*

26. Bliss' Exposition of *Matthew 24th*. 121 cts.*HST August 2, 1843, page 176.56*

27. Synopsis of Miller's Views. 61 cts.*HST August 2, 1843, page 176.57*

28. Judaism Overthrown. By J. Litch. 10 cts*HST August 2, 1843, page 176.58*

29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N.Hervey. 183 cts*HST August 2, 1843, page 176.59*

30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey, 121 cts.*HST August 2, 1843, page 176.60*

31. Starkweather's Narrative. 10 cts.*HST August 2, 1843, page 176.61*

32. Brown's Experience. 121*HST August 2, 1843, page 176.62*

33. Bible Examiner, by George Storrs. 183 cts.*HST August 2, 1843, page 176.63*

34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107. 20 cts.*HST August 2, 1843, page 176.64*

35. A Solemn Appeal to Ministers and Churches,—especially to those of the Baptist denomination. By J. B. Cook. 10 cts*HST August 2, 1843, page 176.65*

36. Second Advent Manual, by A. Hale. 183*HST August 2, 1843, page 176.66*

37. Millennial Harp, 2nd Part. 121 cts.*HST August 2, 1843, page 176.67*

This Library will be enlarged from time to time, by the addition of new works.*HST August 2, 1843, page 176.68*

August 9, 1843

Vol. V.—No. 23. Boston, Whole No. 119

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms,—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST August 9, 1843, page 177.1*

J. V. Himes, J. Litch, and S. Bliss, Editors

Dow & Jackson, Printers, Boston.*HST August 9, 1843, page 177.2*

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST August 9, 1843, page 177.3

*II. The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*HST August 9, 1843, page 177.4

*III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST August 9, 1843, page 177.5

*IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*HST August 9, 1843, page 177.6

V. There are none of the prophetic periods, as we understand them,

that extend beyond the year 1843.*HST August 9, 1843, page 177.7*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.*HST August 9, 1843, page 177.8*

REVIEW OF Dr. Jarvis' Sermons.—No. 3

JVHe

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." *1 Corinthians 1:26-29*.*HST August 9, 1843, page 177.9*

After so summarily disposing of the "seven times," the Doctor attempts to disprove the argument based upon the 2300 days. In the following remarks we fully concur.*HST August 9, 1843, page 177.10*

"The profoundly learned Joseph Mede, who has thrown the same light upon prophecy which Sir Isaac Newton did upon the solar system, has laid down a rule with regard to the Revelations of St. John, which is equally applicable to all prophecy. It is to be 'considered—as if it were a history and no prophecy—without supposal of any interpretation whatever. This is the first thing to be done—as a foundation, ground, and only safe rule of interpretation; and not interpretatin to be made the ground and rule of it.' For if 'the order, method and connection of the visions, be framed and grounded upon supposed interpretation, then must all proofs be founded upon begged principles and human conjecture.'" 29Mede's Works, B. iii. Remains on some passages in the Apocalypse. Lond. 1677. Fol. p. 581. p.40.*HST August 9, 1843, page 177.11*

The Doctor then adds:*HST August 9, 1843, page 177.12*

"Now here is the root of all Mr. Miller's errors. He makes a 'supposed interpretation' the frame-work on which he erects 'the order, method and connection of the visions' of Daniel. He has jumbled all these visions together in the most inextricable confusion, as if they constituted but one vision. Then, taking parts of one and parts of another, he has combined them all; putting a patch here and there from the Revelations of St. John, and from St. Paul's prophecies, according as he fancies the language to be applicable; and thus he dresses up a prophecy of his own creating, almost as monstrous as the terrific animals described in the visions. Thus, from one vision he takes 70 weeks or 490 years; from another vision, 2300 days or years. Then, assuming that the 490 years are the beginning of the 2300 years; that the 490 years ended at the crucifixion; and that the death of our Lord took place in the year 33 of the common era; he has collected all the materials necessary to erect his superstructure. He then triumphantly looks around and asks, 'Can any man in his senses deny my interpretation? Do not 490 and 1810 make up 2300? Do not 33 and 1810 make up 1843? And is there not here the most certain proof that the world will come to an end in 1843? My dear hearers, are you prepared for it? Have you made your peace with God? Any one who does not believe me is like those who did not believe Noah or Lot; and all such will, as sure as they live, be consumed with fire before the 21st of March, 1844.' No wonder that they who have never studied their Bibles are affrighted and bewildered by such language. Mr. Miller tells them that he has been studying the prophecies for seventeen years, and as they cannot contradict him, they think he must know. The only wonder is that they who have studied their Bibles should have done it to so little purpose, as to be carried away with all this noise, and confidence, and vain assumption of knowledge." p. 41.*HST August 9, 1843, page 177.13*

Had Doctor Jarvis given us the proof that Mr. Miller "has jumbled all these visions together" in the manner described, he would have written more fairly than he has. But as he has offered no proof of such "jumbling," the above can only pass for his assertion. If he would first give Mr. Miller's works a careful examination he might be forced to acknowledge, as he has in another place, that here he

“has censured Mr. Miller in too unmeasured terms.” See Preface, p. 4.*HST August 9, 1843, page 177.14*

We are glad to find that there is no Neology, as had been supposed, in this work, and that Dr. Jarvis agrees with the Newtons in the length of the vision of the 2300 years. He says “the vision is the whole vision of the ram and he-goat.” p. 45. Instead however of offering any argument to disprove Mr. Miller’s calculations, or show that Mr. Miller does not date correctly when they commence, he contents himself with saying,*HST August 9, 1843, page 177.15*

“We are not to take in any time which preceded it; consequently we cannot reckon the 70 weeks as a part of the 2300 days; because the commandment to restore and to build Jerusalem preceded the earliest date of this vision. We are not to take in any territory beyond the limits of the four kingdoms denoted by the four horns; or any events which have not reference to the subject of the vision. Consequently we cannot interpret it by the history of Europe in general, or of the Latin church in particular, or by any events unconnected with the conversion and restoration of God’s ancient people.*HST August 9, 1843, page 177.16*

If these rules of interpretation be correct they give the finishing stroke to all Mr. Miller’s calculations. If we date even from the rushing of the Goat upon the Ram in the fury of his power, the first invasion of the Medo-Persian Empire, the 2300 prophetic days will not end till the year of our Lord 1966. I do not mean to be understood as asserting this. I would rather imitate the caution of the learned Mr. Mede with regard to the times of the great Apostasy, ‘and curiously inquire not, but leave unto him who is the Lord of times and seasons.’ I mean only to say that, for aught Mr. Miller can show, there may yet be more than a century to come before the 2300 days shall be ended. Nay, Sir Isaac Newton goes further, and supposes that the time of their beginning was not earlier than the reign of Vespasian and the destruction of the second temple. ‘Daniel’s days,’ he observes, are ‘years; and these years may perhaps be reckoned either from the destruction of the temple by the Romans in the reign of Vespasian, or from the pollution of the sanctuary by the worship of Jupiter Olympias, or from the desolation of Judea made in the end of the Jewish war by

the banishment of all the Jews out of their own country, *or from some other period which time will discover*.' Observe the modesty with which this great man ventured to speak of the future; and then ask yourselves which is preferable, the modesty of a Newton, or the presumption of such a man as Miller. The prophecy is not yet fulfilled; for the sanctuary has not yet been purified. Till that event takes place, it is impossible to know when the 2300 years began."*HST August 9, 1843, page 177.17*

That the vision did not commence before 457, B. C. is proved by *time*, for had it commenced before that event, it would have terminated before now. Dr. Jarvis is too *modest* to hazard an opinion when the 2300 days commence, but he has also been too modest to give any reason why they do not commence with the 70 weeks. As he has presented no arguments on this point, there is nothing to reply to.*HST August 9, 1843, page 177.18*

When Doctor Jarvis will show that the vision did not commence with the meridian glory of the Medo-Persian kingdom, or that that kingdom was not at its greatest height at the commencement of the 70 weeks, we will reply on those points. Or if he will show that the 9th of Dan. is not an explanation of the 8th,—that the angel did not come to make him understand the vision of the 8th,—that when Daniel says the man Gabriel was the one he had seen in the vision at the beginning, he had no reference to his interview with him, in the vision of the 8th, and that the 70 weeks are not cut off from some other period of time; he will have done something to disprove Mr. Miller's position. But he has left all those points untouched, as well as every point upon which Mr. Miller relies for evidence, and has nothing worthy of a refutation.*HST August 9, 1843, page 177.19*

We therefore proceed to his third and last divison, "that the present year completes the six thousandth of the world."*HST August 9, 1843, page 178.1*

One would infer from the argument of Dr. Jarvis that he supposed Mr Miller claimed that such was the *exact age of the world*, and that he relies upon that as proof of the end in 1843. Mr. Miller, however, makes no such claims, and does not thus rely on his chronology as

such evidence. The whole matter is simply this. A tradition has long prevailed that at the end of six thousand years from creation, this world would enter upon a different state of things. Such a belief is found in the writings of the Fathers, and among the Jewish Rabbins. Some have believed that period would wind up all the affairs of this world; while in this last age of the world, others have supposed it would usher in a temporal millennium. According to Archbishop Usher, the modern standard in chronology, this world is only 5846 years old. If that is the true age, and the world must continue six thousand years, it would be an argument against the advent in 1843. Accordingly in 1840, it was presented as evidence against the truth of Mr. Miller's position by those who could find no evidence against it from the Bible. When this was suggested, Mr. Miller felt that it was an argument against his view of the prophetic periods. He thought the matter over, and resolved to examine the chronology of the Bible for himself. After examining the Bible for three days, and taken the literal reading of the various texts, he found to his surprise, that taking the chronology of the Bible as far as that would carry us, and then taking the common chronology, that we must be at or near the very end of the six thousand years.*HST August 9, 1843, page 178.2*

Upon this Dr. Jarvis says,*HST August 9, 1843, page 178.3*

"It appears then that the thought never occurred to him till 1840, and then only when it was suggested to him as an objection to his theory. He spent three days upon it! Three days! How wonderful! three whole days in determining questions which have exercised the most gifted and well-furnished minds not only for a whole life, but for a series of lives! Mr. Miller appeals from Archbishop Usher to the Bible, as if Archbishop Usher had not founded his computations upon the Bible; or as if Archbishop Usher could not weigh all questions on these difficult points better than Mr. Miller; or as if Mr. Miller's three days thrown into one scale would make the whole lives of Petavius, Usher, Marsham, and a host of others, in the opposite scale, kick the beam! Shall we laugh, or shall we weep, over such folly?*HST August 9, 1843, page 178.4*

But what is the result of this mighty discovery, this glorious revolution of three days? Mr. Miller finds out that the world is 154

years older than Archbishop Usher made it; both, be it observed, appealing to the Bible as their authority."*HST August 9, 1843, page 178.5*

One would suppose from the above, that Mr. Miller had no right to appeal to the Bible; and that what Petavius, Usher and Marsham, may say, must be received by us in all humility. If those men are not infallible, then possibly they are liable to a mistake; and we find that Dr. Jarvis dissents from all of them on some points. He however can be permitted to appeal from them, but not Mr. Miller. If the Bible sheds any light upon this subject, Mr. Miller has surely as good a right to search for light as any other man.*HST August 9, 1843, page 178.6*

Now it should be remembered that the great point of difference between Mr Miller and Usher, is, with regard to the time of the Judges,—to the anointing of Saul as king. The only light that can be thrown upon this period, is that obtained from the word of God, as it is covered by no ancient veritable chronology. It is a question therefore that every reader of the Bible can examine for himself, and which Mr. Miller is as competent to decide, as Archbishop Usher.*HST August 9, 1843, page 178.7*

This, according to the literal reading of the Hebrew text, by the addition of the length of each judge and each captivity to the time of Samuel was 446 years. The evidence of this we shall give in a future number. But Dr. Jarvis, by lapping one period on to another, reduces it to 356, p. 91. Dr. Jarvis thus states the question.*HST August 9, 1843, page 178.8*

"In the first book of Kings (*chap. 6.* , *5:1*) the sacred historian records the important fact of the foundation of Solomon's Temple in the following solemn manner: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." If, then, we take from this sum of 480 years, 40 years during which the nation was in the wilderness, 40 years for the reign of Saul, 40 years for that of David, and the fourth year of Solomon, it leaves only 356 years from the entrance into the

promised land to the establishment of the monarchy. This includes the government of Joshua and that of the Judges till the time of Samuel. But St. Paul, in his speech to the Jews of Antioch in Pisidia, states that God “gave unto them Judges about the space of 450years until Samuel the prophet.” Mr. Miller contends that there is a contradiction here, and because the larger number is more favorable to his purpose, he chooses to take what he considers as St. Paul’s testimony, and rejects the passage in the Hebrew Scriptures. In this way he makes the period from the departure out of Egypt to the building of the temple not 480 but 621 years; and thus he gains at once for his object 141 years.*HST August 9, 1843, page 178.9*

But Mr. Miller does not take into his account the very great difference in the nature of this testimony. The passage, *1 Kings 6:1*, is a formal official record of the most exact and decisive character; the language of St Paul a passing and merely incidental remark. The historian meant to establish an epoch; the orator had not the least thought of settling points of chronology. The historian wrote in Hebrew for his nation. He could not be mistaken; and there are no various readings which can throw doubt over the integrity of the text. St. Paul, on the other hand, was addressing himself in Greek to Jews who lived in a Greek province, whose vernacular language was Greek, and who used the Greek translation. They were doubtless more familiar with the Greek chronology than with the Hebrew, and their prejudices were in favor of the larger numbers in the Greek Scriptures, because a more remote antiquity would favor their national vanity.*HST August 9, 1843, page 178.10*

Would it not have been unwise in St. Paul to shock their prejudices on a point which had no connection with his principal design? Mr. Miller might just as well argue that because St. Paul in his Epistle to the Romans quotes from the Greek Psalms a number of verses which do not exist in the Hebrew, therefore the Hebrew is wrong; or because St. Luke inserts in the geneology of our Savior a name which occurs only in the Greek translation, that we must therefore give up our Hebrew Bibles and implicitly receive the Greek!*HST August 9, 1843, page 178.11*

But there is a text in the book of Judges which Mr. Miller seems

never to have thought of, but which effectually overthrows his calculations His period of 621 years assumes that the number of years from the departure out of Egypt to the government of Jepthah, was 402. Whereas Jepthah himself expressly states that the land, conquered from Sihon king of the Amorites in the 40th year after the departure from Egypt had been held by the Israelites at the time when he became Judge 300 years. Here then is at once a miscalculation by Mr. Miller of 62 years." pp. 53, 54.*HST August 9, 1843, page 178.12*

That Paul had no intention of settling points of chronology is a mere assumption; or that he should have any fears of exciting the prejudices of the people, and to avoid it, tells a falsehood, cannot be reconciled with the character of St. Paul. The text in Judges that he refers to, is this. The children of Ammon demanded of Jepthah the land that the children of Israel took from them when they came out of Egypt; and Jepthah said, *Judges 11:26*, "While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?" This period could not begin till the division of the land under Joshua, seven years after they came out of the wilderness, which was 353 years. Any one can see that Jepthah is only speaking in general terms, and not giving an exact period. He does not say they had dwelt there just 300 or only 300 years; and as he says they dwelt in the land, it would imply that they were well settled; and not just beginning to dwell in the land. Thus, according to Mr. Miller, from the end of the elders and anarchy to the captivity from which Jepthah had delivered them, was 301 years. It is therefore no evidence against our computation, for if they had been in the land 360 years, Jepthah would be as likely to express himself in round numbers as to give the definite number of years. On the contrary St. Paul asserts positively that they were under judges *about* the space of 450 years. Josephus also agrees with Paul.*HST August 9, 1843, page 178.13*

If either is incorrect, it would be much more likely that the text in Kings should have been corrupted in the earliest copies, as the whole mistake might consist in one word; than that many mistakes should have been made, as there must have been, in the history of

the Judges, and in St. Paul and Josephus*HST August 9, 1843, page 178.14*

We have before us a chronology prepared by the Rev. A. B. Chapin, A.M., Mem. Conn. Acad. Arts, and Sci.; Mem. Yale Nat. Hist. Soc; Minister at James church, N. Haven, Ct. a gentleman of great chronological and historical research, and as we understand, well versed in oriental literature, so that, for aught we know, he could speak his way to the walls of China. This chronology was first published in the Quarterly Christian Spectacle, Nov. 1838; and during this period of the Judges, agrees with Mr. Miller in every particular. We have also a similar chronology published in the "Chronicle" and said to be from the pen of Dr. Brownell, the bishop of Dr. Jarvis, which also agrees in the length of the Judges with Mr. Miller, but we suspect it is also from the pen of Mr. Chapin. The Chronicon Paschale computes 634 years from the departure from Egypt to the building of the temple thirteen years more than Mr. Miller. And many writers give a similarly long period.*HST August 9, 1843, page 178.15*

We again quote from Dr. Jarvis.*HST August 9, 1843, page 179.1*

"The poet has well said, that*HST August 9, 1843, page 179.2*

'A little learning is a dangerous thing;'*HST August 9, 1843, page 179.3*

But Mr. Miller makes a merit of his own ignorance, and glories in that which to the interpreter of the Bible is a shame. But I cannot so easily acquit him when he comes to the succession of the kings of Judah. Here, in his eagerness to make out his scheme, he absolutely falsifies the language of the Bible. He makes Jehoram to have reigned *five* years, where the Scripture positively says he reigned *eight*; and between Amaziah and Azariah or Uzziah, he introduces an *interregnum of eleven years*, for which he has not even the *shadow of an authority in the Bible*. He quotes, indeed, chapters fourteen and fifteen of the second book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find *that there is not in either of them one word upon the subject*. By these various methods of interpolations he gains in

the history of the Jews at least 150 years." pp. 55. 56.*HST August 9, 1843, page 179.4*

After Dr. Jarvis had preached this and shown its monstrous absurdity, in his own pulpit, at Middletown, in Portland, Ct. and in the city of New York, and was proceeding to print it, he suddenly found that Mr. Miller was right with regard to this very interregnum, and he himself wrong. In his preface he was therefore obliged to make the following confession.*HST August 9, 1843, page 179.5*

"In the Appendix, as the reader will perceive, a system of chronology is formed which differs, in some respects, from that by which the author was governed in the examination of Mr. Miller's theory. He trusts that the analysis there given will sufficiently explain his reasons for the change. But it may not be equally obvious why he did not, in publishing the Sermons, alter the chronology so as to adapt it to the following part of his work. It will be seen, too, that, in speaking of the curtailment of the reign of Jehoram the son of Jehoshaphat from eight to five years, and the introduction of eleven years of interregnum between the reigns of Amaziah and Uzziah, he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.*HST August 9, 1843, page 179.6*

It would certainly have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally honest?*HST August 9, 1843, page 179.7*

In preparing the Introductory volume of his Ecclesiastical History, he had carefully avoided reading modern writers on chronology, for fear of being biassed by their systems. For this reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. Butthese great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted *2 Kings 14, 15*. without mentioning the verses from which he drew the inference; and it was not till the author had read Hales' Analysis,

that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales or his work. As a plain unlettered man, his perspicuity in reading his Bible, and *his Bible only*, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat, *2 Kings 8:17*; *2 Chronicles 21:5*, but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door. A departure from the Bible is to be condemned, whether the author of such departure be learned or unlearned. Mr. Miller was misled, probably by the marginal notes in both places, inserted by Bishop Lloyd, doubtless on the Archbishop's authority, that Jehoram reigned "in consort with his father." But this is said without any authority from the sacred text; and it only increases the difficulty of synchronizing the first period of the kings of Judah from Rehoboam to Ahaziah the son of Jehoram, with that of the kings of Israel, if the period be made less than 95 years. This, upon examination, will be obvious.*HST August 9, 1843, page 179.8*

The author must not conclude without observing that the greater part of the Appendix having been written during his absence from home, he could not, till his return, consult the original text and the several versions of *2 Kings 14:17, 23*; *15:1*; *2 Chronicles 25:25*, to see if any various reading in the Hebrew text, or any difference as to numbers in the ancient translations, might be found affecting the subject. He therefore mentions here, for the satisfaction of the English reader, that there are no such diversities; and consequently we must, on the authority of these passages, admit that there was a minority of 11 years, between the fifteenth and the twenty-seventh years of Jeroboam II. of Israel occurring in Judah, between the sole reigns of Amaziah and Azariah or Uzziah." pp. 4, 5, 6,*HST August 9, 1843, page 179.9*

It will be seen, therefore, that Mr. Miller, with all his ignorance, was able to discover a point, that Dr. Jarvis with all his learning could not see, even after Mr.Miller had referred him to the chapters giving the

information; and all because Mr. Miller did not give the *verses* containing the inference. It is not till some learned man points it out, that he can see it. As he has found by a close examination that Mr. Miller is right, and he is wrong, on a point where he had averred there was not the shadow of authority in the Bible, and that it falsified Scripture: the iuference is, that if he would examine his other points of difference, he would also find Mr. Miller right and himself wrong.*HST August 9, 1843, page 179.10*

With regard to the reign of Jehoram being only 5 years after his father's death, the evidence is this. We find that in *2 Kings 16:17*, Jehoram the son of Jehosaphat of Judah, began to reign while his father was yet king, in the *fifth* year of Jorarm the son of Ahaziah of Israel; and that he reigned eight years. But as we give the whole of his father's 25 years, we must give the length of Jehoram's reign only from his father's death. We find by *2 Kings 3:1*, that Joram of Israel began to reign in the 17th year of Jehoshaphat; consequently the end of Jehoshaphat's 25 years, would reach to the 8th year of Joram of Israel. And as Jehoram of Judafr began while his father was king, in the fifth year of Joram of Israel, he must have reigned 3 years with his father and only 5 alone. There is no falsifying of Scripture here; and the reason Dr. Jarvis did not see it, is probably because Mr. Miller did not mention the verses containing the inference. Shall we laugh now? No, let us weep.*HST August 9, 1843, page 179.11*

With his remarks on chronology where the Bible leaves it, we have no difficulty. He has given us a very learned treatise on that portion of chronology in his Appendix.*HST August 9, 1843, page 179.12*

In the following remarks of Dr.Jarvis, there is some justice, some things applicable to Dr. Jarvis' own work, and some bigotry. He says, pp. 57, 58.*HST August 9, 1843, page 179.13*

"It has been with unfeigned reluctance that I have undertaken the labor of exposing Mr. Miller's errors. Nothing but your desire to know my views with regard to his scheme of prophecy, could have induced me to devote the time and patience which were necessary for that purpose. I have not the vanity to suppose that I shall be extensively quoted as an authority; or that any thing I can now say

will have any influence over Mr. Miller or his followers.*HST August 9, 1843, page 179.14*

But there is another source of sorrow in my heart which relates to Mr. Miller personally. I do not know, and probably have never seen him. I can therefore judge of him only by his writings; and the experience of ages has proved, that such judgment is often deceptive. Notwithstanding all I have said of his unwarrantable perversion of the Scriptures, I believe that, by some ingenuous process of his own mind, he has convinced himself that he is right. I look upon him therefore as sincere, though ignorant, and as well-meaning, though fanatical. In the examination of his books, I have been often struck with the strange mixture of good sense and absurdity scattered through them, and have been often edified by his excellent and pious observations on the necessity of being in readiness to meet our Judge. The "Lecture on the Times and its duties," and that" on the parable of the ten virgins," are of this sort. With small exceptions, they are excellent; and, taken apart from his theory, may be read with profit. The feelings therefore with which I regard the man, are as mingled as his writings. I attribute much that is censurable in him to the influences under which he has lived. He was, as I understand, a respectable farmer; and during the leisure which God grants the fanner at times to enjoy, he applied himself for about seventeen years to the study of the Holy Scriptures, and especially the prophecies. In doing so he did well, so far as the naked fact extends; and if he had been brought up in the sober-minded habits of a churchman, he would have contented himself with applying to his clergyman or his bishop to unravel difficulties, and" in patience and comfort of God's holy Word," would have gone on in his Christian course, quietly and rejoicing. But the fatal licentiousness of private judgment, and the rash contempt for God's institutions which are working such mischief in our country, have prompted him to run without being sent, and to become the founder of a short-lived sect, instead of a lively stone in the Temple of God's building."*HST August 9, 1843, page 179.15*

We would merely remark on the above, that had Dr. Jarvis been Mr. Miller's bishop, Mr. Miller would have been *misled* by his bishop with regard to the interregnum. He would have been in the right, and his bishop in the wrong. But has it come to this, that in

Protestant America, a man has no right to ascertain what his Bible means without going to his bishop? Tell it not in Spain, publish it not in the streets of Rome, lest the residents of the Vatican rejoice, and the Pope triumph. As well may we go to our bishops to *eat* for us, as to have them *think* for us. The word of God is a revelation to men, and not to bishops in particular.*HST August 9, 1843, page 180.1*

He closes his discourse with a sad philipic upon the evils which will be produced by this doctrine—the result of the fatal "licentiousness of private judgment." He doubtless supposes these evils are real. But he has thus far found it much easier to mourn over, than to point them out.*HST August 9, 1843, page 180.2*

We shall close this series with a chronology of the world in our next.*HST August 9, 1843, page 180.3*

SIGNS OF THE TIMES

No Authorcode

"The Lord is at Hand."
BOSTON, AUGUST 9, 1843.

If the Vision tarry, wait for it

JVHe

It would seem from various portions of scripture, that while the end will surely be at the time appointed; and will not tarry; yet that there would be a delay beyond the time, when those who took their lamps and went forth to meet the Bridegroom, should first expect him. Without this seeming delay it is impossible to reconcile many passages of scripture.*HST August 9, 1843, page 180.4*

It is no where said that the *day* and *hour* shall be known. The prophetic day—year—is alone predicted. That which the wise were to understand, at the time of the end, can only have reference to that which was revealed and sealed up—the prophetic day. The prophet Habakkuk says, *Habakkuk 2:1-4*. "I will stand upon my

watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith."*HST August 9, 1843, page 180.5*

That the tarrying of this vision is the tarrying of the Bridegroem, and has reference to his coming at the end of the world, is evident, from the apostle's thus applying it. In the epistle to the Hebrews,Paul assures us that Abraham, and they of whom the world was not worthy, all died in faith, but received not the promise, God having provided some better thing for us, that they without us should not be made perfect. He also assures us in another place that this promise —a crown of righteousness, will be given him, and all that love Christ's appearing, in that day—the day of his coming to judge the quick and the dead. Then, speaking of the receiving of this same promise, he says, *Hebrews 10:36*. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." He then quotes from this passage of Habakkuk, showing that he understands it to apply to Christ's coming, *verses 37, 38*. "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." What Habakkuk calls the vision, Paul calls He—Christ, the Bridegroom: and that he is quoting this prophecy, is evident from the expression, "the just shall live by faith," which occurs in both. Who will not exclaim with St. Paul, *verse 39*, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."*HST August 9, 1843, page 180.6*

Our Savior also, in the 25th of Matthew, assures us, that at his coming the kingdom of heaven shall be likened to ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the Bridegroom tarried they all slumbered and slept.*HST August 9, 1843, page 180.7*

It is customary on the occasion of a marriage in the east, for the female unmarried friends, the neighbors of the Bridegroom, to go forth to meet him as he returns with his bride to his dwelling, after the marriage ceremony is performed, to weir come them home. Each virgin is accompanied with a small lamp in the top of her staff: and it is so small that it is necessary often to replenish it with oil, which is carried in a small vessel for that purpose. Thus equiped, they go forth to meet the Bridegroom, when the time has arrived when they can begin to look for him. If they knew the precise moment when the Bridegroom would return, they would not go forth to meet him until that time and the oil in their lamps would be sufficient. But often the Bridegroom tarries beyond the time first expected, when the lamps of those who carry no oil in their vessels for such an emergency go out. They that are wise therefore, who are determined to look for the Bridegroom till he comes, take a supply of oil in their vessels sufficient to last even till midnight, if the Bridegroom should tarry till that last moment of the day. Those who take no oil in their vessels, supposing the Bridegroom will come at an early hour, and that they shall not be at all detained when the coming is thus delayed, find when it is too late to go and buy, that their lamps are *going out*-as it reads in the margin; and as they cannot enter with the Bridegroom without their lamps burn brightly, they are anxious to obtain a supply of those who were more wise. These have none to spare, and while the foolish go to buy, the Bridegroom comes, and they that are ready enter in to the marriage feast which the Bridegroom makes for his friends; and the door is shut against all who may after seek to enter. Those who go forth to meet the Bridegroom when he thus tarries, are sometimes overcome with sleep, so that they are startled from their slumbers, by the cry of the Bridegroom cometh; and if their lamps are not trimmed and burning, well replenished with oil, they have such a poor miserable light, that the Bridegroom would be ashamed to number them among his guests, and so they are shut out. For this reason we find our Savior warning his disciples to be always ready, *Luke 12:35-38*. “Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down

to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."*HST August 9, 1843, page 180.8*

We find that the words of our Savior, that the kingdom of heaven should be thus likened, have proved true. As the time draws nigh, we find that thousands have taken their Bibles—the lamp of our feet, and the light of our path—and with the oil of faith have gone forth to meet the Bridegroom, who is now expected to return with his bride—ten thousand of his saints, the church triumphant, and all his holy angels, a most splendid retinue. Many we trust took oil in their vessels with their lamps. A few took no oil in their vessels. They expected Christ at an early period in the evening; and if he did not come then, they would not wait for him; and when their time passed by, their lamps went out. But those who had oil in their vessels, who went forth determined to wait till the Bridegroom shall come, even if he does not come till midnight, the last hour of the day, find that their lamps burn more and more brilliantly as time continues. Such went forth to meet the Bridegroom; and not to wait for him till a certain hour should pass by.*HST August 9, 1843, page 180.9*

Our Savior told us that "while the Bridegroom *tarried* they all slumbered and slept." He thus implied that the Bridegroom would tarry to a late hour in the night, past the time he should be first expected. Thus we find he has delayed as he must have done to have fulfilled every *jot and tittle* of his word. And as soon as the time first expected passed by, and the vision seemed to tarry—not in reality—all did for a few weeks slumber and sleep. But bless the Lord we find that those who have oil in their vessels are again trimming their lamps, and the prospect now is, that we shall have another glorious refreshing from on high, and the salvation yet of some poor sinners. Soon they that are *ready* will enter in, and the door will be shut; and there is no promise that any will enter in but those who go forth to meet the Bridegroom with a plentiful supply of oil.*HST August 9, 1843, page 180.10*

It is while the Bridegroom tarried that they were to use this, proverb in Israel, *Ezekiel 12:22*. "Saying the days are prolonged and every vision faileth." We are told however that they will use this proberb

but a little while, *12:23-25*. “Tell them there fore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor pattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, I will say the word, and will perform it, saith the Lord God.”*HST August 9, 1843, page 180.11*

We thus find that had the Lord appeared in the early part of the year, as some expected, the whole of prophecy would not have been fulfilled; and that to those who were waiting for him, and to those who consider themselves of the house of Israel, there must have been a seeming delay. But as these have now been fulfilled, we have not to wait longer therefore We have only to live with our lamps trimmed and burning; and if the glorious Bridegroom should not come till midnight, we will be at our posts, ready to enter into the marriage supper of the Lamb, for the Bride hath made herself ready.*HST August 9, 1843, page 180.12*

Tent in Buffalo—great meeting in Ohio

JVHe

Brother Himes writes from Rochester, July 28th, that the Tent meeting will commence in Buffalo the 5th of August. The Tent is to be pitched in Cottage Garden, one of the most beautiful spots in the city. He says,—*HST August 9, 1843, page 181.1*

“The prospect for a good meeting is very encouraging. I intend to distribute four or five hundred dollars worth of books in that city and the surrounding country,—on Canal boats—Rail Road Cars—Steam-boats, vessels, etc. etc. We mean that the west shall have light, if we spend the last farthing we possess.*HST August 9, 1843, page 181.2*

The meetings will be continued in Talman Hall, in this city, and the depot of books and papers will be kept open at 17 Arcade, for the present.*HST August 9, 1843, page 181.3*

Meeting in Ohio

JVHe

Our next general move will be in Ohio. Probably in Cincinnati or vicinity—or where the brethren may judge best. We intend to publish a paper there for a time, which will contain the *reasons of our hope*. It will be similar to the Glad Tidings. We hare a large lot of publications there now, and shall send more.*HST August 9, 1843, page 181.4*

We intend, if, permitted, to meet our brethren in that part of the country, to distribute about $2,000 worth of publications, in that portion of the union. We shall supply every town with a Library, as far as practicable. We intend also to furnish all the ministers, *who will read on the subject*, with publications. If they cannot furnish themselves, *we will furnish them*. They shall be left without excuse. We hope and expect to see one mighty gatheriug in the west. Several efficient lecturers will be there, to lay before the people the strong reasons we have for our glorious hope. We hope to be able to commence our meeting in Ohio about the 10th of September. Notice will be given hereafter.*HST August 9, 1843, page 181.5*

"He shall see of the travail of his soul, and shall be satisfied." ***Isaiah 53:11***

JVHe

No portion of Scripture has been more perverted than the above, when quoted to prove the conversion of the world. Those who thus misapply it, take the ground that our Savior must be satisfied; and that he will be satisfied with nothing short of the conversion of the world; the Universalists say *all* the world, and Neologists say *about all*.*HST August 9, 1843, page 181.6*

To this last assumption, we reply that it is not for man to say what will satisfy the Savior, only as it is revealed in his word. And from that we can suppose he would be satisfied with nothing less than the fulfilment of every jot and tittle of the written word. One thing we know, that he who controls all things will not be dissatisfied with the result of his own mission to this world.*HST August 9, 1843, page*

181.7

With regard to the first point, there is no allusion in the text to any satisfaction which our Savior would receive from the result of his mission. The chapter contains a prediction of the atonement of Christ, which was to *satisfy* the demands of justice for the sins of the world. Man could not atone for his own sins, and without the atonement of Christ could have no hope of salvation; nor could he with the atonement of Christ, if his atonement were *ansatisfactory*. We have however the satisfaction of knowing that a full and free atonement has been made, so that whosoever will, may not perish, but have everlasting life. Our Savior met the demands of the law, and justice was fully satisfied. The Father saw of the travail of his soul and was satisfied.*HST August 9, 1843, page 181.8*

The context shows that the above is the true meaning of the text. The prediction was, that our Savior was to be despised and rejected of men, a man of sorrows and acquainted with grief. He was to bear our griefs and carry our sorrows. He was to be wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was to be upon him; and with his stripes, we, who like sheep have gone astray, are healed; and the Lord was to lay on him the iniquity of us all. He was to be stricken for our transgression, to make his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. It would please the Lord to bruise, to put him to grief, and to make him an offering for sin. And he would see of the travail of his soul and be *satisfied*.*HST August 9, 1843, page 181.9*

All this has been done. When he agonized in the garden and died upon the cross bearing our sins in his own body, God looked down from heaven; he saw the agony of the Savior’s soul, and was satisfied. We therefore have hope in his death. None need perish who will come to God in the name of the dying, yet risen Jesus. And because, he lives, we may live also. In that sufficient atonement our souls were ransomed from the power of sin. He broke the bands of death, and in his second coming, he will give us the victory over the grave, remove the curse from the earth, and destroy all the works of the devil, for which cause he was manifested. This he will do in the restitution of all things—the end of the great plan of redemption,

which angels have desired to look into, and God has revealed unto us.*HST August 9, 1843, page 181.10*

A Millerite before his Bishop.—At the Maine Conference, a few days since, a brother was accused of “Millerism;” but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.*HST August 9, 1843, page 181.11*

“I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.*HST August 9, 1843, page 181.12*

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists, which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Methodist.*HST August 9, 1843, page 181.13*

And now I stand, and am judged for the hope of the promise made of God unto our fathers:” unto which promise our whole churches, instantly serving God day and night, *hope* to come. For which hope’s sake, bishop, I am accused of the Methodists, Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary” to the doctrine of Christ’s second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. hereupon, O bishop, I saw in the way a light from God’s holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks, I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that

is in Christ Jesus.*HST August 9, 1843, page 181.14*

Whereupon, O bishop, I was not disobedent unto the heavenly vision; But showed first unto them of—and at—, and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do worked meet for repentance. For these causes the Methodists caught me, and went about to accuse me. Having-therefore obtained help of God I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."*HST August 9, 1843, page 181.15*

And as he thus spake for himself, on motion, it was voted that he be admonished. Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.*HST August 9, 1843, page 181.16*

The *Rev*. editors of the Olive Branch take exception to the article called the "Celestial RailRoad," published in this paper a few weeks since. Whether they fancied any allusion to themselves, in the clerical gentlemen brought to view in the article; or supposed the writer of it, in describing the engine with its conductor, had his eye on the Olive Branch for its original, we know not. We can assure them that however striking a resemblance there may be, there was not the least personal allusion to them whatever. They might have noticed that its last stopping place was *not* Vanity Fair.*HST August 9, 1843, page 181.17*

Campmeeting at Groten. Our friends in its vicinity will seethe notice in another column. A general rally is expected. May all, who can, go up to the Feast of Tabernacles.*HST August 9, 1843, page 181.18*

Brothers Clapp writes us that brother Chittenden has returned to Hartford, from the west, in good health. We should rejoice to hear from him.*HST August 9, 1843, page 181.19*

J. Sanborn wishes us to say that the story of Bishop Hedding charging brother Cox not to speak in the name of the coining Jesus,

is incorrect, Was he not charged to preach no more of his coming in 1843?*HST August 9, 1843, page 181.20*

ADVENT CAMPMEETING

JVHe

Near Morrisville, Vt. There will be, by leave of Divine Providence, a Campmeeting, to commence in Morristown, Vt. Aug. 29, to continue a week. All the friends in that vicinity, who can, are requested to attend with their tents. Brethren Cole, of Lowell, and Shipraan, of Vermont, are expected to be there. Per order of Com.*HST August 9, 1843, page 181.21*

Morristown, Vt. August 4, 1843.*HST August 9, 1843, page 181.22*

Mid. Cry please copy.*HST August 9, 1843, page 181.23*

A SECOND ADVENT CAMP-MEETING

JVHe

Will be held, the Lord will, in the "Tent" or grove at Boylston Springs, N. Y. to commence Aug. 25th, and continue about ten days. Several efficient speakers are expected. And all who love the appearing of the Lord are solicited to attend, and as many as can to bring their tents. Conveyance can be had directly from Albany and Troy, to Baltstown, by railroad. J. Marsh.*HST August 9, 1843, page 181.24*

Union Mills, N. Y. Aug. 2, 1843.*HST August 9, 1843, page 181.25*

The Testimony of our Opponents,

JVHe

That the doctrine of the Advent has not yet reached its destined height.*HST August 9, 1843, page 182.1*

We copy the following from the "Millennial Harbinger," published in

Bethany, Va. It denies the time of the Advent, and nature of the kingdom.*HST August 9, 1843, page 182.2*

"As time advances, the doctrine of the Secone Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability. This is just what we expected and predicted since first we heard its annunciation. Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.*HST August 9, 1843, page 182.3*

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians. These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for its comparative success. Its temples are festooned with Christian charity. Its alters are covered with the garlands and wreaths of piety and humanity. Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them."*HST August 9, 1843, page 182.4*

"Every thing in society is now favorable to the rapid propagation of the new theory. The prevailing ignoranee of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various

forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stows, and the Mahans of this land, has greatly aided “the signs of the times” and “the midnight cries” of the, new school of prophetic expositors.*HST August 9, 1843, page 182.5*

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of “the Second Advent near,” contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new “*signs of the times*” in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world’s giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox prescription, just as Mr. Miller and his party have been.*HST August 9, 1843, page 182.6*

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory.—Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as Christians, all hope to participate! New heavens, illumined with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun; a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature’s eternal and immortal King and his celestial train, the eternal home of the saints’ where “sin and sorrow, pain and death, are felt and feared no more.” I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled, with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face

with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!*HST August 9, 1843, page 182.7*

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil," and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystallized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that, in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find onrselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an immortal ear the last echo of the grave-opening, body-reanimating, soul-

transforming sound of the archangel's trumpet!*HST August 9, 1843, page 182.8*

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."*HST August 9, 1843, page 182.9*

Speaking of Prof. Stuart, he says, p. 293,*HST August 9, 1843, page 182.10*

"Our good brother Scott, of Carthage, has written a very hansome refutation of Professor Stow's version of Professor Stuart's version of some of the German Professors' interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides ail that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stow, etc. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of the rest. How true the saying —"Great men are not always wise!"*HST August 9, 1843, page 182.11*

The Signs of the Times

JVHe

The following we copy from the Christian Lady's Magaziue, July No. 1843—published in England.*HST August 9, 1843, page 182.12*

“We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise.”—*2 Peter 1:19.HST August 9, 1843, page 182.13*

The inveterate blindness of the professed people of God, which refused to perceive the manifest tokens of His first Advent, wrung tears of anguish from Incarnate Deity; “O that thou hadst known,—in this thy day, the things which belong unto thy peace!” And it was one of the sternest rebukes administered to the hypocritical Scribes, that while they were skilful to perceive and to prognosticate atmospherical phenomena, they could not “discern the signs of the times.” Are those then guiltless in our day, upon whom the ends of the world are come,—who, enveloped in mid-night slumber, are all unconscious of the still, more palpable and significant tokens of His second approach, and refuse to be awaked? It has been the fashion to “despise prophesyings:” but this is in effect to despise the wisdom of God who inspired them, and set them up on high as a beacon for times of danger and doubt, a light in a dark place. And surely the present times are dark enough to need this light! Beset on all sides with peril, the foundations of men’s faith rudely torn from beneath their feet, we need every help, every support, to prevent our making shipwreck of faith. O what do they miss, who lose the comfort of the Prophetic Word! They who most study it, know best how strong is the consolation derived from the consciousness of having an Omniscient Guide. Storm-tossed upon an ocean full of dangers, how cheering is it to possess amidst the loweriug tempest an infallible chart, and to descry amidst the deepening gloom the lights of the sheltering haven! Yes: “the floods lift up, the floods lift up their voice; the floods lift up their waves:” but *we* with annointed eyes look up and see “the Lord on high mightier, than the noise of many waters, yea, than the mighty waves of the sea.” The devil hath great wrath, but thanks be to God, it is because “he knoweth that he hath but a short time.” The cloud gathers thick and black around the murky horizon, and begins to mutter its threatening thunders; but *we* joyfully point to its gilded edges, that give token of a glorious firmament beyond it. The night indeed is dark, and seems to be deepening into a still more intense obscurity; but *we* exult to know that the blackest shades of the starless midnight shall suddenly break into more than meridian brightness;

that even without a dawning the glorious Sun shall burst upon our astonished eyes in the full effulgence of eternal day. And what a day!—our sun shall no more go down, neither shall our moon withdraw itself, for Jehovah shall be our everlasting light, and the days of our mourning shall be ended.*HST August 9, 1843, page 182.14*

With an earnest desire to awaken and to promote the spirit of Christian watchfulness, and to confirm the faith of believers, I shall endeavor to enumerate the chief of those signs which mark the present age; varying of course in the clearness of their manifestation, but, together, testifying with a voice which cannot be mistaken, “The Lord is at hand!”*HST August 9, 1843, page 183.1*

I. The events of the Sixth Seal.—Most modern expositors agree that the horrors of the French Revolution, and the attendant political changes in Europe, formed the Earthquake of the Sixth Seal; but as that Seal has now been opened fifty years, we may reasonably expect the Seventh: before this, however, the redeemed of all nations, and kindreds, and peoples, and tongues, shall be beyond the reach of sufferiug, before the Throne. We are now living in that state of preternatural repose described in *Revelation 7:1*., which has strangely prevailed among the nations of Europe for nearly thirty years amidst constant and imminent threatenings of war: and which cannot be broken till the servants of God are sealed and saved. The international peace of Europe, under such circumstances, is, then, the first Sign.*HST August 9, 1843, page 183.2*

II. The cessation of the Sixth Trumpet.—Still more unbroken is the unanimity of commentators that the letting loose of the Turks upon the Eastern Empire was the Woe of the Sixth Trumpet. But, as we shall presently see, the reverberating echoes of that Trumpet are fast dying away: the Second Woe is al-almost past. Before the Seventh Trumpet however shall sound, the Lord’s witnesses shall have ascended to heaven in a cloud, and the kingdoms of this world shall have become the kingdom of our Lord and of His Christ.*HST August 9, 1843, page 183.3*

III. The effusion of the Sixth Vial.—As the Sixth Trumpet was the

establishment of the Ottoman Power, so the Sixth Vial is its dissolution; effected not by sudden conquest, but by gradual decay, "broken without hand,"—"dried up." And who can look upon the present state of Turkey and the astonishing decay of its vitality for the last twenty years, without acknowledging, "this is the finger of God!" At the beginning of the present century, Turkey was a powerful empire; but when the withering vial of God's wrath was poured upon her, her resources began to dry up till but "the shadow of a name remains." The loss of Greece, Wallachia, Moldavia, Egypt and, Servia the battle of Navarino, the humiliating concessions made to Russia, the defection of the fleet, with the unprecedented desolations of fire and plague, have enfeebled the mighty Ottomon empire till her very existence seems to depend on the forbearance or jealousy of the European cabinets. The "King of the South" has already "pushed" at the Wilful King, and the "King of the North" is even now making unreasonable demands enforced by the bayonets of 80,000 men, ready to cross the Daunbe at an hour's notice, and entering into his countries, "overflow and pass over" them. This is not the place to discuss the chronological prophecies, but I cannot avoid mentioning the remarkable fact that Turkey has entered upon the 1259th year of the Mahometan era, as may be seen by the dates of any Eastern documents. The statesman and the traveller, the infidel and the Christian agree that the end of the Porte cannot be long delayed: the vial is evidently near the dregs:—but before the Seventh is poured, we hear the monitory voice of the King, "Behold I come as a thief!" *HST August 9, 1843, page 183.4*

IV. The state of Israel.—After ages of hopeless desolation the dry bones which have so long lain scattered at the grave's mouth, or spread abroad in the open valley, begin to give promise of life; and though as yet there is no breath in them, yet surely there is "a noise and a shaking," of most cheering augury. In our own and other lands, a spirit of free inquiry extensively prevails among the sons of Abraham: many are freeing their minds from the fetters of tradition; and though too often they plunge into the mazes of scepticism, yet even the painful suspense of universal doubt is a preferable state of mind, at least in their circumstances, to the torpor of a mindless superstition. But liberty does not in all cases merge into licentiousness:—the separation of the West London Synagogue is a

noble instance in our own metropolis of a large body of Jews forsaking the glosses of men, and yet trembling at the word of Jehovah. *The fig tree is putting forth its leaves*. But besides the spirit of inquiry, there is also a wondrous spirit of expectation upon Israel It is true that with many it has no well defined object; and some are content to expect but civil and political privileges in the lands of their dispersions; but others not a few, particularly in Poland and Russia, confidently loookingfor Messiah their king, and the repossession of their glorious land.*HST August 9, 1843, page 183.5*

V. The proclamation of the Gospel.—"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." And if Paul could say that this *had been done* in his day, "to every creature which is under heaven" (*Colossians 1:23*.) in how much greater fulness of meaning may we take up the past tense, in speaking of the fulfilment of this sign. What "nation" has not heard the proclamation of Christ's gospel, in this day of Bible Societies, and Missionary labors? How much further He may see fit that the offer of it may be prolonged to these nations, before He has "filled up the number of His elect," we cannot say: but it appears that the prophecy has already received a sufficient accomplishment to justify the truth of God, if the dispensation were closed to-day.*HST August 9, 1843, page 183.6*

VI. The activity of the spirits of superstition, atheism, and anarchy. —This is a darker sign: here fall the shadows of the picture. Yet holding forth the prophetic torch, we can feel our hearts bound with joy, as we trace the workings of these "unclean spirits" of darkness. In our own land, heretofore so highly favored, these foul demons are peculiarly, active: the spirit of Popery has succeeded in infusing its poison into an overwhelming majority of our national Church; while the other two evil spirits have, hand in hand, seized upon the lower classes of our population. Anarchy and insubordination are indefatigably preached to misguided multitudes by furious demagogues with startling success: and blasphemy and atheism are no less industriously diffused by the ribald publications of the Sunday press. Yet I cannot see any prophetic warrant for expecting with many students of prophecy, that the true church of Christ will again be subjected to a terrible persecution, even from all this array

of Satanic malice; but I do see in these things, the elements, which, when "the *salt* of the earth" is once removed, will hurry the moral world into a horrible state of putrefaction with fearful rapidity.*HST August 9, 1843, page 183.7*

Among other signs of the present age which, because somewhat less definite, I will not dwell upon, may be mentioned,—the two given by Daniel, "many shall run to and fro, and knowledge shall be increased;" and truly it would be difficult to characterize this age more aptly than as an age of rapid and universal travelling, and of widely and cheaply diffused knowledge. Then there is the Czar, the exact counterpart of the description in Ezekiel, "Gog (the crafty one) prince of Ros, Mosc, and Tobl," perfectly ready from situation, power, and known policy, to act the part of the last invader of the Holy land. Add to these the "distress of nations with perplexity;" the unprecedented loss of life by shipwreck, "sea and waves roaring," the unexpected appearance of the late Comet in our system, like a flaming sword;—the "earthquakes in divers places," which have marked the current year, young as it is; and he must indeed sleep soundly who cannot hear in these things the solemn cry, "Behold the Bridegroom cometh!"*HST August 9, 1843, page 183.8*

We look, however, for still more remarkable and terrifying tokens of his approach, as the time draws near. Wondrous celestial phenomena are predicted as the precursors of the Advent, which we yet await to see. The prophet Joel tells us that "the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come:" and Christ confirms the prediction; "the sun shall be darkened, and the moon shall, not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the sign of the Son of Man in the heavens." Let none however flatter themselves with the thought, that when these unequivocal manifestations; take place, it will be time enough to turn their attention to the coming King; for it appears highly probable that these things will be so immediately preceding the revelation of Him, as to be rather the *attendant* circumstances of that great event, than premonitory tokens of it. It will not force itself upon the attention of careless men beforehand; abundant as is the evidence of its approach to those who in childlike humility seek to know His will, *to the many* it cannot, and

will, not be divested of the character of extreme and overwhelming suddenness; like the flood of Noah, like the fire on Sodom, like the sanare upon a bird, like a thief in the night! “Watch therefore! for in such an hour as ye, think not, the Son of Man cometh.”*HST August 9, 1843, page 183.9*

Hackney, May 13*th*, 1843. P. H. Gosse.*HST August 9, 1843, page 184.1*

Foriegn News to July 19th

JVHe

England.—The “Rebeccaites” continue their alarming outrages in the neighbourhood of Carmarthen and Swansea.*HST August 9, 1843, page 184.2*

The receipts of the Church Missionary Association, during the past year, have been L115,000.The Archdeacon of Coventry, in his recent visitations, passed a marked censure upon Puseyism.*HST August 9, 1843, page 184.3*

In the House of Commons on Friday night, the Home Secretary denounced the repeal agitation as treasonable.*HST August 9, 1843, page 184.4*

A deputation from the Established Church of Scotland is about to visit the metropolis, in order to set their case in its proper light before the public.*HST August 9, 1843, page 184.5*

The whole of Glamorganshire is equally with Caermarthenshire in a feverish and excited state, and there is a general growing feeling of disaffection and discontent.*HST August 9, 1843, page 184.6*

There has been extraordinary demand for copies of Dr. Pusey’s sermon. Upwards of 3,000 copies have been sent to Ireland. Two editions of 6,000 each, have been printed; and a third edition, it is expected, is just about to issue.*HST August 9, 1843, page 184.7*

It is an interesting fact, though not very generally known, that though Dr. Pusey is almost as much a Roman Catholic as Dr.

Wiseman himself, he was for many years one of the most zealous of the evangelical clergy. Puseism is still making rapid progress among the clergy. It is said that out of 12,000 clergymen fully 9,000, or three-fourths of their whole number, are more or less tainted by this popish heresy under a Protestant name.*HST August 9, 1843, page 184.8*

Ireland.—Repeal Demonstration.—The Waterford Repeal, Demonstration took place on the hill of Ballybricken, on Sunday last, and is said to have been attended by 300,000 persons. The procession that accompanied Mr. O'Connell is described as having been five miles in length. A platform was erected capable of containing 3,000 persons.*HST August 9, 1843, page 184.9*

Scotland.—A very singular phenomenon was observed on Friday the 7th inst. at Leith. At the time of low water the tide suddenly rose about six inches, rushing into the harbor, and in a few minutes it again receded with equal velocity.*HST August 9, 1843, page 184.10*

Spain.—According to the accounts from Spain, published in the French papers of Friday, only seventeen out of the forty-eight provinces of Spain remained faithful to the Regent, the only important towns amongst them being Madrid, Badajos, Cadiz, Ferrol, and Saragossa.*HST August 9, 1843, page 184.11*

A letter from Valencia, says the *Journal des Debats*, dated the evening of the 28th ult., announces that General Narvaez was ready to set out the next morning with 4,600 troops of the line and 300 cavalry to the succour of Teruel, which was surrounder by the Regent's troops.*HST August 9, 1843, page 184.12*

On the 11th Madrid was declared in a state of war. The *generale* was beaten; the National Guards were under arms; the troops of General Aspiroz occupied Galapagar, el Pardo, and the environs.*HST August 9, 1843, page 184.13*

Turkey.—Extraordinary efforts, it is said, are being made by the Porte, to bring; forward troops to the encampments of Constantinople and Adrianople, and it was expected that within a month 200,000 men would, be collected. The reason for so large a

collection of troops, was rather a mystery; the Turkish Governmeut affirming that the sole object was to introduce among the troops a better system of organization.*HST August 9, 1843, page 184.14*

India.—The cholera was making fearful ravages amongst the military at Madras, at the date of the last accounts.*HST August 9, 1843, page 184.15*

The news by this arrival shows but little progress in the affairs of Europe. Every thing remains very nearly as it has been for some, time past There is nothing to show any prospect of escape from the fearful storm that is steadily gathering; and the condition of Europe is now very like the calm that precedes the hurricane. Things cannot long thus, continue. Affairs must soon arrive at a crisis.*HST August 9, 1843, page 184.16*

CAMPMEETINGS

JVHe

CAMP MEETING AT GROTON

There will be a Camp Meeting about two miles from Groton village, on the main road from Groton to Keene, commencing on Tuesday, August 15th, 1843.*HST August 9, 1843, page 184.17*

It is expected that there will be a mighty gathering of the Lord's elect at this convocation. Let all the brethren in the region of Groton and vicinity, spare no pains to be present. Able advocates of the doctrine will be present. Come one, come all and avail yourselves of the benefit of the meeting.*HST August 9, 1843, page 184.18*

Provisions will be made for the board of strangers at $1,75 per week, or by the day 37 1-2 cents.*HST August 9, 1843, page 184.19*

Stables will be erected on the ground for horses, charge 25 cents per day. Let the brethren not forget to bring with them their tents.*HST August 9, 1843, page 184.20*

Committee. Apollos Hale, Ezekiel Hale, Jr. Timothy Cole, Henry

Plummer, Walter Dickson, Aaron Mason, Walter Keyes, Luther Boutelle, Daniel Needham, Samuel Heath*HST August 9, 1843, page 184.21*

A SECOND ADVENT CAMPMEETING,

JVHe

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be held near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I.H.Shipman.*HST August 9, 1843, page 184.22*

Camp Meeting.—By the leave of Providence, a Second Advent Campmeeting will be held at Plainville, Connecticut, to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.*HST August 9, 1843, page 184.23*

Plainville is situated about thirteen miles southwest of Hartford, in the town of Farmington. Teams are engaged to carry the friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations! will be made.*HST August 9, 1843, page 184.24*

A SECOND ADVENT CAMP MEETING

JVHe

Is to be holden at Liberty, Me. commencing on Monday the 14th of Augest, to continue until the Sabbath, and over the Sabbath if thought advisable. Our Second Advent brethren and sisters throughout the region are requested to attend the holy convocation Second Advent lecturers from abroad are requested to attend. Board may obtained on the ground at a reasonable rate.*HST*

August 9, 1843, page 184.25

SECOND ADVENT CAMPMEETING

JVHe

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexte., on the same ground where it was held, last Sept, to commence Wednesday, Sept, 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent, campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of $1, 42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.*HST August 9, 1843, page 184.26*

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain. Thomas Stevens, Lemuel Smith.*HST August 9, 1843, page 184.27*

Exeter, July 31*st*, 1843*HST August 9, 1843, page 184.28*

Letters from. post-masters to aug. 5

JVHe

Medford, Motgomery, Vt; Ware House. Point, Ct. $2; Hoosick Falls, N. Y. 1; Long plain, Ms. $1; Mulberry, O. $1; Houston. IIIs; Exeter Orville, Vt; Ervingsville, $2; also $1 in Dec. last. Springfield, $2; Auburn, N. Y. $1; Woodstock, Vt; Sugar Hill, N. H. $1; Portsmouth, N. H; Feltonville, $1; Chesterville, Me; Jackson, Me; Wiekford, R. I; Gardner, Me. $1; Perry Mills, N. Y. $1; Glenville, No. Springfield, Vt; Charlton, N. Y; So. Gardner, Ms. 1,00; New Market, N. H. 1,00; Ballston, N. Y 1,00; Falmouth, Ms. 1,00; Meredith, N. H; Clarence, Mich. 100; Hudson, O. 1,00; Milford; Ms.50 cts; Busti; N.Y. 2,00; Toronto, N. C; Cochester, Vt. 3,00; Wadleys Falls, N.H. 1,00*HST August 9, 1843, page 184.29*

No. Fairhaven, Ms. 1,00; Danville. Vt; Ashford, Ct. 1,00; Charlestown; Dexter, Me. 2,00; Groton, N. H. l,00; Montpelier Vt. 2,00; Belfast, Me. 3,00; Brunswick, Me. 1,00; Banger, Me. 2,00; West Boylston, Me. 1,00; New Lyme, O. 1,00; Jackson, Mich. 1,00; Fair Haven, Ms.; 1.00; Richland, N. Y. (was received and paid to end of vol. 5;) Hyde Park, Vt. 1,00; Daysville, III; Bradford, Ms. (all right;) East Newport, Me. 1,00; Hillsborough N H; Brookfield, Vt. 1,00; Claremont, N.H. 1,00; Woodstock Vt. 1,00; Hanover, Ms*HST August 9, 1843, page 184.30*

Individuals

JVHe

Eri Bradley, 1;00, (6 mouths;) G. S. Miles; C. Hurd, and others; J. Morse, 1,00; Elizabeth Lloyd, (England;) Daniel Tinkcom, 1,00; J. H. Brown, 1,00; Jessfe Wood, 1,00 due; Aaron Clapp; E. Phillbrick; Rye, N. H. 1,00; Margaret Warren, Portsmouth, N. H. 1,00; Jno. Downing, 50; Jos. Herald, 1,00.*HST August 9, 1843, page 184.31*

Jos. M. Thomas, 1,00; Levi Wiswell, 5,00; W. A. Garlick,5,00; David Needham, C. S. Brown, 6,00; Orwin Cone, 12 1-2 cents postage on his letter to inform us he never subscribed for the paper. Josiah Green, Jr. 1,00; R. H. Ford, 50 cents; T. L. Tullock; J. S. White; S. Ayers, S. Stone, 3,00; T.E. Jacobs, 4,25—75 cts. postage; J. V. Himes. Jno. Pierson, 15,00 by brother Billings*HST August 9, 1843, page 184.32*

Bundles Sent

JVHe

T. Cole, Lowell, Ms; S. Stone, Sherburne, Ms. J. V. Himes, 6 Spruce St. N Y; J. H. Lonsdale, Providence, R 1; G. S. Miles, Albany.*HST August 9, 1843, page 184.33*

August 16, 1843

Vol. V.—No. 24. Boston, Whole No. 120

Joshua V. Himes

THE SIGNS OF THE TIMES,
AND EXPOSITOR OF PROPHECY.

Terms.—$1,00 per Vol. (24 Nos.) in advance Office No. 14 Devonshire Street, Boston.*HST August 16, 1843, page 185.1*

Dr. Jarvis.—No. 4

JVHe

The Chronology of the Bible

That the coming of Christ would be at the end of six thousand years from creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church. And such a tradition is also traceable before the Christian era, among the Jewish writers, who expected, then would be fulfilled those great and glorious promises, given in the Old Testament.*HST August 16, 1843, page 185.2*

For such a belief, we have no direct and positive proof in the word of God, but there are many passages from which it might be inferred. That one day is with the Lord as a thousand years, taken in connection with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be considered as an instance of this nature. While therefore we do not rely upon the age of the world as any proof of Christ's immediate advent, yet if it can be shown from the most authentic source, that we must be near the end of the six thousand years, it may be regarded as strong collateral evidence in favor of the nearness of that event. We do not for one moment presume to say that we can prove this world is to a year, *just* six thousand years old, as some

portions of history are so obscure that we can only approximate to a correct chronology. We shall, therefore, only endeavor to show from the Bible and other sources, that no man can *disprove* that we are at, or near the very end of six thousand years from creation; and that the evidence is sufficiently conclusive for us to expect its completion in the end of all the prophetic periods, about the year 1843.*HST August 16, 1843, page 185.3*

Dr. Jarvis justly remarks, page 49, that "If it were not for God's revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom." We shall therefore attempt to follow the Bible, and that alone, as far as it informs us; and what is remarkable, the Bible gives us an almost unbroken chain of chronology till within a few centuries of as to the Christian era, and where the Bible fails us, the united testimony of different and independent chronologists, is so harmonious, that there is but little dispute as to the chronology of that period. Where alone there is any dispute, we have the Bible for our guide.*HST August 16, 1843, page 185.4*

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other oriential nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those respective nations as merely *fabulous*, and *traditionary*; and that the *authentic* history of *no nation* reaches back as far as the era we assign for the flood. The historic period of the Chinese begins only B. C. 2356 years—that of the Romans, which Varro calls the *Mythic*, B. C. 2353 years, and that of Egypt, B. C. 2338; all of which fall about 150 years short of the flood. All profane history beyond that is professedly *fabulous*.*HST August 16, 1843, page 185.5*

We will now begin with the creation, and present the evidence which the Bible gives us of the age of the world, according to the literal reading of the present Hebrew Bible. And in no case shall we deviate from it, unless preferring the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, to the sum total in *1 Kings 6:1*, should be so considered.*HST*

CHRONOLOGY FROM CREATION

JVHe

		A. M.
Genesis 5:3—"Adam lived an hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth."	130	130
" 6—"And Seth lived 105 years, and begat Enos."	105	235
" 9—"And Enos lived 90 years, and begat Cainan."	90	325
" 12—"And Cainan lived 70 years, and begat Mahalaleel."	70	396
" 15—"And Mahalaleel lived 65 years, and begat Jared."	65	460
" 18—"And Jared lived 162 years, and he begat Enoch."	162	622
" 21—"And Enoch lived 65 years, and begat Methuselah."	65	687
" 25—"And Methuselah lived 187 years, and begat Lamech."	187	874
" 28—"And Lamech lived 182 years, and begat a son, and he called his name Noah."	182	1056
7:6—"And Noah was 600 years old when the flood of waters was upon the earth." *8:13*, "And it came to pass in the 600 and 1st year, in the first month, the first day of the month, the waters were dried up from off the earth:"	600	1656
11:10—"Shem was 100 years old, and begat Arphaxad two years after the flood."	2	1658
" 12—"And Arphaxad lived 35 years, and begat Salah."	35	1693
" 14—"And Salah lived 30 years, and begat Eber."	30	1723
" 16—"And Eber lived 34 years, and begat Peleg."	34	1757
" 18—"And Peleg lived 30 years, and begat Reu."	30	1787
" 29—"And Reu lived 32 years, and begat Serug."	32	1819
" 22—"And Serug lived 30 years, and begat Nahor."	30	1849
" 24—"And Nahor lived 29 years, and begat Terah."	29	1878
" 32—"And the days of Terah were 205 years; and Terah died in Haran."	205	2083

Acts 7:4—Stephen says of Abraham, “And from thence when his father was dead, he removed him into this land wherein ye now dwell.” The Exode must therefore have begun with Terah’s death. *Exodus 12:40, 41*, “Now the sojourning of the children of Israel was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” This agrees with St. Paul, *Galatians 3:17*. 430 2513

Joshua 5:6—“The children of Israel walked 40 years in the wilderness” 40 2553

Note. To this period the Bible has given us a connected unbroken chain of Chronology; but here we have a break in the chain, which the Bible does not supply—viz. the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that of the former was 25 years; and that of the latter, 18 years. The question then is, does Josephus give us a *probable* length of time for these periods?

In support of this, the Bible gives us the following evidence. *Exodus 33:11*, “And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.” Joshua could not have been more than 45 at this time, and been considered a *young man*. This would make him six years older than Caleb, see *Joshua 14:7*. Then 40 years in the wilderness would make him 85 at the death of Moses, when he entered Canaan. *Joshua 24:29*, “And it came to pass that after these things, that Joshua the son of Nun, the servant of the Lord, died, being 110 years old.” This would make his reign 25 years. Dr. Jarvis assigns the same time to him. 25 2578

For the elders and anarchy. Mr. Miller gives 18 years on the authority of Josephus. This interregnum continued till the death of all the elders who outlived Joshua. *Judges 2:7, 8, 10*, “And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old.” “And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel.”

As all who entered the wilderness over 20 years except Joshua and Caleb, died in the wilderness; and as Joshua could not have been less than 45 when he entered, he must have been at least 25 years older than any of the elders who came out of the wilderness. 18 years is, therefore, a reasonable time for this period. But as Dr. Jarvis assigns 16 years, and as we wish to differ from him only when the Bible compels us, we shall call it the same. 16 2594

Thus far we have not varied from the chronology of Dr. Jarvis. But now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible; and all the light which can be thrown upon it, must be obtained from the Bible. There is a discrepancy here, between the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, which will be seen below, and the sum total in *1 Kings 6:1*, which gives 480 years from Egypt to the building of the temple in the fourth year of Solomon. This would give but 311 years from Joshua, till the time of Samuel, which Paul says was about 450 years. *Acts 13:20*—"And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet." Paul accords with Josephus, and also with the sum of the items in the text of Judges, which with the elders is 446 years. There must, therefore, be some error in the text of the Judges, or in the text of Kings. The latter would seem the most likely, as there the mistake would be all in one passage; while an error in the text of the Judges must occur in many places, as there is no one period of the length of the discrepancy. We know not that there are any different readings of the texts in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read 592 years. *Jahn's Hebrew Commentary*. To reconcile the length of the Judges with the text in Kings, the only plausible method has been to suppose some of the Judges were contemporaneous; but this is opposed to the language of Scripture, which describes one judge as being after another.

a. m.

Judges 3:7, 8,—"And the children of Israel did evil in the sight of the Lord." "Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia; and the children of Israel served Chushan-rishathaim 8 years." 8 2602

Judges 3:9, 11—And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz." "And the land had rest 40 years."	40	2642
Judges 3:12, 14—"And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel." "So the children of Israel served Eglon, the king of Moab, 18 years."	18	2660
Judges 3:15, 30—"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera." "So the land had rest 80 years."	80	2740
Judges 4:1-3—"And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan." "And 20 years he mightily oppressed the children of Israel."	20	2760
Judges 4:4, 14, 23—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." "And Deborah said unot Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand." "So God subdued on that day Jabin the king of Canaan." v. 31, "And the land had rest 40 years."	40	2800
Judges 6:1—"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian 7 years."	7	2807
Judges 6:14—The Lord appeared unto Gideon," and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites." *8:28*, "Thus was Midian subdued before the children of Israel. And the country was in quietness 40 years in the days of Gideon."	40	2847
Judges 8:33; *9:6, 22, 54*—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." "And all the men of Shechem gathed together, and all the house of Milo, and went, and made Abimelech king." "When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abiraelech and the men of Shechem." "And he died."	3	2850
Judges 10:1, 2—"And after Abimelech there arose to defend Israel, Tola." "And he judged Israel 23 years, and died."	23	2873
Judges 10:3, 5—"And after him arose Jair, a Gileadite, and judged Israel 22 years." "And Jair died."	22	2895

Judges 10:6, 7, 8—"And the children of Israel did evil again in the sight of the Lord." "And he sold them into the hands of the Philistines." "They vexed and oppressed the children of Israel 18 years." — 18 2913

Note. Here the Lord raised up Jepthah, who to the demand of the children of Ammon, that he should restore the land to them that Israel took from them when they came out of Egypt, replied, *11:26*, "While Israel *dwelt* in Heshbon and her towns and Aroer and her towns, and in all the cities that be along by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy was 301 years, according to this chronology.

Judges 11:32—"So Jepthah passed over unto the children of Araraon to fight aagingt them; and the Lord delivered them into his hand." *12:7*—"And Jepthah judged Israel 6 years." — 6 2916

Judges 12:8, 9—"And after him Ibzan of Bethlehem, judged Israel." "And he judged Israel 7 years." — 7 2926

Judges 12:11—"And after him Elon, a Zebulonite, judged IsIsrael; and he judged Israel 10 years." — 10 2936

Judges 12:13, 14—"And after him Abdon" "judged Israel," "and he judged Israel 8 years." — 8 2944

Judges 13:1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines 40 years." *During this captivity* Sampson judged Israel 20 years, *16:31*. — 40 2984

From the first captivity we have had an unbroken chain of chronology, to the death of Sampson. How long Israel served the Philistines after Sampson's death before their 40 years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from *Judges 21:24, 25*, alter they had slaughtered the children of Benjamin, we read, that "The children of Israel departed thence at that *time every man* to his tribe, and to his family, and they went out from thence *every man* to his *inheritance*. In those days there was no king in Israel: every man did that which was right in his own eyes."

After this we read, *1 Samuel 4:10, 11, 18*, that “the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter.” “And the ark of God was taken.” When Eli heard this, “he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years.”	40	3024
Judges 7:2—“And it came to pass while the ark abode in Kirjath-jearam, that the time was long; for it was 20 years.”	20	3044
Judges 7:15—“And Samuel judged Israel all the days of his lite.” How long he judged Israel after the ark was restored, we are not informed; but as he lived to be old, and could not have been more than 38 when Eli died, it is reasonable to suppose that he judged Israel after the ark was restored, before Saul was made king; but as we have no certain evidence, we shall add no additional time.		
Acts 13:21—“And afterwards they desired a king: and God gave unto them Saul the son of Cis,” “by the space of forty years.”	40	3084
2 Samuel 5:4, 5—“David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and six months: and in Jerusalem he reigned 33 years over all Israel and Judah.” See *1 Kings 2:10, 11*.	40	3124
1 Kings 2:12—“Then sat Solomon upon the throne of David his father.” *2 Chronicles 9:30*, “Solomon reigned in Jerusalem over all Israel, 40 years.”	40	3164
2 Chronicles 9:31—“And Rehoboam his son reigned in his stead.” *12:13*, “Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem.”	17	3181
2 Chronicles 12:16—“And Abijah his son reigned in his stead.” *13:2*, “He reigned 3 years in Jerusalem.”	3	3184
1 Kings 15:8, 10—“And Abijam (Abijah) slept with his fathers;” “and Asa his son reigned in his stead.” “And 41 years reigned he in Jerusalem.”	41	3225
1 Kings 15:24—“And Asa slept with his fathers.” “And Jehoshaphat his son reigned in his stead.” *22:42*, “Jehoshaphat was 35 years old when be began to reign; and he reigned 25 years in Jerusalem.”	25	3250
2 Kings 8:16, 17—“And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign.” “And he reigned eight years in Jerusalem.’		

Note. As Jehoram began to reign while his father was still king of Judah, if we give the whole of the 25 years of Jehoshaphats reign, we must give the reign of Jehoram only from the death of his father. We find by *2 Kings 3:1*, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned 3 years with his father, and 5 alone. Dr. Jarvis gives 8 years for this period. 5 3355

2 Kings 8:24, 25, 26—"And Joram slept with his fathers;" "and Ahaziah his son reigned in his stead. In the 12th year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign; 22 years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem." 1 3256

2 Kings 11:1, 2, 3, 20—"And when Athaliah the mother of Ahaziah saw that he was dead, she arose and destroyed all the seed royal." "Joash the son of Ahaziah" was "hid in the house of the Lord 6 years. And Athaliah did reign over the land," "And they slew Athaliah with the sword." 6 3262

2 Kings 12:1—"In the 7th year of Jehu, Jehoash began to reign; and 40 years reigned he in Jerusalem," 40 3302

2 Kings 12:20, 21—"And his servants arose, and made a conspiracy, and slew Joash" (Jehoash.) "And Amaziah his son reigned in his stead." *14:1, 2*—"In the 2nd year of Joash son of Jeboahaz king of Israel, reigned Amaziah the son of Joash king of Judah;" "and reigned 29 years in Jerusalem." 29 3331

Note. Here we find an interregnum after the death of Amaziah of 11 years. It is thus shown. Jehoash king of Israel reigned 16 years. (*2 Kings 13:10*.) Amaziah of Judah began to reign in the second year of Joash, and reigned 29 years, (*2 Kings 14:1, 2*,) or 15 years after the death of Jehoash, (*2 Kings 14:17*.) Jehoash of Israel was succeeded by Jeroboam, who was contemporary with Amaziah 15 years; so that Amaziah was slain in the 16th year of Jeroboam; and was subsequently succeeded by his son." *2 Kings 15:1*, "In the 27th year of Jeroboam king of Israel, began Azariah son of Amaziah, king of Judah, to reign." From the 16th year of Jeroboam, when Amaziah died, to the 27th year when Azariah began to reign, was 11 years of interregnum. In this, Archbishop Usher and Dr. Hales, and also Dr. Jarvis, concur. 11 3342

2 Kings 15:2—" Sixteen years old was he (Azariah) when he began to reign, and he reigned 52 years in Jerusalem." 52 3394

2 Kings 15:7—"So azariah slept with his fathers;" "and Jotham his son reigned in his stead." 33 v. "And he reigned 16 years in Jerusalem."	16	3410
2 Kings 15:38—"And Jotham slept with his fathers;" "anp Ahaz his son reigned in his stead." *16:2*, "Twenty years old was Ahaz when he began to reign; and reigned 16 years in Jerusalem."	16	a. m. 3426
2 Kings 16:20—"And Ahaz slept with his fathers; "and Hezekiah his son reigned in his stead." *18:2*, "And he reigned 29 years in Jerusalem."	29	3455
2 Kings 20:21—"And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."		
2 Kings 21:9-12 "And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And they shall become a prey and a spoil to all their enemies;" *2 Chronicles 33:11*, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." This was B. C. 677, and from this time they never recovered their independence. Here began the seven times or 2520 years that the power of the holy people was to be scattered, *21:1*—"Manasseh was 12 years old when he began to reign, and reigned 55 years in Jerusalem."	55	3510
2 Kings 21:18, 19—And Manasseh slept with his fathers;" "And Amon his son reigned in his stead." "And he reigned two years in Jerusalem."	2	3512
2 Kings 21:23, 26—"And the servants of Amon conspired against him, and slew the king in his own house." "And Josiah his son reigned in his stead." *22:1*—"And he reigned 31 years in Jerusalem."	31	3543

2 Kings 23:30, 31, 34, 36—“And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father’s stead.” “And he reigned 3 months in Jerusalem.” “And Pharaoh-nechoh made Eliakim the son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim.” “And he reigned 11 years in Jerusalem.” 11 3554

2 Kings 24:6, 8—“So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead,” “and he reigned in Jerusalem 3 months.” 10—12,14 “And at that time the servants of Nebuchadnezzar king of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.” “And he carried away all Jerusalem, and all the mighty men of valor, even 10,000 captives, and all the craftsmen and smiths; none remained save the poorer people of the land.”

Note. Here then began the 70 years captivity predicted in *Jeremiah 25:9-11*, “Behold, I will end and take all the families of the north, saith the Lord, and Nebudchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years.” This is a period covered by the sure word of prophecy, which thus marks its commencement.

The close of this period is also marked in the prophecy, *Jeremiah 25:12*, “And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.’ This is shown by Daniel to have been literally fulfilled. *Daniel 5:1, 4, 5, 30, 31*, “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old.”

These 70 years must therefore have ended with the death of Belshazzar, and the subversion of the Chaldean empire, in the first year of Cyrus king of Persia. 70 3624

It is supposed that in the attack upon Babylon, when Darius, the uncle and father-in-law of Cyrus, took the kingdom, that Cyrus commanded and acted for his uncle; and that Darius was associated with Cyrus in the government at Babylon during 2 years to his death. This is also the view of Dr. Jarvis. Consequently the first of Cyrus began with the death of Belshazzar, which harmonizes Ptolemy with Daniel; and also *Daniel 5:31*, with *2 Chronicles 36:22, 23*, “Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus kiug of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him so up.”

We have thus brought down the chronology of the world to the end of the 70 years captivity, which is as far as the chronology of the Bible gives us any clue to the time. But what is remarkable, where the chronology of the Bible fails us, we have no less than three distinct and independent chronologies, of as many different nations, all agreeing. The end of the 70 years captivity, according to Dr. Jarvis, was in the year B. C. 537—the first year of the sole reign of Cyrus or 536 years before the Christian era.	536	4160
From the Christian era to the end of the current year, is	1843	6003

Thus far we have followed the chronology of the Hebrew text; and for every period where that has failed us, *we* have taken the chronology as given by Dr. Jarvis; and such is the result. Our object has not been to *prove* this earth *just* 6000 years old, but only to show from the best evidence, that it cannot vary far from it; and that we may live continually in expectation of the consummation of that period. It will be seen that we have made no allowance for the odd days, or months, that some of the periods may have varied from even years, when they are given in round numbers. The sum of these might reduce the 6003 to 6000. We feel more satisfied with this result, than we should if it gave no time with which to make up such a deficiency.*HST August 16, 1843, page 187.1*

We have before us the Chronology of an Episcopal clergyman; the Rev. A. B. Chapin, A. M. Mem. Conn. Acad. Arts and Sci.; Mem. Yale Nat. His. Soc.; and Minister St. James Church, New Haven, Ct. It was first published in the Quart. Christ. Spect. Nov. 1838, before Mr. M's. Chronology appeared; and in every instance where we have varied from the chronology of Dr. J, and taken that of the Heb. text, with the exception of the reign of Jehoram, it agrees with the chronology here given. From the 7th year of Artaxerxes Longimanus, to the Christian era, Mr. Chapin makes 2 years less than Dr. J. has given, and in our view is correct. This, making no allowance for odd days or months, would make the chronology of the world 6001 years; and brings the 7th year of Artaxerxes Longimanus, in the year B. C. 457, where we commence the 2300 days and 70 weeks of Daniel. After the 70 years captivity commenced, Nebuchadnezzar made Mataniah his father's brother, king, and changed his name to Zedekiah, who reigned 11 years in

Jerusalem, *during* the 70 years captivity, doing evil in the sight of the Lord. “For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.” *2 Kings 24:17-20*, and also compare *2 Chronicles 36:14-17, 19-21*, “Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.”*HST August 16, 1843, page 187.2*

Some date the 70 years from the destruction of the temple to the time it was rebuilt. The prophecy, however, seems to indicate that the first captivity is the time from which to date it. But the 70 years are fulfilled in either case.*HST August 16, 1843, page 187.3*

The above evidence drawn from the word of God, in connection with those chronological periods respecting which there is no dispute, is conclusive evidence, we believe, that the vision will not necessarily be longer delayed, for the prophetic periods harmoniously to terminate in the fulness of times, at the expiration of six thousand years from creation.*HST August 16, 1843, page 187.4*

According to Dr. Jarvis, the commencement of the first servitude was from creation	2594
According to Mr. Chapin, this was before the Christian Era, 1563 Since the Christian Era, is	1843
This makes the sum total from creation,	6000

"Be ye wise as serpents, and as harmless as doves."*HST August 16, 1843, page 187.5*

SIGNS OF THE TIMES

J. V. Himes, J. Litch, and S. Bliss, Editors

"The Lord is at Hand."
BOSTON, AUGUST 16, 1843.

"If I am only ready."—How often do we hear the syren song, "If I am *only* ready, it matters not when the Lord may come." The minister and people, the professor and non-professor, all classes and grades, have learned to sing it, and thousands have lulled their souls to sleep in carnal ease, by this device of the enemy.*HST August 16, 1843, page 188.1*

It is at first a seeming truth that all that is necessary, is to be *only* ready; yet such a song was never sung in heaven. It was never dictated by love for the appearing of the Savior. Nor is it in the least offensive to Satan's ears. There is no *safety* in desiring to be *only* ready; and the very expression implies that those who file such a plea, are *only* desirous of being themselves saved; and care nothing for the glory of God. It denotes that such desire *only* so much religion as will enable them to die safely; and have no wish for any religion to live with, to solace their drooping spirits, and fill them with love to Jesus. Those who make such a plea, therefore, run a fearful risk; for it is *only* made to satisfy their conscience, and still the gentle admonitions of the friendly monitor, which stands sentry at the gate way of the soul. It is virtually saying, I am ready, and that is enough for me, I *only* want to be ready. Now such can *only* be a mock religion. True religion burns in the soul; it kindles within us a sacred flame of holy love, and fills the heart with desires

to know more of God. The eye of such is not satisfied with seeing, nor the ear with hearing from the word of God. Lord, what wilt thou have me to do? is the enquiry of such hearts: and show me thy way, write thy law in the inmost recesses of my soul, enable me to do thy will in all things, and perfect me in the knowledge of the truth, are the desires of those who truly love the Lord.*HST August 16, 1843, page 188.2*

Such a plea indicates hatred to Christ. Those who are not for Christ, are against him. If Christ is indeed precious to our souls, the chiefest of ten thousand and altogether lovely: if he is the dearest object of our hearts; we should ardently desire his coming, and we should earnestly inquire, “How long, O Lord our Savior, wilt thou remain away?” But if we have no eye fixed upon the second appearing of Christ; if no thrill of joy, and pleasing hope is felt within us, at the thought that the Lord God, the great Jehovah, the Kings of Kings, and Lord of Lords is soon to honor this humble globe with a personal visit, we have cause to fear that we are not willing subjects of the Prince of peace; and that we are *only* slothful servants who have hid our talent in the earth: if we are only such, at his coming he will take from us even that we have. Such have reason to fear that they have *only* oil enough for their lamps to have gone out when the Lord shall come. And it may be that they will *only* fail of entering the kingdom, having approached to its very threshhold. Any who fear of having too much righteousness, will be likely to possess too little.*HST August 16, 1843, page 188.3*

Those who refuse to examine the word of God respecting the approaching Advent, because they need be only ready, are in danger of loosing their own souls. They may find themselves in the condition of those who, when God speaks, do not hear: and what is the consequence. “Thus saith the Lord.” *Isaiah 66:4*. “I also will choose their delusions, and will bring their fears upon them; because when I called, *none did answer*; when I spake, they *did not hear*; but they did evil before mine eyes, and chose that in which I delighted not.”*HST August 16, 1843, page 188.4*

It is a fearful thing not to hear when the Lord speaks; or to hear only a part of what he says. He wants no inattentive hearers. When he speaks it becomes us to attentively listen; and cheerfully to perform

all his requirements. To do this we must search the scriptures; and if they make us wise unto salvation, we shall be something more than *only* ready.*HST August 16, 1843, page 188.5*

It is blessed to wait for the Lord.—Hear his precious promise; for the Lord hath spoken it, *Isaiah 25:9*. "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord, We have waited for him, we will be glad and rejoice in his salvation."*HST August 16, 1843, page 188.6*

In what day will that be said? Isaiah says it shall be said in that day when the Lord shall "swallow up death in victory." And the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. "In that day," saith Isaiah, "shall this song be sung in the Land of Judah." *Isaiah 26:1-9*. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength: For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou most upright, dost weigh the path of the just. Yea, in the way of thy judgments O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."*HST August 16, 1843, page 188.7*

St. Paul shows that the same day is when in our resurrection bodies the righteous will inherit the kingdom of God, *1 Corinthians 15:50-55*. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be

changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"*HST August 16, 1843, page 188.8*

If then by waiting we shall be permitted to enter those blessed abodes, and to unite in the song of the righteous, which shall then be sung in the land of Judah, it will be indeed blessed to wait while the coming of the Lord draweth nigh.*HST August 16, 1843, page 188.9*

"We generally believe firmly in the personal coming of Christ, but know not when. The theory taught by Mr. Miller, says he will come in the year 1843—not before nor after."—*Shaw of the Chris. Herald*.*HST August 16, 1843, page 188.10*

Will any one point out the passage where Mr. Miller ever taught that the Lord could not come *before* 1843? or after 1843? Has not the title page of all his lectures said about the year 1843? In all his preaching has he not always said that he might come *before* 1843? And while he has ever given it as his opinion that the coming of the Lord would not be delayed beyond 1843, has he not always taught that if there is an error as to the particular year, *which has not been shown*, that it must be about this time, and is to be continually expected till he comes?*HST August 16, 1843, page 188.11*

Any one who will assert to the contrary, must be very ignorant of what Mr. Miller teaches, or intend designedly to impose upon the credulity of the public.*HST August 16, 1843, page 188.12*

We are looking with confident anticipations for the coming of the Lord *this year*. But we say to all, both friends and foes, that if the vision tarry beyond this year, which we do not expect, we shall wait for it. We have no intention of giving up the ship just as we begin to see the lights of our desired haven; nor having put our hand to the plough, to look back, when by the leafing out of the fig tree, we

know that summer is nigh.*HST August 16, 1843, page 188.13*

Are there few that be saved?—*Isaiah 17:6, 7*.—"Yet gleaning-grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." *24:6, 13*.—"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning-grapes when the vintage is done." *Luke 13:24-30*.—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, aud Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last." *Matthew 7:13, 14*.—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*HST August 16, 1843, page 188.14*

The end of the Volume

JVHe

With this paper we close the 5th volume of the Signs of the Times. To those who have journeyed with us thus far through evil report and good report, we return our sincere thanks. Their smiles have

served to cheer us, and their kind favors have enlightened our pathway amid our weekly toils. It has been our aim to spread such matter before our readers as would interest and profit those who are patiently waiting for the Lord; and the tokens of approval which we have received from so many of our readers has enabled us to feel that our labors have not been spent in vain. May the best of Gods blessings rest upon all who love the Lord's appearing.*HST August 16, 1843, page 189.1*

We are yet on the shores of time, and while the Lord may tarry, it becomes us to occupy till he come. We shall therefore next week commence the 6th vol. of the "Signs of the Times" to publish it so long as the Lord may direct. If our friends will make an effort to send us paying subscribers, and the amount of their subscriptions, they will confer a great favor. There is yet a large amount due from subscribers for past volumes, the receipt of which would materially aid us, and enable us to pay our weekly bills, which must be met. Will our friends look to this.*HST August 16, 1843, page 189.2*

We are requested to notice that there will be a Christian campmeeting near Myrick's depot, where the Advent Meeting was held last fall, commencing Sept. 4th.*HST August 16, 1843, page 189.3*

Bro. Hutchinson writes us from Montreal, that he is publishing the "Voice of Elijah" on his own expense, and that it is doing great good. He says, tell the old country people about Boston to send me some of their spare dollars."*HST August 16, 1843, page 189.4*

Gullibility. We percieve by the last Olive Branch that its editors have swallowed the story of Nebuchadnezzar's eating grass 2520 years, which has been the rounds of all the other scoffing and semi-infidel prints in the land. Drowning meu will catch at straws, and the Olive Branch is satisfied with the smallest arguments (?) against the coming of Christ. Why should they so fear his coming if they are his? Let their consciences answer.*HST August 16, 1843, page 189.5*

A sister writes that in answer to prayer, that God would assure her of the truth of Christ's coming in 1843, she opened to *Isaiah 21:16*. "For thus hath the Lord said unto me, Within a year, according to

the years of a hireling, and all the glory of Kedar shall fail."*HST August 16, 1843, page 189.6*

She did not regard that as alluding to the end, yet Providence seemed to direct her to that verse in answer to her prayer, as if the time there given, was now applicable to the end. To her sisters, she says, "Tremble, ye women that are at ease, there is a work for you to do; enter into the vineyard and work. I say to the daughters of Jerusalem, be faithful. I feel as if I wished well to my brethren and sisters in Christ; let us endure a little longer and we shall receive the prize."*HST August 16, 1843, page 189.7*

The remarks of a correspondent from Londonderry, N. H. respecting the Adventists of that place being only applicable to that place, had better be the subject of prayerful and affectionate discussion with them, than to be addressed through the Signs of the Times, as it would not be applicable to other readers.*HST August 16, 1843, page 189.8*

The Cause in Nova Scotia. Brother Martin has established a paper in that province, called the "Herald of Truth," which will be published weekly as long as donations will sustain it. We think his labors may be very useful there. May God sustain him.*HST August 16, 1843, page 189.9*

A call from London

JVHe

Dear Brother Himes:—I feel great pleasure in communicating my thoughts and feelings on the subject of our Lord's Second Advent, to the brethren and sisters in America, (who may see this) who love his appearing.*HST August 16, 1843, page 189.10*

Since brother Winter's return from America, I have delightfully contemplated the subject of the Second Advent in 1843. Some time previous to this, my mind had been depressed, when looking at the awful state of apostacy, into which the Churches are fallen; and have thought the sin of the world, and the church would call down the judgments of God upon them. My mind was confused on the

subject of the millennium, and of the Jews' return, (the general topics of our opponents.) I have been in great straights of mind, not having the proper *key* to unlock the truth, and therefore could not get at it.*HST August 16, 1843, page 189.11*

I thank God I ever saw any of the productions of the American press on the subject of the coming Glory, and the time when to expect that glory. My soul is in a much better state since I have heard of this blessed truth; and believe that the Lord is soon coming to set us free. As Mrs. Winter is my sister, his own house was their first Port on their return. When they began to tell us of these things, my eyes were soon opened to see the errors we had imbibed concerning the truth of God. I eagerly grasped at every word; praise God, it was a great relief to my mind, to know deliverance was nigh; the Bible appeared like a new revelation from God, and the more we search, the better and clearer it appears.*HST August 16, 1843, page 189.12*

My husband believes it, and loves the appearing of the Lord Jesus; O what a glorions hope is ours!*HST August 16, 1843, page 189.13*

The *cause here* is not quite as promising, as when brother Winter wrote. At that time one brother came forward with money for the cause, and we hoped to raise a fund to continue printing. We are in some measure disappointed, as those who would help us, have it not in their power, and many who had their minds aroused, have been put down by the preachers, who have tried to undermine the truth. The greatest opponents among them are the Wesleyans, (to whom we belong;) and most of the people are influenced by them. We labor under great disadvantage, for want of help; as we cannot meet our demands for printing. We have a good number of books on hand, and have not the means of publishing, or making a general depot, as the cause requires. Many are unwilling to buy, until they have their hearts affected. We feel the want of some one or more that can do justice to the subject, by delivering lectures, that the people may have their judgments convinced, and their souls brought nearer to God, that the Lord may have some of their money for the spread of his truth. We cannot do more in this way, until the Lord send us help.*HST August 16, 1843, page 189.14*

We want Lecturers; we want the use of a press; we want money. There are many in this city who are reading the books; as we lend and give, but few sell. Many believe a part of the truth; most of them are afraid to believe it. Many are anxious to hear lectures on this subject; and there is every prospect of their being attended with great good. I have stated these particulars that you may see the position in which we stand, and our need of help. Dear brethren in the blessed hope, for the honor of God and of his blessed and solemn truths contained in his word, do come and help us. We have been praying for God to raise up laborers, or send us help from America, and we joyfully received the news we had from the Boston Conferance of efficient lecturers coming over. We began to think the Lord was about to answer our prayers; but as we have not heard from, or seen them, we are afraid they do not intend to come, and which has induced me to write, begging you will loose no time, nor let anything prevent their coming. I hope the agitation in Ireland will not prevent. The friends here do not think it will: as there is room in other parts to work. Do send help immediately, if possible. Our case is urgent. Time is short, souls are ripening for destruction; and the truth is hid in a corner. The world and the church are scoffing; and looking upon us as fools, and madmen. Thank God we have the truth on our side; and it will soon be proved who are the most foolish. Brother Winter and another brother are still travelling about the country on foot, and visiting the towns and villages. They speak in the open air. On some occasions, when proper notice is given, they have a good number to hear. He says he has had better congregations lately, than he has had before, since he left America. The Lord has been with them, and blessed their labors. Brother Paul was with us a few weeks, and preached in the streets of London. He is now in Dublin, sounding the midnight cry. Brother Winter received some copies of the Signs of the Times, with which he was much interested. We shall be glad to hear from the brethren, and hope you will let us know whether or not you can possibly send us any of your good lecturers; if they come we will do our best to accommodate them with a house. As we move in an humble sphere of life, we hope they will excuse our not having the best of accommodations. Yours in the blessed hope of the first resurrection and speedy coming of the Lord with his holy angels. Elizabeth Lloyd.*HST August 16, 1843, page 189.15*

21 *Parker's Terrace, Necengor Road, Bormandsey, London. July* 11*th*, 1843.*HST August 16, 1843, page 189.16*

Letter from W. H. Ireland

JVHe

I have returned from a tour east, a few days ago, as far as the Aroostook river, about 150 miles, where I have been giving lectures, and preaching on the doctrine of the second advent of our blessed Lord and Savior; I found some opposition, but nothing as I expected, knowing their chance for information on this subject was small. They have received all the lying, tattling and scoffing that has gone the rounds in the political papers as truth; but my time will not be lost, for I found people mostly willing to hear on the subject with candor. I baptized quite a number while I was gone, and gave the hand of fellowship to all, but one, who belonged to the Congregational Church; so you see we are not so bigoted, but we can baptize persons belonging to any order if required, and let them remain in their own churches. It was a glorious season to meet those dear brethren who enjoy but little preaching, to see how high they prize the word of truth; the children are crying for bread, and none to break it to them. True, a man can't get five dollars per day for preaching, as they can in many places farther west, but the crown of glory that awaits all those that follow Christ stimulates my soul as I travel through the wilderness. With what joy they receive you into their little neat cottages after you have traveled miles on foot. There is but little reformation through this region now. O! can it be that sinners are hardening for the day of ruin. All I can say is, Lord have mercy.*HST August 16, 1843, page 189.17*

William H. Ireland.
Newport, *July* 31*st*, 1843.

Hope unto the End

JVHe

It is feared that St. John's description of the Laodicean church, agrees perfectly with the psesent state of the professed church, by

those who speak not in the word which man's wisdom teacheth, but which the Holy Ghost teacheth, which searcheth the deep things of God, and shows us things to come. "O fools and slow of heart to believe all that the prophets have spoken; how can ye believe who receive honor one of another, and seek not the honor which cometh from God; and ye have not his word abiding in you, for whom he hath sent, him ye believe not; ye therefore hear them not because ye are not of God. Wherefore as this people draw near the Lord with their mouth, and with their lips do honor me, but have removed their heart for from me, and their fear toward me is taught by the precept of man; therefore I will proceed to do a marvelous work, and a wonder, for the wisdom of; their wise men shall perish! Jesus said to the chief priests and elders, that the publicans and harlots go into the kingdom of God before you. Whosoever is ashamed of Christ and his words in this sinful and adulterous generation, of him also will the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. For the time will come when they will not endure sound doctrine, but turn their ears away from the truth unto fables putting far off the evil day. They take not example from the gospel writers, making mention of Christ's second coming as the most glorious event, to which they look forward with joy. We feel more confident that our eyes will soon behold the promised land, than Columbus did when the land-birds flew around his ship, and green bushes and other signs were floating by. The signs which were to precede the coming of the Savior have been seen: and the great day is near even at the doors, and we may know it, as plain as that summer is nigh, when the trees put forth leaves. The prophetical days are so near their close that we daily live in hope of beholding the glory of God; expecting "to receive a crown of glory that fadeth not away, when the chief shepherd shall appear."*HST August 16, 1843, page 189.18*

Find the truth, forsake all for Christ, follow him as the word and spirit directs, ask for what you desire, speak often one to another, read the experience and views of those whose undsrstandings have been opened to understand the scriptures, and dwell in Christ Jesus, who walk not after the flesh but after the spirit.*HST August 16, 1843, page 190.1*

Many have gone forth bearing precious seed, and doubtless they

will come again bringing their sheaves with them. And the Lord is able to keep us from falling away, if we abide in the vine. Every branch in Christ that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Let us hold fast whereunto we have attained, knowing that he is faithful who has promised, and rejoice that our redemption draweth nigh, when all that overcome will inherit all things, and sit with Christ in his throne "even as he overcome *and is set down with his Father on his throne*."*HST August 16, 1843, page 190.2*

J. E. H.

Appeal to the Doubting

JVHe

You have perhaps examined the Second Advent doctrine, and are now uncertain or unsettled in your minds whether we are truly living on the verge of time. You have heard the sound of the "Midnight Cry" and have been warned to go out and meet the Bridegroom. You have searched the word of the Lord and found much evidence that we are living in "the last days." You have looked abroad upon, the world and viewed it lying in wickedness, and ripe for destruction. You have heard the voice of the scoffer asking with a sneer "where is the promise of Christ's coming," and seen the cold professor trying to calm the fears of those who are convicted of the truth, with the cry of peace and safety. And probably you have discovered that the professed church has in a great measure apostatized from the pure apostolic church of Christ, and sunk to a lukewarm and cold state. And you have also seen what mighty attempts many of the professed followers of the lowly Savior have made to overthrow the Advent doctrine and theory, and that they have failed to do the work, and the foundation yet remains unshaken. But after all, you still shrink from entering boldly into the work, and belief of the doctrine. Why is this. Is it because the rulers and chief priests, the pharisees and hypocrites, the worldly minded and cold professors, and a sleepy church are bitterly opposed to the coming of the Son of Man. Is it because you have heard some evil servants teach that the "Lord delayeth his coming" and put far away the evil day, and their reasoning has seemed to you to be correct, and thus Satan

has caught away much of the truth, and good seed sown in your heart. Or is it because the advocates of this doctrine are few in number compared to the great multitude of opposers and unbelievers, and they are persecuted and scoffed at by the world and you, are ashamed to unite with them! Are these your reasons and objections? Then you have not much of the love and spirit of the meek and lowly Christ who was himself at the head of a little despised set of Advent believers who were all "looking for the blessed hope" and glorious appearing of the Lord after his ascension. And unless you get ready and go out to meet the Bridegroom you never can "have part in the first resurrection." But perhaps you have gone out to meet the Bridegroom, and been very strong in the belief that he would appear at some particular time, and that time has past, and now you are almost weary of waiting and watching, and are undetermined whether to give up the faith and go back to the world, or to stay with the little band who are looking for the appearing of Christ. To you I now appeal. One thing you know. That is, that the Adventists are a holy happy people. The doctrine is of God, and man has not and cannot overthrow it! And again, you know that the opposers are not filled with the Holy Ghost, and that their example and precept are loved by all the ungodly; by the deist and infidel, the thief and the robber, the drunkard and the murderer, the scoffer and the cold professor. Will you then, will you go back to "the city of destruction" to dwell with such a band of evil spirits. Will you leave the Advent, desert the Christian army when Christ is at the head, and "give up the faith" and your bright hopes of immediate victory, and go back and join with the world. If you should, what would be your reward. Surely not the reward of the saints, for that is reaped by those who never faint. Then what is it. A portion in hell. A part "in the lake which burneth with fire and brimstone." "For he that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Then be entreated to tarry upon the watch tower. I beseech you in Christ's stead to hold fast the profession of your faith without wavering, for the prize, the crown, the New Jerusalem, the new heaven and new earth, all, all, will soon be in view. Amen. "Even so come Lord Jesus." H.*HST August 16, 1843, page 190.3*

My Dear Brother Himes.—The subject of Christ's coming is most cheerful to my soul, and ought deeply to interest every son and

daughter of Adam. When I meditate on this heart cheering subject, my soul is enraptured with joy. After a few more trials and afflictions in this life, to behold my lovely Savior, that dear Lamb of God who died to redeem my soul, that through his death and sufferings I might obtain eternal life. Should I not love his appearing, and long to be like him; to be freed from this mortal state, and be forever with my glorious Redeemer? Yes, my heart says Amen, come Lord Jesus, come quickly. But O, my heart's desire is that I may be endowed with wisdom from God, and meekness to endure, and patience to wait till my change come. I am firm in the belief the signs of the times indicate the speedy coming of Christ, and what we do must be done quickly. Since I experienced the grace of God in my soul, I have frequented my closet daily, and enjoyed a degree of religion; but I never enjoyed such continual openings of heaven and glory, as I have since I embraced the doctrine of the Second Advent of our Lord and Savior near. I have not had the privilege of hearing many lectures on this subject, nor have I placed confidence in man; trusting alone in the arm of God I commenced reading my bible with a prayerful heart, that I might be enlightened in the knowledge of the truth as it is in Jesus, assured the Holy Spirit would aid me to distinguish good from evil, and truth from error. When I received the evidence of the Second Advent by a strong faith, and confessed with my mouth what I beleived in my heart, I experienced what I never felt before. My soul filled to overflowing with love and joy, unspeakable and run of glory. Notwithstanding the peace of mind that I enjoy, my heart is truly pained when I realize the awful judgments which are about to be poured out upon those who know not God, and obey not the gospel; and especially to hear those who profess to teach the way of God in truth, crying, peace and safety, when sudden destruction awaiteth them. I have not a doubt that God is now warning the people of the destruction of the world by fire; it appears to me at times, that had I the voice of a trumpet, I would sound the midnight cry to the ends of the earth. Truly, I bless God, my soul ever embraced this bible doctrine; it has led me to make an entire consecration of myself and all, upon God's altar, and render obedience to his holy will, by his attractive and animating power I feel truly grateful that I live in the days of the sounding of the midnight cry, when my Savior is soon to be revealed, to be glorified in his saints, and to be admired in all them that believe. I am daily confirmed in the faith of the coming of the

Savior, when we shall meet with all the blood-washed throng who shall encircle the throne, and spend a happy eternity in praising God in the New Jerusalem. Yours in the blessed hope and daily expectation of the coming of the Lord.*HST August 16, 1843, page 190.4*

S. W. Murray*HST August 16, 1843, page 190.5*

Farher Mathew, the apostle of Temperance, who has, from his private resources, distributed gratuitously several thousand copies of the Douay (Catholic) Bible, has now in the press a new edition of the sacred volume, to be issued in twelve monthly sixpenny numbers.*HST August 16, 1843, page 190.6*

SIGNS OF THE TIMES

No Authorcode

BOSTON, AUG. 16, 1843.

The Tent Meeting in Buffalo

JVHe

Commenced the 5th of August under the most pleasant and encouraging circumstances. The Tent is located in an enclosure connected with a large and beautiful park. The Tent is seated for about 1500, and with the alteration now holds 3500 persons. In connection with this, we have prepared tents in the Park, only a few steps from the Tent, to accommodate a large congregation. Here we hold meetings when the wind is high, or when it is very warm. So we find ourselves accommodated in all respects as to location, with the best place in the country. We are protected also from all beershops and stands, which have been such nuisances to us elsewhere.*HST August 16, 1843, page 190.7*

It was supposed that Society in Buffalo, being of a mixed character, and unfavorable to our views, would make it difficult for us to sustain a meeting with the order or success desired. But our meetings have been held three days without the least confusion or

annoyance. On the Sabbath we had a large crowd of the citizens of the city and vicinity; and of all places I have yet visited with the tent, I must say we were never treated with greater respect, or had better order among the multitude, than in this place. We doubt not it will continue so through the meeting.*HST August 16, 1843, page 190.8*

Bro. Fitch is with us, and thus far has done most of the lecturing. He has had a good hearing on several very important points, relating to the manner and time of the advent. The impression made has been favorable, and very powerful. The whole city is aroused. The people are anxious for light. We have distributed publications by the thousand, and they are being read in every part of the city.*HST August 16, 1843, page 190.9*

We had but few here to help us at all in the commencement. Friends are now coming in, and we doubt not we shall receive some aid in the enterprise. Thus far we have received nothing, though it is the most expensive campaign that we have ever had. The work is the Lord's, and he will not suffer it to sink. Bro. Storrs is now in Rochester, and will be with us to follow Bro. Fitch on Thursday next. J. V. Himes.*HST August 16, 1843, page 190.10*

Cottage Garden, Aug. 7, 1843.

Middletown Campmeeting

JVHe

Bro. Bliss,—We have just closed a camp-meeting in this place, at which Bro. Litch, Jacobs, Brown, and Caldwell, have been present. It was in a beautiful grove, freely given and fitted up by a wealthy young farmer, who is not a professor of religion. He boarded all the preachers, and many others, free of charge, during the whole meeting. It commenced on Friday, July 28. On the Sabbath the attendance was very large, but the afternoon lectures were prevented by the rain, and the attendance during the week was not so large. Several ministers heard patiently, and acknowledged the force of the arguments. Friday afternoon and evening, Bro. Litch gave a most clear and convincing lecture on the 11th of Daniel. In the evening a preacher arose and said he had listened attentively

through the week, and had prepared notes from which he intended to preach to his people on the inconsistencies of Millerism. “But,” he added with strong emphasis, “that sermon I shall never preach.” He acknowledged the consistency and clearness of the argument and said he did not see any reason for expecting that time would continue beyond the period embraced in our belief. The great eagerness of the people for Bibles, was a very cheering illustration of the effect of the Lectures. Two lots were sold, and we sent to Philadelphia for a bundle of two dozen more, of which 15 were sold in a few hours. The effect of Bro. Hale’s visit to this place last winter, was excellent. There is still a good company of believers who stand firm, and by their good lives put their opponents to shame; but the opposition of a worldly church has caused the faith and love of some to wax weak and cold, many were cheered and refreshed, of which I should like to name instances, but have not room.*HST August 16, 1843, page 190.11*

In haste, your brother in the blessed hope,
N. Southard.

CAMPMEETINGS

JVHe

SECOND ADVENT CAMPMEETING

There will be an advent campmeeting, if time continues, in Exeter, Maine, about 20 miles from Bangor, near the road leading from Bangor to Dexter, on the same ground where it was held last Sept, to commence Wednesday, Sept, 13th, tents erected on the 12th, to continue a week or more; all those who wish to enjoy the privilege of a second advent campmeeting, are requested to come and bring their tents, or come prepared to erect them on the ground: those who cannot bring tents, can be provided for on the ground at the rate of $1,42 per week, or 1 shilling per meal; some of our efficient lecturers of the west are earnestly solicited to attend, and ministers and brethren in general, brother T. M. Preble is requested to attend. Christian Herald please copy.*HST August 16, 1843, page 190.12*

Committee. Moses Ames, William H. Ireland, Zenas Chamberlain,

Thomas Stevens, Lemuel Smith*HST August 16, 1843, page 190.13*

Exeter, July 31*st*, 1843.*HST August 16, 1843, page 190.14*

A SECOND ADVENT CAMPMEETING,

JVHe

At North Springfield, Vt. will commence Tuesday, Sept. 5, in a beautiful grove a short distance from the Post Office. Br. Timothy Cole, of Lowell, will attend, and Br. Miller is requested to. As no other meeting of the kind may be hold near this until our Lord shall come, we hope all the friends of the cause will attend, with tents. For Com. I.H.Shipman.*HST August 16, 1843, page 190.15*

SECOND ADVENT TENT MEETING,

JVHe

In New Salem, Mass. on land owned by Ebenezer Macomber, to commence on Thursday, Aug. 24, if time continues. May the Lord direct Bro. Preble and other efficient lecturers to come.*HST August 16, 1843, page 190.16*

For Committee, G. S. Macomber*HST August 16, 1843, page 190.17*

CAMPMEETING NOTICE

JVHe

The committee have decided, the Lord willing, and time continues, to commence a campmeeting in Tuftonborough, N. H., Melvin Village, on Tuesday, Sept. 12th. We hope all the friends of our coming Lord in that vicinity will make their calculations to attend. It is on the shore of Lake Winepiseogee, so that all on the opposite shores can be conveyed by water. There is convenient land conveyance, as it is on the stage road from Dover to Sandwich. Good provisions can be had at reasonaable rates by those who do

not bring their tents.*HST August 16, 1843, page 190.18*

Per order of the committeee.*HST August 16, 1843, page 190.19*

Notice. The friends and brethren who are favorable to a Second Advent Campmeeting in the vicinity of Portsmouth, Exeter, and New Market, N. H. are requested to meet at the Christian Meeting House in Exeter, on Wednesday, Aug. 23rd, to select a location, choose a committee, and make other arrangements necessary for a meeting in the latter part of September. If time continue, and the Lord will, we hope there will be a general rally of all the friends interested. We here take the liberty to state that there is no probability that the large tent will come into New England this season; if we have a general rally of friends in that vicinity it must be in campmeeting. For com. T. COLE.*HST August 16, 1843, page 190.20*

A SECOND ADVENT CAMP-MEETING

JVHe

Will be held, the Lord will, in the “Tent” or grove at Ballston Springs, N Y. to commence Aug. 25th, and continue about ten days. Several efficient speakers are expected. J. Marsh.*HST August 16, 1843, page 190.21*

Letters received to Aug. 12

JVHe

Note.—Post Masters are authorized to send money for publications gratuitously; also to order and stop papers. Subscriber’s names, with the State and Post Office, should be *distinctly* given, when papers are ordered or discontinued.*HST August 16, 1843, page 190.22*

from post-masters

JVHe

Gorham Me; Braintree Vt, all right; Taftsville Vt 2; Norwalk O, 1;

Corinth Vt; Fairhaven Ms 22,50; Carlisle Ms 50 cts; Acton Corner Me; Richmond Vt 1; Fitchburg, Ms; Sandy Hill NY 1; Brocket's Briah 2; Ballston N Y 1; Richmond, Me; N Prospect, W Boylston; Bristol RI 1; N Dighton Ms 2; Essex Vt 2;Hartford Ct 1; N Hadley; Mino Me; Coventry RI 3; Duxbury Ms 1; No Granville 3; Holden 1; Sharon Vt 1; Colchester Vt 2; E Chester NH 2; Charlotte, NC 2,10; Openheime NY 2; Bangor Me 2; N Newport Me 2; Garland Me 1; Sherburne Ms 1; E Medway 1; Gloversville NY 1; Pittsford Vt 8, all correct; Haverhill N H; N Fenisburg Vt 1; Cornishville Me; N Bridgwater, Ms 1; Farmington Me, Contocookville NH 1; E Bethel Vt 1; S Westerlo, NY; Hampstead N H; Amoskeag N H 1; Thompsonville Ct 2; Hills Corner Me 1; Underhill N H 3; Preston NY 1; Kennebunk Me 1; Parish N Y 1; Richfield Springs NY 1; Clyde NY 2; Fort Ann NY 5; Fairfield Vt 2; Taftsville Vt; Mattapoisette Ms 2; N Dighton Ms 1.*HST August 16, 1843, page 190.23*

individuals

JVHe

W Willmot; H; J V B Larrabee; T L Tulluck; J V Himes; L D Fleming S O Cooke; J Marsh; S B Chittenden; S W Murry; J Sanborn; W Willmot 6; Moses Greenwood; Geo P Martin; Martha Whitcomb; T L Tulluck; John J Dudmun; M J Clark; S B Woodard (10 cts postage to stop paper, should have sent by the P Master;) G B & A J Batchelder Paid to No 7 Vol 6; S Dodge; B F Carter 1; T L Tulluck; A P Nichols (we have made it right to end of Vol. 5;) N Southard; G S Macomber; Joseph Walton; J V Himes; O W Hazen; I H Shipmar 5; J Walton; P S Miles 10, per rec't; Wise & Co; J C Forbush; H A Chittenden; Ezra H Sawtell 2; H Frisbee 2; A E Smith 1.*HST August 16, 1843, page 190.24*

Bundles Sent

JVHe

W Wilmot St Mary's NB; J V Himes, 9 Spruce St. N York 2 bundles;*HST August 16, 1843, page 190.25*

INDEX TO VOL. V

No Authorcode

A Rebuke	4
Abomination of Desolation	6
An Appeal to all	11
A strange Notion	54
As it was in Sodom	66
An Omission	71
An Enquiry	76
A Fact for the Cause	96
A Correction	104
Anniversary Week	108
A Great Mistake	124
Artaxerxes Longimanus—The Dec. in 7th of,	140
Answer to the Enquiries of H	140
Appeal for the Midnight Cry	151
An Extract	152
An Illustrative anecdote	157
An Inch of Time	160
A Millerite before his bishop	175
Boston—Lectures in	12
Brother Litch at Washington	13
Boston Recorder—cause of—Rebuked	17
Both sides of the Question	31
Boston Advent Conference	107
Boston Tabernacle	119
Boylston Camp meeting at	157
Babylons Fall—The Sanctuary cleansed	165
Buffalo—Great Tent meeting in Ohio	175
Cesar circulating Sec. Ad. Pub.	21
Comet	21, 28
Canada—the cause in	40
Confession—C. French	64
Clerical Scoffing	76
Cochranism	84
Cities of the Plain—destruction of	113

Conversion of the World 116
Christian Union. 116
Campmeeting at Athol 120
Chronology 123
Cox, F. G.—Experience of 130
Christian Courtesy 132, 141
Campmeeting, Committee—Doings of 144

Poetry

No Authorcode

Millennial Glory 22
Our Journey Home 55
To Prof. Stuart, etc. 7
The Last Day 22
The Prospect 55
The Bible 69
The Cross and Crown 91
The rest and the hope, and the home of the Christian Laborer 135
The end of the volume 189
Tent Meeting in Buffalo, 190